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Vol. 33

Jan. 1 - Dec. 15, 1896

HERALDOFTRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful at the last the perfect the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ.

Semi-Monthly

ELKHART, IND., JANU PRY 1, 1896.

VOL. XXXIII. No. 1.

OHN F. FUNK, EDITOR
1 S. COFFMAN, ASSISTANT FOR TOKE
A B. KOLB,

A. B. KOLB, Case of the at Elkrar as

Contents of this number.

Gatherian Notes, Greenflags in All Michael Greenflags in All millionace for Lamp of Lot. The Champ of Lot. The Champ of Lot. The Champ of Lot. The Chambar of Lot. The Helston of the Press and research The Memorian Fred Congel Harmer. The Memorian Fred Congel Harmer in the Congel Ha

EDITORIAL NOTES

A HAPPY NEW YEAR

Arr you hardy it a Say 2

HAPPINISS IS The Secretary

NEW YEAR resolutions are a sew when they are kept. Protective size is estimatible, of our broken resolutions.

Chins is yoke is case a 1 H s in is light, because if we are a 1 2 S what we can for H in 1 He is a second that we greatest at a 1 2 S.

Or it illustrated week's Society paper, the Words of Clerk's in every Sinday school. Safety services tree. For prices see last 1325 113

FORLY ONL persons, Were free yet into the Blooming Glos Citateast Bucks Co., Pa., by baptish a few weeks ago. The Lord be praised for H s say a work.

Broo, M. S. STEENER has nowed from Canton to his former home or Aller Co. O., for, since he will be away from home a large part of his time, doing exangel istic work, it will be more pleasant for his family to be near home. His per manent address now is Cranberry, Allen Co. Ohio. This M > STIEVE is zealously labor to the Master in Fastern Olio, and as est being brought home to their St.—May the good work go or every which

Fin. So day school Lesson Helps' for the sportful 1896 are ready for delivery. Do not delay your orders and cause are the trippting of the lessons in source head.

Bito Davite Gartaria, of Orralle, Ohite, expects to be in Indiana on the 10th of the month, sel will hold meetings at the Shore, Clinton Silem and other meeting houses,

With half be glad to beyon terms of objects mews from every one of our congregations in the land. The Hirryria has no preferences, but desires to be of as and value to all.

Plat, M. KINSINGLES hame was munitestionally left out of the ministerial stre, the 1896 Plantly Almanae. His address is Washington, Ill. Any onesicus of circles reported to us will be

In the our ministers remember that one vivo of doing good in their travels is to the Simple copies of the HERATE II soon HEELS Works of CHEEL and Excellent and automotion on fitterature vicesviether go. But tow seem to surprise days opportunity that it open for a surprise and in the surprise of the su

who opposed the following section of the first section 2 of the Hirty to bree a contract of the Hirty to bree a contract of the type of the first of the section of the first of the first

ON the first page of the result will be tomorrously list of the periodical proposed and behalf by the different largelies of the Memorrow denomination. It will be see that taking the innoised of twiling matter into consideration, the HELATE gives considerably more to the price than ray other Memorite paper in the world. The HELATE should be in every Memorite Churk. Let every readel, help to evtend its eigenfalling among our Memorite people. W) know not what kind of salt Lot's wite became when she looked back to wards sodom, but we do know that as soon as a person looks back after he has set his face Zionward he will be salt of the kind that has "lost his sarour."

As this number of the HTRALD will be found articles on different branches of the Menmourte church by the editors of the organs of the respective branches. Attacles of this kind are useful as statistics and general information and for this reason we publish them, believing that they will be interesting to our isothers.

We are in recept of a valuable tract on the "filelation of the Press and the stage to Purity" from our esteemed triend, Jossali W. Leeds, of Philadelphia In another column will be found a repair of the same. Friend Leeds has been an uniting worker for the emisor moral and spiritual advancement, and his words on the above subject deserve thoughtful periods.

For the editorial hals number stating that the two trill moons in December were the first since the birth of thrist it was intended to add that the full moors and the same planetary could not and aspects were the same as then to the next time. Upon turther next tingation bowever we find that this above errors (i.g., and that the source from which we correct the information was not authority and had better not been set.)

A coord similar school fearbit is not only a professor but also a prosessor of the Christian religion. In teaching he is care full to express exactly what he means no more and no less and then seeks to impress it indebtily upon the minds of his homers. If he is a skeel a question that he cannot answer, instead of trying to make his pupils believe that he knows all about it, he is ready to contess that he cannot answer it. If he mids that he has made a mistake, he is willing to contess it and is careful not to make it again. His constant aim is to bless his Maker and at the same time bless those with whom he comes in confact. To sum it mp in a tew words, the similar yelloof tracher ought to profess, possess, express, impress, contess and flees.

A r an informal meeting held at Elk hart on the 26th ult., at which stepwere taken looking forward to the in corporation of the Mennonite Lyangel izing Board in order to be qualified to legally hold endowments, legacies and donations made to it for the support of evangelizing and other benevolent work. the sentiment was manimous that mis sion work in general, and especially that in the city of Chicago, under the care of Bro. E. J. Berkey, should be encouraged Our Lord wants His people to labor even "among all nations" for the salva work may be called, it is the duty and the desire of all followers of Christisencourage if

This number of smeaks committed is appailing and a large number of their are young guts who be fattery and far promises have been fitted from their conformable homes by lases whethes for a life of sin. Many of them are brought to the morgues and placarifed a known." One gets a faint does of the serrow that exysts in many a core be, by tamily when one hears that for every such unknown." Young man or woman published in the city papers, their arrabout one hundred anxious vis fors at the morgue to assertian whether the untoffundte one is a brother of sister some of adapther that has strayed may from the paths of virtue into the hands of vice. On parents, teach your childing that flattery is graded and deceptive as a flat the way of vice is the way of misers and death.

TABLE B WILSON SHIPOLOT I WOOKS SENSITIONAL PUBLICATION AT TRICK PLOSTING AND ADDRESS OF THE PROPERTY OF THE P

children. Beware of bad reading in the mind to a child e-greater than the loss perfect right, and it is his solenin duty.

the hands of his children, and it is furthermore his duty to throw every

Wit have on several occasions declined to publish items in our correspondence. re-pendents, and while our triends usually give us the option of using their matter or feeding at to the "tiger" courwas to baskets there are a lew that By the patience of lops and the abstrofloxs. accompany their correspondence with their paper. It is a fact however that correspondence which is accompanied by such threats is usually of a nature that we would not publish it at any rate even if we were paid for doing so done by a man who claims to be a Mennerate, but whose life and praiciples are plainly contrary to the New Testa ment, and for this rea on we did not publish the report. Now that correspondent has given orders to "step the HURALDS. The HURALD, however, by Goel's grace will continue to be pub-Irshed although it has lost one subscriber us of exercising a strict censorship over a mg from its effects, out correspondence columns, neverthe here we claim a perfect right to use our matter out for publication. While menlike the one referred to may leel built. more than it loses by declining to take

I as homeo all a Merry Christma and a Happy New Year and the bless ings of our heavenly Father who sent His only son into the world that whosoever to be veth on Hum might have everlast on lite. We are again at the time of the year that our Savior was born. The cond says that on the night that He born there were shepherds watching then docks, cand to, the angel of the Lord came upon them, and the glory of the Lord shone around about then, and they were sore atraid. And the angel aid auto them. Fear not; for, behold, I having you good tidings of great joy which shall be unto all people."

The Savior came into this world to fost, and. He also suffered that igno since they are saved go into active servon an infication, that we, through in telling the glad tidings of salvation,

should that an ambouce among my. Him, might live and have eternal life. To obtain life we must come into Him to Jearn of the work in the Sewing and deny outselves and do His will in-

Dear readers, are we striving thus? The faithful alone will hear that welcome voice, "Thou good and faithful servant, enter into the joys of thy Lord. which were prepared for you from the toundation of the world."

As the old year goes out and the new year comes in, let us put away old things and put on new things and renew our garment and 15 cents for the quilt, or nimds in the Christian warfare and serve God better, walking in Him, and seek ing only to do His will, and thus be His - thirty. time servants.

How gladly we should serve a Savier who will pardon our toany sins it we are only willing to come to Him.

Roll cound with the year.
And in yer stands (Phillips M. Alster appear.
This adorable will let us glody forth).

Ob, that calcfrom his Ford may receive the

ghot word, Well and faithfully done

tion the therald of Iruths HERT AND THERE IN CHECAGO.

By E. J. BURKLY

"Life is joy, when to live is Christ." even in the great city where we are surrounded by vice, crime, sin, and debanchery.

There is considerable sickness in the vicinity of the Mission, especially among the elibdren. Diphtheria has found it way into the city, and many of the dear the last two years. No one can accuse children in the poorer homes are suffer

Dur Sunday school has been very en conraging thus far. The attendance on last Sunday was 155. While of the children come ascrety for funwe are glad that many are learning about Jesus, and in this way they tool and we lose them from our lists, we only grow to be better boys and girls know by experience that the paper gains - but actually earry the trospel bone to

> Great care must be taken to prevent the spreading of scarlet fever as it is clothing except what was given her. threatening many chools in this part

. It is interesting to see how aid some of the children are in learning the Golden Texts and other truths presented. Also how wonderfully their memories retain these blessed trotles We have several little girls who can be peat all the Golden Texts we have bad during the year, and who at the end of each quarter have taken bome with them a prize for having repeated the texts to their teacher and class.

Most of the converts are actively en gaged not only in the work at Gospel meetings but hold cottage neetings police called for help to arrest the man, and do house to house visiting, jet suading their friends and neighbors locked the door and jumped out of a to accept this precious Saviour who has brought them out of the pury clay and washed their robes in His own - for her child which she found sound eck, and to save that which was blood. They were deep in sin and now nemon death and arose again for ice following the first great Missionary alarmed.

Our brethren and sisters will be glad school. In this department most of the children come from homes whose mothers cannot sew, and where the children are left to run on the streets. Two hours a week are devoted to this work. There is great interest taken and the time seems too short for the little ones. At present they sew garments and quilt pateles which they can take home after it is completed by paying 5 cents for the can leave it to be given to some poor children. The average attendance is

Cold weather has come again and with it comes the cry for clothing. Some children are compelled to run barefoot. Our supply of clothing is very limited. People who wish to aid us by sending clothing or provisions may be assured that anything is acceptable as we have calls for something

a threat that it the matter does not appear in print, we shall desconting a large man be a properly in print, we shall desconting the same man of the conditions which have made in the work from electronic many be profutable. While out appear in print, we shall desconting the condition of the co ment in the rear of a building, where an old widow and two sons lived in three small, dark rooms. The door was nto My toy and said whom My thin see. left open to give light. The atmosphere was damp and heavy. The walls were black and defaced. The apartments had two beds, one being an old spring they found, having been thrown away by some one who lived there be-This was laid on the floor and an old mattress thrown over it with a thir cover. The widow is crippled with rheumatism and one of the sons is de formed. All they have to live on is \$1,50 per week which this boy earns by standing and working all day in a paper factory. This \$1.50 per week includes their board, room rent, clothes, coal, which they must buy. The poor woman takes everything patiently and says she is thankful for that much, though they often go hungry.

Another home was found in which lived a father, mother, and six children. They occupy three very small rooms The mother is sick in bed, the father does not provide for the family, their formiture is a stove, two chairs and an old rocker with a board nailed across for a seat, two beds, a small table, and a bureau. The children stand or run around to eat. The mother had no The floor was covered with dirt, and the furniture and bed clothes are a good resort for bed-bugs and other vermin-The father comes home drunk and entses the family.

During our visit in this home a quar rel was going on in a home just below in the same building. Curses and blows were heard from both husband and wife. The wife came running upstairs with one of the children and two pillows. One pillow she hurriedly put on the floor, laid the child on it, threw the other pillow over it, then hurried down stairs and called in the police. The Soon three officers came, but the man rear window which ended the quarrel for that evening. The woman returned asleep as if it was but a common occurrence in the home and did not seem

For the Herald of Truth. THE LAMP OF LIFE.

January 1,

By M. M. MILLER. On summing up the business for the day a mistake was made which suggested the following:

The lamp of the is burning out Oh what is the record to-day, has all the dross teen sifted out. And washed by the Blood away? And washed by the Enoughway 1
Have you, my brother, done all that was right,
Have you done as you'd have others do?

Have you kept the commands the Lord Have you been to Him just and true?

The tamp of life is burning out,

This day is forever past; And the record must stand, whether good or bad. From this moment until the last. over the page; seen it closely; and see ere you've erred or have made a mis-

where you've erred or intee made a milke,
then get down on your knees, ask pardon of
God
Lest from slamber you never awake.

The lamp of life is burning out, The oil may be very low; There's no time for you to make up the past

tir repay the debt you owe. he only way is the "Way of the cross." and "thou shall five," And if spared for the morrow you'll suffer no

For the comfort that Jesus will give.

The boson of life when it's all burnt out, And the body is laid away, and there again with unquenched flame

In night or elemal day,
Make the record right, and avoid the first,
Ma's it right and the last atton,
That when all is passed and the judgment
only.

The losses may be your gala Elkhart, Ind., Dec. 10th, 1805

THE CHURCH AND THE LODGE.

BY CHAS, A. BLANCHARD.

The Bible contains a complete rule for the whole life of man. It tells a man how he should conduct himself toward God, to the Lord Jesus, to the Holy Spirit, to the word which God ha given, and to the church which He has established. It directs him how he should treat his wife and eare for his children, how much he should pay his hired man, and where he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to loan money and how to collect debts as well as how to worship. It teaches a man what kind of a citizen he should be, how he ought to vote, if he is in a self governing country. If he is a mag istrate, it directs him how he ought to exercise authority, and says God will call him to account for the manner in which he executes his office. We are apt to narrow down the teachings of the Bible and the husiness of the church, and to suppose that they have chiefly to do with the work of the Sabbath, and that they have little or nothing to do with our pleasures, or our political or industrial relations; but the testimony of the word of God is that this Book is given by inspiration of God, and that i is "Profitable for doctrine, for reproof, for correction, for instruction in right eousness, that the man of God may be perfect, thoroughly furnished unto all good works," not simply to some good works. Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is sim ply because men have either wholly neglected this word, or because they have chosen certain portions of it, and

have pushed whole continents of revealed truth out of sight.

The church, the minister, the Chris tian, is a watchman on the walls, and it is his business to see the threatening enemy when his spear points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children pretected: it is the Josiness of the watchman to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vernin, you cannot see anything; but if you light a match, you see som of those creatures: if you light a lamp you see more: and if you turn on an electric light it reveals the good and the evil in sharp contrast, "That which doth make manifest is light," and the Christian is the light of the world.

The church establishes the moral standard for men who never go near it. and for communities who reject it. In these days the work of resening the individual sinner is very popular,

but it is not popular to point out and

out down the evil that destroys him

because there are material interests in-

volved. Men are trying to save a few

wrecks here and there while thousands

go down and the wreckers keep plying

their trade. It is better to reform or save the wreckers than to save one wreck. Men tell me plainly that the Sunday newspaper is here to stay, and that the whisky trade will never be abolished. I was discussing the whisky mestion in a Missouri stage coach, and the driver said. "You can never down in general as silent as the grave. Now the whisky business when there is an eight cent profit on a ten cent drink." He wasn't a Christian and I didn't wonder, but when a man who believes that Cod had the Israelites perces the Red Sea and across the Jordan, that God caused the walls of Jericho to fall, I do not like to hear such a man say that any injunity in this world is here to stay. secause if God is here to stay. He will have a clean world for His people to live in: He has promised that even the eathen should be given to Jesus Christ for His possession, and He doesn't call to a few, but to the world, when He says, "Look to me and be ye saved." The Bible is positive and negative: it requires and forbids; it points out evils and prescribes the remedies. Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil itiated," "I didn't know you were go and establish the good. God commands us not to profane His name: not to steal or kill or commit adultery and then gives positive commands to honor our tather and mother, to remember the Subbath and to love God and man. No can't you tell me about it, if there is farmer is fool enough to try to kill weeds by planting good corn. He relies upon the plow and hoe. It is the duty of the church to point out the evil not only of some sin. but of all sin, yet in every are there are evils which men instinctively avoid mentioning. The wrong is o widespread, so deep rooted, so pow erful, that the minister naturally passes it by to deal with some comparative tritle. When slavery was the law of the land, the church did not even name it. Yet it included theft, adultery, murder, and all other crimes. As John Wesley. said, it was the sum of all villainies.

In our day no one objects to good pions people saving drunkards. Liquor mote friendship, and love, and liberty. men like to have it done. They have

blear-eyed, ragged victim of the trade is - way. Christ said, when asked as to His - been - thankful many - times - that my a discredit.

But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "tin ished product" off their hands. At the present time, in a Christian

charch, in a Christian newspaper, or on a public platform, almost never will you find a secret society mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are seven thousand five bundred Masons in this country, and as many Odd Fellows. The majority of these men are not in Christian churches: they tell you plainly that they don't care for the church. The secret society system of the United States which buts up such temples as there are in Boston, Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that, if he joins a secret society, he will able to serve his country better, or will be beloed in his industrial oursuits. or receive a life insurance such an organization is a tremendous power for good or evil, and the church of Christ should find out which it is, and then should see that every young man may be warned if it is evil and urged to join it if it is good. There are lodges for almost every purpose under heaven They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is we are told to examine (1 Thess, 5:21)

and to inform men (Matt. 5:14). I submit to you a few doctrines which determine absolutely the character of

these secret lodges. They all require members to disre gard the example of Christ, and His example is just as hinding as His word. Assume that the Good Teninlars are an excellent organization for promoting temperance, or that the Free Masous promote a faith in God, hope in immor tality and charity to all mankind. What right then has a Christian man to hide that work from his wife and children? Christ told His disciples to proclaim or the housetons what He had told them in private (Matt. 10:26, 27). Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been to night?" "I have been in ing to join. Tell me about it." "Lam not permitted to tell you." "Was then anything wicked?" "No." "Anything ridienlous?" "Nothing at all, my dear, it was very solemn," "Well, then, why nothing wicked in it, and nothing ridio nlons?" He is compelled to say, "I have obligated myself not to," The question as to whether it is good or bad nay be a matter of taste. Jesus Christ knew how-to promote the temperance eanse, faith in God, the hope immortality, and charity toward all men: the Savior that turned His head on the cross to say to John "Take care of my mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her bushand has been taken away from her and she is left to provide for herself. Jesus knew how to oro and you and I, if we are Christiaus, are

teachings, that He spoke openly to the world in the synagogue and in the temple, and that in secret He said nothing. No man can be a secret society man.

nd follow the example of Jesus Christ. But not only does a lodge man neces sarily disregard the example of Christ, but he is compelled to violate His express command He said to His disciples, "I am the light of the world," and 'ye are the light of the world;" you are to show mankind the difference between right and wrong, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klay Klau, the Knights of the Golden Ring, the Whisky Ring, and assume they are all tloing good. Are men in secret societies letting the good they do shine out? They go into the second or third stories curtain the doors, and let no one come in unless he will obligate bimself not to tell those outside what they do inside

Christ says, "Let your lights shine." and I go off and join a Masons' or an Odd Fellows' lodge. I meet my neighbor the next day, and tell him it's a good organization. He asks me what it is for "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause" "What do you do?" "Go and pay our secretary twenty-five dollars to be initiated, and you can find out." Unless be will do that be can know nothing of the good we are doing. Again, in these organizations you

ive good men and evil men together. I had a very pions and worthy elder ite a church in which I was preaching, who was an Odd Fellow. I said to him one day allow werns Christians are there in your lodge?" He said, "I and Bro. "How many members?" "About a hundred," "Dou't you feel rather unequally yoked? I'an you and Bro. Woods oull against so many? When they had that ball last winter did you want it?" "No," "Why did they have it?" "Because we were out voted." You may join any lodge you please and you will find anywhere from seventy live to eighty per cent, are not profess ing Christians. In many towns I know of not one prayer meeting man con meeted with the Mason lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a ful day of indgment, with no hone ex man separated unto God and His service. and yet he joins with men who are un believers and some of whom are profane and they are all brethren together.

When a man enters a lodge, be takes his chances, he vokes himself with nubelieving men. A Christian ought not to do that (2 Cor. 6:14). The church is God's light to shine out in the world, that men may see the ditch before they fall into it, that they may see the trap

before the toot is fast. Once more, the morality taught in these organizations is unchristian and wicked. Take for example the Masonie eath, which hinds the Mason not to wrong or defraud a Mason, knowing him to be such, or the other clause which hinds the Mason not to have cillicit earnal intercourse with the wife. mother, sister or daughter of a Master Mason knowing them to be such." I was once lecturing in a university and

brother was a Mason. I have been selsupporting from my girlhood, and, when I left home, my brother gave me a Masonic token, and told me to wear i when I was alone. Three times have I been approached by men, apparently with evil intent, and three times hav they turned away at that sign." The onthinking man says. "Isn't that splen did?" That is as splendid as the devi The devil is satisfied with a morality of that kind. God says. "Thou shalt not steal." Jesus Christ says, "If you look histfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye," Masonry says "Don't steal from a Mason, don't commit adultery with the relative of a Mason." A cluirch deacon once said te me, "Is that so very had?" "How old that boy who put out your horse? I asked, "Twelve years," I said, "If you were to say to that lad, when he was starting for the city, 'von must no take any watches from the store on the right hand side of the street, what would be understand about the watche on the left side 2" "Why" he said "! suppose he would understand that wouldn't be very much offended it h took some of the watches from the left side," An organization that binds a man to a partial morality speaks agains Jesus Christ and innerils the moral standards of the community.

The charities of these orders are at terly unchristian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out any one who is likely to need any thing. Any one who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family, and for the support of the order They shut out the maimed and the balt the women and the children, and pick out the able bodied men, and propose to give charity to those who have paid and the friends of those who have paid and nobody else; this is called charity It is not charity, it is absolute seltish HPSS

Once more these organizations on the plan of salvation aside and in its place put mere moral teachings, en forced by material symbols. This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the aw cept what his miserable, pallry right consuess has been able to get for himself We have members of these lodges by the million, learning to believe that the can be saved without the blood by practicing temperance, or friendship and then they teach such morality as is involved in those obligations of the Master Mason. Good works are necessary but not sufficient.

These lodges not only exclude Jesus Christ by inference, they exclude Him by form. In Masonie rituals, they choose readings which do not contain the name of Jesus Christ at all. They have two passages which contain the name of Jesus Christ, one of them, 2 Thess, 3:6 Here the name Lord Jesus Christ occurs twice but if you take the Masonie book you will find the whole name deliberate ly stricken out, that name which is above every name and which is the only hope of the church. When you met a number of the ladies, among them - ask the reason, they say that a great the lady principal. She said, "I know many conscientions members do not no use for a drunkard. The besotted, bound to do Christ's work in Christ's nothing about this subject, but I have believe in Jesus Christ, and it would

1896.

for: it constitutes a perennial source of

income to the papers' proprietors, and it

will hardly be given up for a mere

scruple not even for the scruple of the

editor, who may find it difficult at times

to reconcile such advertising with his

nent London preacher Newman Hall,

recently said: "I know a gentleman

who was the editor of one of our lead-

ing daily papers, a goodly man. He

resigned, I asked him why, He told me

it was because of the continual adver-

tisements of the theatres, and the fav-

orable comment always made by the

theatrical critic. He could not ston the

advertisements as editor, and therefore

he gave up a very lofty and lucrative

position because of the character of the

theatres, and the way they were ad-

further says, "frequently acted at

theatres, and when he became a Chris

tian his whole soul revolted against the

theatre as he had known it. He then

became the proprietor of the best

country newspaper in Kent, [but] would

not advertise the theatrical companies

which came to Maidstone. It was a

great sacrifice, for the theatres pay

Obviously the stage is well entrenched

behind and well protected by the daily

wise, being in large degree its valuable

supporters. In the latter connection I

recall that one day last summer, while

waiting at the house of a clergyman for

the latter to appear. I looked through

three of the magazines of the day that

were on the parlor center-table, and

they each contained an article about

favorite actresses, conjously illustrated.

and in many cases sensuously so. It

must be acknowledged that in many

clergymen's congregations a large pro-

portion of the members or communi-

cants patronize the play-house, Ap-

plicable just here is the query of the

prophet of old to unfaithful Israel:

Sibor or what hast thou to do in the

way of Assyria, to ilrink the waters of

One of the most convincing state-

ments that I ever read in proof of the

position that the theatre is not a safe

school of morals, was furnished by an

article moon "Divorcees of the Stage."

written by a theatre goer who had

given a great deal of attention to the

domestic life of actors and actresses.

Actuated by the wish to contribute a

very readable sketch, and yet not to

appear to decry the profession, he apologizes for his subject with the

remark: "Pon't think that I belie the

profession. I'll give you the cold, hard

facts to prove that almost every actress

of note of the day has been separated

master. Tragediennes, comediennes,

ingenues, soubrettes, chorus girls, bal-

lerine few have escaped the contagious

unconnubial conditions of stage life.

It has always been thus." Then follow

confirmatory facts concerning about one

hundred and twenty actresses of note of

the several classes above given. That

or divorced from a some-time lord and

And now what hast thou to do in the

papers-the popular magazines, like

newspapers."

very well."

moral advice to the readers. The emi

offend them. So that a man that goes into a Masonic lodge not only leaves his wife and children at the door, but he leaves his Savior there too.

Why does not the church take the matter up and warn young men who by the thousands are being ensuared every year? What does God care for our re ligion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunder bolts in Hi right hand are plenty in number. When He sees fit to wipe out injurity. He will do it, and if we do not do our part in tighting against evil. the judgment when it comes, will take some of our blood with it. God make us faithful.

A SON OF GOD.

The realization of our relationship to Jesus Christ would seem to be a suffi cient reason for us to keep our hearts and lives oure. An incident in the travels of Henry M. Stauley shows how the honor of this divine relationship inspired the heart of one of the benighted dwellers on the "Dark Conti-

Once in the heart of Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gim; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word. "I am a son of God. I would not steal!" This he repeated again and again. It was all be

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the mission aries laboring in that region, and he ac cordingly gave him the gun, and allowed him to go, while they pursued

At the next station when they stopped they found the gim waiting for them. It appeared that the gun-had been lost This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his direction, it was sent where Stanley would get it. Ex.

THE POWER OF A BROKEN HEART.

feel like speaking to sinners nuless I have a broken heart myself," It was only in that condition that he could ened as to tolerate this degrading intruly sympathize with them and show novation of woman's appearance as a them that he really desired their salvation. A story is told of a wicked blacksmith, who took occasion to urge his infidel principles upon his patrons. A Christian neighbor became greatly concerned about his soul, and determined to visit and speak with him upon the matter. He did so; but all he could say was, "I am come to tell you I am greatby concerned about your salvation." He turned away with deep feeling, thinking his labor lost. But the man, who would have delighted to argue the case with him, could not get rid of his heartfelt sympathy and soon followed him to his home to say, "I am greatly concerned about my own soul, and I want you to pray for me" Christian Press

THE OLD YEAR'S BLESSING.

BY MOLLIE E. WOLFE. I am fading from you, But one draweth near, Called the angel guardian Of the coming year.

If my gifts and graces Coldly you forget, Let the New Year's angel

For we work together, Lel hlm end and perfect All I leave undon

I brought good desires Let the New Year make then Blossom into deeds.

I brought joy to brighten Turn It Into praise

If I gave you slekness. If I brought you care Let him make oue patieuce And the other prayer. Where I brought you sorrow

Through his care at length It may rise trium phant Into future strength

If I brought you plenty. All wealth's bounteous charms Shall not the new angel Turn them into alms:

I gave health and leisure. Let him make them nobles Work for God and man. If I broke your idols

Showed you they were dust, 1.c.(him turn the knowledge Into heavenly trust. If I brought templation

If your list of errors Dark and long appears Lef this new-horn managed Mel(them into tears

May you hold this augel Dearer (han the last, So I bless his future While he crowns my past.

THE RELATION OF THE PRESS AND THE STAGE TO PURITY. BY JOSLAH W. LEEDS.

I have often wondered at the singular inconsistency of a great many people in ondenning woman's appearance public as a preacher of the Cornel of salvation while at the same time welcoming her upon the theatre boards to disport in immodest attire for their entertainment. Yet it is only within the last two centuries in other words, since the time of the dissolute Charles Edward Payson used to say, "I never the Second of Fugland and Louis the Fourteenth, of France-that the public's sense of propriety has so far weakstage dancer and actress,

Some years ago I asked the nominee for Mayor of a large city, in view of the the Comedie Française are those usually scandal arising because of certain impure stage spectacles which had re cently been given, whether he would not be willing (his election being assured) to refuse licenses to the theatre and opera companies which presented the ballet He replied, in effect, that the ballet was now a tolerated or recognized performance in connection with the amusements of all civilized countries, and he did not feel that he could with propriety set himself against the practice. A little later I noticed his name published as director of a theatre in the city of which he was Chief Magistrate.

and hence felt sure that he would stand very firmly by the unencouraging opinion that he had privately expressed to me

In India and the Orient generally, it their good name who will consent to appear as actresses or dancers upon a public stage. In Dr. Butler's "Land of the Veda" I find a paragraph of information with appropriate comment upon this matter, which I here intro duce. He says in referring to the Nantch Girls: "No man in India would allow his

forsake her forever as a woman lost to virtue and modesty if she were to atwomen there is nothing that so much perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscnous dancing. No argument will convince them that the act is such as a virtuous female should practice, or that its tendency is not licentious. The previous female should practice, or that Opera Company moved upon Philadelphia in the winter of 1886-7, and heralence of the practice, in 'Christian' nations makes our holy religion which they suppose must allow it to be abhorred by many of them, and often it is cast in the teeth of our missionaries when preaching to them. But what ters' meetings to the coming of the would these heathens say could they enter our opera houses and theatres. and see the shocking exposure of their persons which our public women there present before mixed assemblies! Yet they would be ten times more astonished that ladies of virtue and reputation should be found there, accompanied by their daughters, to witness the sight and that too in the presence of the other sex! But then, they are only heathens, and don't appreciate the high accomplishments of Christian (2) civilization! Still, Heaven grant that the future Church of India may ever retain at least this item of the prejudices of their forefathers!"

So far, Dr. Butler, whose testimony and whose arraignment, of this stumbling product of our civilization was very lately strongly reinforced, by the untlattering criticisms of Nasrnlla Khan, the rather unwelcome Afghan visitor to England. So shocked was be at what he deemed the disreputable reception apparel of the London society ladies, that when he finally overcame his hesitancy and entered the drawing room, he declined to take in to supper the titled lady assigned to his care because she was in decollete dress.

And whence do these fashious that so please the world generally, originate? The Paris stage," said a recent writer in speaking of some of the much affected styles of female attire, "is the originator of fashions in the female dress. The costames of the actresses in copied by the society leaders of Paris, and when these ladies adopt a style, the whole world follows suit."

It may be remembered by some that years ago a certain American Opera Company or National Opera Company (I believe it was known by both of these names) visited successively the large cities of the Union. bringing out a pretentions, but very immoral class of spectacular pieces, and becoming notoriously advertised on that account. The managers of the Company, however, made out to overshoot the mark of indecency, its would-

be patrons apparently being ashamed to be seen visiting so admittedly vile a show, so that the concern was forced after a short career either to wind up its affairs or to seek for patronage npon is only those women who have lost a somewhat less shameless basis. Let it here be observed that there are those rated high up in society who scruple not to attend a place of diversion where the character of the entertainment is seusuous and highly demoralizing, provided there is an abundance of respect ability to keep them company and in countenance, and to stand by them in condoning the evil. When the fact of wife or daughter to dance, and as to the badness becomes notorious, and it dancing with another man, he would may appear in "bad form" to attend, considerations of mere expediency may then operate with sufficient strength to tempt it. In their observation of white keep a considerable percentage of those pleasure-seekers away. But self-respect, force of example, loyalty to the Holy One, and bearing His cross, do no seem to be taken seriously into the account.

January 1.

Now, when this ill-famed National alded its demoralizing entertainments as about to be given at the Academy of Missic, the writer of this paper be lieved it his duty to call the attentio of the several Monday morning minis plague, and to ask their co-operation in withstanding its spread. They all took action. Some of the newspapers were not overmuch pleased at this interfer ence. A reporter of one of the papers, however, had admitted that the spec tacle was "senguous and debasing" and that the posturing, etc., of the dancers In their immodest, scant attire, was "simply revolting." Yet the leading editorial in another morning paper a luded to the representation as "a grace ful and pleasing exhibition, and not at all immoral in its nature and tend eucies, as Mr. Leeds imagined," and advised that he and the minister should view for themselves the enter tainment complained of. This advice was not followed: Instead, the edito was confronted with his contemporary's very damaging admission of the im moral character of the play.

With the exception of the Journal of

Commerce, of New York, founded years ago by the philanthropic Arthur Tappan, under the conditions that i issue no edition on the first day of the week, and print no play-house adver tisements, I do not know of any daily paper in our cities that does not issu the invitations to those seductive re sorts. Of one paper reputed amongst the best (and such, I am free to say, it is), I can certify that it nevertheless has printed year by year the advertisements of theatres which make a specialty of bringing out sensuous plays or spec tacles. The Mail and Express, of New York, is in the main, a good paper, and it assumes to be run on a Scripture basis of carefulness, but when I read awhile ago its Bible text, for the day-it was that passage of Paul's Epistle to Timothy admonishing to "flee youthful lusts"-while at the same time the paper contained special notice of a spectacular stage representation at which were to be troops of bewitching young ballet dancers, I could but fee that the best of books had been con temped, and the way had been indicated toward indulgence in those "hurtful lusts which drown men in destruction and perdition."

Neither of the papers above referred was a truthful comment certainly of to publishes a Sunday edition, but the Pittsburg Gazett, that "as a furthose that do this devote large space, nisher of grists to the divorce mill as we know in the issues for that day nothing has yet been discovered equal to theatre news and to stage gossip and to the stage," scandal. The advertising is well paid

Mary Anderson has lately told the world that it was the happiest day of her life when she quit the stage forever. 'The best thing," says Madame Janauschek, "for a young girl to do, no matter how great she expects to become, is to keep away from the theatre, and do anything but go upon the stage. This is what I tell them all." Indeed, it was but a little while ago that she told the people of Baltimore that the key to success on the stage at present was notoriety, no matter how infamously gained. "Coarseness and sensuality. she said, "seem to be the views of our nineteenth century life. The prize ring supplies the stage with its male stars. and the divorce court supplies it with its female stars." And Frances Kemble sorrowfully wrote of the occupation: "A business which is incessant excite ment and fictitious emotion seems to vertised and praised in the London me unworthy of man; a business which "My father in his youth " Dr Hall is public exhibition is unworthy of a woman.

While woman continues, as at pres ent, that same unworthy business of dancing and disporting upon the public stage, the feeders of impure pictorial representations will thrive and their product increase.

It is the pictures of actresses and ballet-dancers immodestly attired or postured, that form the staple supply of the cigarette manufacturers' pictorial advertising. One mother wrote me, with anguish, of finding such a picture in her boy's jacket that she had taken no to repair, yet such pictures are handed out, send out, or exposed in show windows, by the million, to the corrupting of other mothers' boys. Again, it is generally the pictures of actresses and ballet-dancers that contaminate the pages of a great deal of the illustrated periodical literature of the day. Still further, it is the same class of lewd pictorial representations that appear as advertisement posters of the theatres, and call forth constan protest all the land over because of their libels mon decency and pure

Let every one claiming to be Chrisway of Egypt, to drink the waters of tian or claiming to be church member cease to thirst for the dark and polluted waters of this Egypt and this Assyria let them stay away from every debasing entertainment even though it be brough out on the boards of an Academy of Music, and I am sure that the cause of parity will witness a wonderful aplift. while paganism will no longer confound a corrupted civilization with the pure precents and practice of the Christian religion.

Philadelphia, Pa.

womanhood.

For the Herald of Truth A GENERAL CONFERENCE. BY JOHN F. FUNK.

have now not less than sixteen state and district conferences. These all agree on general principles of faith and doctrine, as well as in their practices and rules of order, and yet in number of minor things they differ.

For a number of years a general conference has been advocated, and a number of these conferences have passed resolutions favoring a general conference and have even selected men

This, however, is as far as the matter has been brought.

The question now is how to proceed to get it to progress and finally bring it to its ultimatum.

Everything must have its beginning: and as this is a new thing in our church at this present time we wish to propose a plan, in order to give the matter definite shape.

Right here, however, we wish to say that while in our day, and among our people a general conference is a new thing, it is after all not a new thing in the church. It is really an old thing that for a time has been lost sight of. To be convinced of this fact, read the Confession of Faith, and see what our brethren did at Dortrecht, in 1632, and you will not need to question the matter any longer.

The state conference of Indiana will be held on the 2nd Friday in October 1896. We suggest that the elders or bishops and ministers of the Indiana Conference district extend an invitation to all the other conference districts, to send their delegates, who have been appointed by the several conferences, to this conference.

And that they further invite all the bishops, ministers and deacons in every conference district in the United States and Canada, who are in harmony with us in doctrine and practice, either to come themselves or send as many delegates as they may deem expedient. so that the different conference districts may be represented.

We could hardly expect that all the districts would be fully represented. but so far as the different districts and branches of the church would be reprecented this meeting would to all in tents and purposes be a general conference.

We would likewise suggest that, after the work of the Indiana State Conterence would be concluded, devoting Thursday and Friday to it as usual, Satorday, and, if thought best, Monday, be set apart for the work of the general

Two days might be profitably spent. in discussing the general interests of the church, and in deciding what steps are necessary for a future and still more general conference, and also de- pro or con. cide upon the time and place for it

Some further explanations on this question, may be necessary. There are objections made that a general conforence would not be practicable

The first and greatest objection that usually brought to bear against it is, that since minor differences do exist in the rules of order and the practices of the church in different parts of the country, these differences would be brought up, and cause endless controversies, which would result only in getting the members of the church in different sections of the country further apart than they now are and so destroy even that measure of unity and good feeling which now exists.

This is a groundless objection, and will never happen when the brethren meet together in the true spirit of Christ and any one that would not come in that spirit could not be recognized as a true follower of Christ. Bu we have no fear now that this would occur. The time was when it would probably not have been possible for us to be together in this charitable and

to aid in arranging preliminaries for it. forbearing spirit; but I feel sure that through the different conferences and the different experiences which our people have had, these things have passed away, and that there is now such a feeling of love, harmony and forbearance among our people that they could and would labor together in the very best of harmony, and return to their homes profited and

The general conference is a necessity While we have been able during the past to work together without the bond of a general couference to hold us, and to harmonize us, there are now develop ments which demand a more genera and a more careful consideration and action than onestions of this kind have heretofore received. Beside this, it is fact that questions have presented themselves, and will continue to present themselves which are of too grave im portance, too far-reaching, for a dis trict conference to assume the respon sibility, either to sauction or condemn

If a district conference would take upon herself this responsibility, it would have very little bearing from the fact that her authority reaches only to the limits of her own district. If, however, a general conference should adopt cer tain measures, or decide against certain innovations, and all the representatives of the conference be in harmony with it it would have the sauction and support of the entire church and would in this way be made effectual to accomplish the purpose for which it was designed This general support of the entire church would give it a force which must be respected by all. And this way it would be possible to enforce dis cipline which under other circumstances would not be possible.

If a district conference is profitable and beneficial, a general conference would be much more so, on account of its wider range or thought, action and

support. What can be said against a general conference? Is there one good reason that can be urged against it?

But we will not assume too much We will present this to our readers and ask every one who has a valuable thought on the subject to present it Brethren, let us hear from you, either

Etkhart, Ind

For the Heraid of Truth THE MENNONITE BRETHREN CHURCH

By J. F. HARMS.

This branch of the Mennonite demand nation is represented in Kansas, by the Reno county, Alexanderwohl, Lehigh, Butler county, Ebenfeld, and Marior congregations; and with the station; Hillsboro, and north of Marion.

In Oklahoma there are about six

In Nebraska are the York and Hamil ton Co. Cong., and the statious Hastings, Sutton and Jansen.

In S. Dakota, the Broderthal congre gation and the stations Wittenberg and Silver Lake.

In Minnesota, the Bingham Lake congregation and the station Mountain

*In the congregations there is a bishop or at least a regal rily ordanicd minister; at low stations there is no bisnop, and in many cases no resultent minister, has oretined being pro-visionally appointed leaders.

In Saskatchewan there is but one

station; also one in Colorado, In Oregan the Portland congregation and the station Dallas.

The total number of bishops is eight and that of ordained ministers twentyone Number of members about 1700 No statistics for the year have as yet been received. The total number of meeting-houses is nineteen,

An annual conference is held in the fall of the year, when the evangelizing work for the coming year is arranged according to the contributions that bave been received for the home mission fund. The evangelists are allowed \$30 for a month's labor in the field and done, both good and evil, that are traveling expenses paid, and these are not manifest to the eyes of man, but appointed by the conference: in other ministerial work neither bishops nor revealed, and rewarded accordingly. ministers receive any salary.

At the last conference an appropriation of \$1,300,00 was made for the lamb's book of life?" establishment of a mission station among the Comanche Indians, in Okla-

Up to this time all money that had been received for heathen missions was placed at the disposal of the Baptist foreign missioniaries in India and Africa. This fall Pre. P. II. Wedel, of the Alexanderwohl congregation went as a missionary to Africa under the direction of the Baptist denomination, The congregation at Mountain Lake, Minn is also about to send a brother there also under the direction of the Baptists. The conference as a whole is not in favor of this plan, nevertheless at ready for the Master's use, prepared for the last conference \$600,00 was appropriated for Baptist missions,

The doctrine of nonresistance has in the recent past been brought up more prominently than before, and the last conference ordered the printing of the Confession of Faith

The "Zionsbote" is the only organ of this branch and is published weekly, in Hillsboro, Kansas. This paper has also a circulation in Russia of over 600, A monthly supplement however is printed for the American edition only. This supplement reports the growth of gospel work among the Russians, the persecutions of the Russian brethren, etc., and of course on this account the Russian censors would not allow it to circulate in that country.

Hillsboro, Konson,

For the Herald of Trulli. THE GOSPEL HAMMER.

By Fills H. BRCRACER

"Is not my word like as a lire? saith the Lord, and like a hammer that breakelb the rock to pieces?" Jer. 23: 29.

It is a fearful thing to fall into the hands of the living God unprepared For, "if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Who shall be able to stand. when He, the Judge of all the earth, appeareth? For, "He is like a reliner's fire, and fuller's soap," "His word is sharper than any twoedged sword. piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." How prayerful and careful we should be. both for the benefit of our own souls and those around us. How pitiful to think of the many thousands of souls on the down-ward course to ruin, groping in feet unto thy testimonies."

In Manitoba, the Winkler congrega- the darkness, many without the knowledge of a loving Savior. Oh! how great the need of brighter shining lights. Are we ready to sacrifice luxury and ease, and spend our dimes and talents in throwing out the life-line to the perish. ing ere they sink for the last time? We sometimes forget ourselves in

part, and begin to think, if only the ministers, parents, etc., are not aware of our doings it is all well. But remember, the all-seeing eye of God sees. We may holt the door draw down the blinds close the shutters, and put out the light. yet the almighty God is beholding our poor frame of clay, knowing the thoughts whether good or evil. Although in this life many things are the day is coming when all will be Then the only thing of interest to us will be, "Is my name written in the

In the Christian life we occasionally get a bitter drink of reproach from worldlings and false professors, and the heavy blows of their hammers are not pleasing to sinful nature. But in order to crucify self, it requires nails and

"Tonics are always bitter." But what are all these trials compared to the eternal weight of glory over youder? Where can we find a better hammer than the word of God's All we have to do is to lie submissive in His hands, and He will chisel and hammer down the rough edges, and mould us into a vessel every good work.

"Rejoice in the Lord," "lift up your heads, for the day of our redemption draweth nigh."

Smithville, Ohio.

A SLIP OF PAPER

A dissipated young man entered, one day, a street car in one of our large cities, and sat down all unnoticed. Listless, unobservant, he heeded not nor cared who occupied the seat beside him: he would go to the other part of the city and try for work.

He had lost one job after another be cause of his dissipated habits and now the extremity had come. He mumbled to himself; "If I cannot get work, I can die -there's an end to all things. When one ceases to be useful he ought to be out of the way."

He then looked back to the time when he had come to the city, full of hope, ambition and promises to mother to be a pure, honest boy. But alas! the old. old story

A sparkle came into his eyes as he thought of the fortune he so soon thought to lay at her feet. Then, as he realized his condition, a great wave of agony, shame and distress swept over the once manly countenance.

Now he found himself alone—the man beside him had just left. Where did he want to get off? He did not know or

With downcast eyes he espied a slip of paper. Slowly and thoughtlessly he picked it up, and was about to throw it. down when he thought the hand writing looked familiar. As he glanced at the script, the words attracted his attention: he read and re-read them until the words burned themselves into his memory. "I thought on my ways, and turned my

He was aroused to a sense of his surroundings as the car stopped, and he saw they were at the terminus of the line. Yes, he could get off. So without noticing what he was doing, he crossed the street, and sat down ou the grass in the shade. With head down, eyes fixed upon the ground as if seeing them there again he repeated the words, "I thought on my ways and turned my feet"-

He was coming to himself, as many another prodigal has done, He was not thinking

He did not know he was being watched by a lady on the veranda across the way, and had not heard her daughter singing; but now the words floated out through the open window-

"Other refuge have I none. Hangs my helpless soul on Thee Leave, oh, leave me not alone-

"Alone, ves. alone," he said, while he wept. He glanced up as a little fellow about three years old ran past him, then turned and looked at him with his countenance full of pity, and said: "Have you lost any fing?"

"Yes; I've lost my all, my manhood!" The lady had missed the little urchin. and called him, but he paid no heed, She came across the street for him. As she came near them the little boy said in tones of sympathy: "Mamma, he lost some fing."

"Can I help you sir?" she asked in the kindest, sweetest tones he had heard since he had left home and mother. She drew from him the story of his

present condition, and invited him to her home, saving her husband would be in soon and she was sure he could help him. In the meantime she prepared tea, and Nellie would sing for him.

He is now the noble man he had planned to be. With constant employment and pleasant Christian surroundings in this home, whose motto was "Look up lift up," his feet had been turned and the lost found.

A few years later he remarked to Nol. lie, who had become his wife: "I wish I might see the man who dropped that slip of paper on that memorable day. I want to thank him for it."

Nellie promptly replied: "Thank God instead, for it was He that willed it. It. was the Lord's words you needed. He says: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Christian Monitor.

WHAT SHALL THE HARVEST BE.

When a man sows in the natural world he expects to reap.

There is not a farmer that goes out to sow but expects a barvest.

Another thing-they all expect to reap more than they sow, and they expect to reap the same as they sow. If they sow wheat they expect to reap wheat. If they sow oats they won't expect to reap watermelons. If they plant an apple tree they won't look for peaches on it. If they plant a grapevine they expect to tind grapes, not pumpkius, They will look for just the very best seed to sow. Let me say right here that ignorance of what they sowed will make no difference in the reaping. It would not do save half the coal, Simon Simple, so I for a man to say, "I didn't know but am told, bought two of them, thinking what it was wheat I was sowing when I that if one reduced his coal bill fifty per sowed tares." That makes no differ- cent., two would do away with the ence. If I go out and sow tares think- necessity of using coal altogether.

lng it is wheat, I've got to gather tares all the same. That is a universal law. If a man learns the carpenter trade he doesn't expect to be a watchmaker; he expects to be a carpenter. The man who goes to college and studies hard expects to reap for those long years of toil and labor. It is the same in the spirit ual world. Whatsoever a man or nation sows he and they must reap. The reap ing time will come. Men may foolishly think God is wlnk

January 1.

ing at sin now-a-days, and isn't going to punish sin, because He does not execute His judgment speedily; but be not de ceived; God is not mocked, and what soever a man soweth, that shall, he also reap. I tremble for those young men who laugh in a scotling way and say, "I am sowing my wild oats." You have got to rean them. The rich man fared luxuriously while the poor man sat at his gate and the dogs came and licked his sores, the reaping time has come for him now. He would gladly change places with that beggar now. Yes, there will be a change by and by. Men go on scotling and making light of the Bible, but they will find it to be true by and by. I think there is one passage that you will admit is true. You very often see it in the daily papers that "murder will out" when some terrible crime that has been covered up for years has come to light. And there is one passage that I would like to get every one to remember: 'Be sure your sin will find you out." There are a great many things in this world we are not sure of but this we can always be sure of, that our sins will find us out, I don't care how deep you dig the grave in which you try to bury them. Look at those sons of Jacob! They thought they had covered up their sin and their father never would find out what they had done with Joseph. And the old man mourned him for twenty long years But at last, after all these years had gone, away down in Egypt, there Joseph stood before them. How they began to tremble! Oh, it had found them out. Their siu had overtaken them, Young men, you may have committed some sin many years ago, and you think nothing is known about it. Don't you flatter yourself, God knows all about it, and be sure your sin will find you out.

Your own conscience may turn wit ness against you by and by. If you sow tares you will reap disappointment, you will reap despair, you will reap death and hell. If you sow to the spirit you shall reap peace and joy and happiness and eternal life.

The reading time is coming. What is the harvest going to be?

If you confess your sin, God will have mercy. He delights in mercy.-Sel. by Moses D. Evers.

SERMON FROM THE BACK-WOODS,

Be ye warmed and filled,-James 2:16. Opening the door of an empty larder before a hungry man will not fill him. nor will your most rousing, Be ye warmed, raise a man's temperature. There have been some improvements in the making of stoves, and one was recently discovered that is warranted to am told, bought two of them, thinking Simon may be figuring out the results yet for aught I know, but I hope he has not torn down his coal bin on the strength of his theory. The man whose sympathy with the hungry has squeezed itself dry when he has said Re tilled needs no mackintosh to keep him dry when he goes out into the rain. Such a man will never suffer from enlargement of the heart. Let not such a man draw any checks against his deposits in the heavenly treasury, for if he does, he will have them returned with the record. "No account." And, brethreu, that describes the man himself.

1896

Too many of you, my bretireu, are like the fellow who when asked if he ever helped the poor and needy, replied: "What I give is nothing to nobody. The records of some people's benevolence would not exhaust much paper. I have heard men pray for the relief of the poor and oppressed in eloquent' language who never thought it worth while trying to help the Lord answer their prayers, and yet the Lord is not unwilling to allow His saints a share in this prerogative. Words without deeds are husks and shells, and they make no bread and furnish no flour. Deeds speak sonorously when mere words scarcely stir the air. There is more music in a ten-dollar bill rolled together and pressed into the hand of a widow who has nine children to care for than in pages of poetry or a Demostheniau oration on a little over 4,000. They had 71 church the curse and cure of poverty. A home missionary's wife in California received a \$10 bill as a gift from a friend. To a womau who had suddenly become weathly and who never knew the same year was collected for foreign the luxury of giving, the wife described the gift as an oasis in the desert. But Mrs. Newriches could not make out for 409.95, making a total of \$28,629.50 the life of her why a ten-dollar bill was collected during the last conference year. like "an oasis in the desert," and she and Brother Simple are presumably wondering over their commidrums yet. Brethreu, money talks, in dulcet tones. with encouraging voice, and if you have doled out your charity in words beretofore, change your language and speak in dellars and cents. The dollar mark is the mark of a generous man. We will now pass the plates and then sing.

A fig for you who say, Be filled, And to the hungry give no bread In valu you claim to be good-willed Let deeds and dollars talk instead

Be warmed, in earnest tones you say, If thus you live and thus you die.

-Peter Peculiar, in New York Observer.

THE MENNONITE BRETHREN IN CHRIST DENOMINATION.

> BY II. S. HALLMAN, EDITOR, GOSPEL BANNER.

This body of Christian workers, a branch from the Mennonite church is composed of three conference districts, the Canada District, the Pennsylvauia District and the Indiana and Ohio or Western District. These different dis- A radiant, fadeless Eden flower, tricts are presided over by one or more ordained elders or ministers (called Pre siding Elders) to each district according to the size of the conference district, elected annually at the Annual Confer ences of the district. It is the duty of each Presiding Elder to hold quarterly communion services (or quarterly con ferences) at each charge on the district over which he presides. Each charge or field is presided over by a minister,

called traveling elder. These fields are either circuits or missions. If the field is able to support a minister without help from other fields, it is called a circuit: if, however, the field is too weak to support its own minister, it is called mission and has a right to the Home Mission fund to aid it in supporting its minister. So much for an outline.

Canada District is presided over by three Presiding Elders, the conference being divided into north, south and west districts. This conference is divided into twenty-four fields of labor. six circuits and eighteen misslous.

Pennsylvania Conference is presided over by one Presiding Elder, and an Assistant Presiding Elder, and is divided into seventeen circuits and mis-

Indiana and Ohio couference is presided over by one Presiding Elder and is divided into sixteeu circuits and missions. Eight new missions have been opened during the year in the different conferences which will have to be added to the above.

There are 59 ordained ministers and 39 on probation, making a total of 98 ministers; 57 of these having charge of a work. There were 855 new converts reported for the conference year ending March 1895, and 428 were received as full members during the same year The membership of this body numbers buildings as reported at the close of las conference year, valued at 891.157; and preached at 150 different places where they have regular appointments. In mission work \$558,60, for Home Missions \$2,660.98, and for other purposes \$25,-

The body has this year sent out its first foreign unissionary in the person of Wm. Shantz. He was sent to China by the Canada conference. The foreign tield is opening out, and it is expected others will soon be sent out by the other conferences as well as by the Canada conference.

So far as we can learn the present conference year has been a prosperous year. The statistics for the present year cannot be had yet, but many have been converted during the summer months in the various camp and tabernacle meetings held throughout the different conferences; also a considerable number of accessions have been made

Bertin, Ont.

NEW YEARS WISHES pearl-strewn pathway of untold gladness, lecked by no gloom, by no weary sadness

Such be the year lo theel A cryshil rivulet, sunlight illinging Awakening blossoms, and joyously singing lis own calm melody.

A symphony soft, and sweet, and is Like the gentlest music the angels know In their moments of deepest lov: Mid earth's wild clamor thy spirit telling Of beauty and holiness, upward swelling, And mingling with th

Unfolding in loveliness hour by hour Like a wing-velled seraph's face-Such be the opening year to thee

Blessings unspoken this year be thine Each day in its rainbow flight entwine New gems in thy loy-wreathed crown May each lu the smile of Him be bright Who is changeless love and unfading light, Till the glory seem, to thy tranced sight, As heaven to earth come down. - P P Harry TAKE TIME FOR THE BIBLE.

As we drift along the swift, relentless current of time toward the end of life as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that at any rate for us much of this earthly career has passed irrevocably, what are the interests, thoughts -aye, the books-which really com mand our attention? What do we read. and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for what lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge Looking from the world beyond, how shall we desire to have made the most of our best guide to it! How shall we gradge the hours we have wasted on any-be they thoughts, or books, or teachers-which only belong to the things of time!-Conon Liddon.

HUNDREDS can talk to one who can think, thousands can think to one who can see.— Ruskin.

SUNDAY SCHOOL LESSONS.

LESSON II.-JANUARY 12.

THE BOY JESUS, -Luke 2:40--52, GOLDEN TEXT,-Jesus increased in wisdom and stature, and in favour with God and man .- Luke 2:52.

INTRODUCTION.

TIME.—The spring of A. D. 9. The childhood and youth of Jesus extended from B, C, 5, to A. D, 26, when He began His public ministry. He was then 30 years old, but 26 was the year as we have the dates. A mistake of 4 years was made in the reckoning.

Places.- Nazareth, Jerusalem, In His infancy we lind Jesus also at Bethlehem and in Egypt.

STORY OF THE CHILD LIFE.- We are indebted to Luke for this beautiful glimpse into the childhood of Jesus. It is most natural, and charming, and far removed, both as to what it tells and what it does not record, from the absurd traditions invented in later centuries by the spurious gospel writers.-Pentecost. After the journey to Jeru-salem at the age of 12, Jesus disappears from our view for eighteen years.

PREPARATION FOR THE LESSON,-Before a clear understanding of the following lesson can be had the incidents connected with the birth of Jesus should be studied.—(1) The Annunciation to Mary (Luke 1:26-38); (2) The Birth of Jesus (Matt. 1:18 -25): (3) The Song of the Angels (Luke 2; 8-14); (4) The Adoration of the Shepherds (Luke 2: 15-20): (5) The Wise Men from the East (Matt. 2:1-18); (6) The flight into Egypt (Matt. 2: 19-23).

DAILY READINGS. M. (Jan. 6). The boy Jesus,

Luke 2: 40-52 T. Sent before. T. The Passover feast. Deut, 16:1-8 W. Yonthful piety. 2 Chron. 34:1-7

T. Seeking after wisdom. Prov. 4:1-13

S. Suffering for faithfulness. F. The Father's business. John 5:17-24 S. The best knowledge, 2 Tim. 3:10-17 S. The preacher and his message. S. Growing in grace, 2 Peter 3:11 18

LESSON III .- JANUARY 19.

THE MINISTRY OF JOHN THE BAPTIST .- Luke 3:15-22.

GOLDEN TEXT.-Behold the Lamb of God, which taketh away the sin of the world.-John 1:29.

INTRODUCTION.

TIME.-Jesus was baptized in January, A. D. 27. John was imprisoned in March, A. D. 28. John began to preach in the summer of A. D. 26.

Places.-John preached in the wild. thinly inhabited region lying west of the Dead Sea and the lower Jordan The baptism of Jesus was at Bethahara. the fords of the Jordan, five miles north east of Jericho. The palace of Herod Antipas was in Tiberias. John was imprisoned in Macherus, a fortress nine miles east of the northern end of the

PARALLEL SCRIPTURES.-The min istry of John the Bantist (Matt. 3:1-12; Mark 1: I-8; Luke 3: 21, 22). The imprisonment of John the Baptist (Matt. 4:12; 14:3-5; Mark 1:14, 15 6:17, 18). See also John 1:6-8, 15-34 Isaiah 40:3-5; Malachi 3; 1; 4:5, 6.

RULERS .- Tiberius Cæsar, emperor of Rome, fifteenth year; Pontius Pilate was governor of Judea, first year; Herod Antipas, of Galilee and Perea.

JESUS .- According to Luke 3:23, Jesus was now about thirty years old. He still lived at Vazareth

JOHN THE BAPTIST.—The forerunner was six mouths older than Jesus. He was a desceudant of Aaron, the son of Zacharias and Elisabeth. He was a Nazarite from his birth. See Num. 6. His thirty years of life seem to have been passed in the wilderness. From infancy he was "filled with the Holy Spirit.

THE MEANING OF JOHN'S BAPTISM. -Jesus' baptism by Johu was not merely like His submitting to circumcision and the purification (Luke 2: 21, 22), because they were rites required by the law, while baptism was not. It was a public renunciation of sin and a public profession of religion. It is true that Christ knew no sin and needed no repentance (John 8:46: 14:30): but "he was numbered with the transgressors" "was made sin for us" (Isa. 53:12; 2 Cor. 5:21). By baptism Christ professed the religion of the Spirit, as opposed to the religion of form and ceremonies His water baptism was a symbol of the Spirit baptism which He received im mediately after John had hantized Him, when the Spirit descended upon Him in the form of a dove. John ex plained his baptism by saying, "I indeed have baptized you with water. but He shall baptize you with the Holy Ghost," Christ referred to Johu's baptism on various occasions as bearing this symbolic relation to the baptism of the Spirit (Acts 1:5: 11:16)

DAILY READINGS M. (Jan. 13) The ministry of John the Baptist, Luke 3:1 14 T. The ministry of John the Baptist. Larke 3: 15 99

W. A witness bearer. John 1:15 18 John 8: 22 3 F. John's submission to Jesus.

Mark 6:11 %

COR.

Junuary 1, 1896.

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 (*Amish Mennonite.)

Owing to some changes that were made in our publications, the Welcome Tidings has been discontinued, and the WORDS OF Cheer, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year

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OLD BOOKS.

Although some persons have little regard for old books we frequently find perfect treasures among them. Several

books for a "song" at a sale. He unless frowned down by the public took them home and they were put press and other leaders of public opininto a corner out of the way and almost forgotten. One day when and children everywhere to ransacking the writer was visiting with the dictionaries for this class of words, brother the conversation turned on old books and their value; the brother remembered his purchase, and brought them out of their hiding place for inspection, and among them we found one that was a very rare book, and it is the only one that we know of in this country. It is a Mennonite book and leads us back in the history of our church to the times that "tried men's souls" to the days of the persecutions.

We have a collection of old books that we prize very highly. Our collection consists of about 500 volumes, some very rare, and as Mennonite books, and as giving the history of the Mennonite people in the past, they are indeed very

This is no doubt the best and most complete collection of books of this kind in America.

We are still adding to the number, and thus increasing its value, and we herewith ask our brethren and sisters. who have books of this kind, to let us know what they have.

By far the largest number of these books are in the German and Holland languages. This comes from the fact that the Mennonite church three hundred years ago, flourished in Holland, Germany, Switzerland and parts of France.

We have a large Swiss Bible, over 300 years old. We have in our collection a copy of Dietrich Philips' work, in the Holland or Dutch language, also about 320 years old. We have also a Confession of Faith in the French language.

If any of our brethren have valuable ennonite books, books that teach the Mennonite doctrine or illustrate Mennonite history, and they want to make a contribution to this library we shall be glad

A library of this kind is indeed of great value to those interested in the faith and doctrines of the church, and if any one desires to consult any of these valuable works on any subject we shall be glad to have them do so, only with this restriction that the books cannot be loaned or taken from the room where they are kept.

By keeping this library together in this way it may prove a great blessing to the church in the future and may be valuable in bringing to light the true faith and practice of our forefathers in J. F. Funk.

A GRAVE PUBLIC DANGER,

To the Editor:-A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk and Wagnalls Standard Dictionary-a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300, 000 terms in the Standard) have been collated and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among teachers, school trustees, and parents all through this country, stiryears ago, a brother bought a lot of ring up a filthy agitation that will end, not, the final arbiter is the people, not

ion, in setting people of prurient minds One of these publications contains such outrageously unjust comments as the following

"About two years ago the publishing house of Funk and Wagnalls brought into the world a monstrosity entitled the Standard Dictionary of the English Language.

"So far as relates to its collection of "So far as relates to its confection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the St. James's Budget (weekly edition of the St. James's Gazette). London, which said:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious, The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The utter insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprinter, and it contains other words so grossly indelicate and withal so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found with scarcely an execution in every other reputable nnabridged dictionary, and this class of words is invariably recorded in the leading diction aries of all languages.

Since this gross attack has been made, we have submitted to Charles A Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language." Of the more than 500,000 words collected by the hundreds of readers employed to search all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary hence there was no need aud no effort to pad the vocabulary. The rules of exclusion and inclusion were most care fully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England, "To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or

the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term DICTION-ARY, it "should include all of the words of the language . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined, barbarous, vul gar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place—the only question being as to the evidence of their existence,—not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was found necessary to admit them into the Standard, were blacklisted as low. vulgar, slang, and printed in small type It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there or those from Shakespeare (some of these 18 words are found both in the Bible and in Shakespeare), and then to print and scatter abroad the collection, saving: "See what a foul book is the Bible: see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words," "Madam," retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully, I. K. FUNK

CORRESPONDENCE

FROM THE HOWARD AND MIAMI Co. Congregation.-On the 13th of Dec., 1895, we were pleased to see Bro Daniel Yoder of Adams Co., Ind., in our midst. He preached three very interesting sermons. He very impressively expounded gospel truth, and impressed upon our minds the duties that we owe to our God. We feel to praise God unto whom all honor is to be bestowed. We wish Bro. Yoder God-speed, Cor.

SKIPPACK, PA., DEC. 7, 1895 -- We are glad to report that five members will be added to the Skippack Menno nite church to-morrow, Dec. 8, 1895, four of them by baptism and one by certificate from another denomination. May they be true lights for others to follow in the narrow path unto salvation.

FROM MILLERSVILLE PA - We have been enjoying a rich spiritual feast of Bro, Ira Buchwalter from Ohio. was with us and taught us plainly in two well directed sermons one at Lancaster Sunday evening, Dec, 15, and at Rohrerstown on Monday evening, Dec. 16th. He also spoke very pleadingly to those who are yet out of Christ. On Tuesday evening Dec. 17th, Bro. J. M. R. Weaver of Harvey Co., Kansas, preached

HERALD OF TRUTH.

his last sermon in Lancaster Co., at the services were held on Wednesday lng out of Christ may be made to see both out. The wife was killed instantly Millersville meeting-house. He spoke the 11th. A good feeling prevailed very earnestly, and many were made to feel that they have not yet fully consecrated their lives to God. May God bless the dear brethren in their labors.

1896.

FROM HANCOCK Co., OHIO.-On the 17th of December, 1895, the brethren, J. F. Funk of Elkhart, Indiana, and J. M. Shenk of Elida, Ohio, went to visit the church at New Stark, in Hanmeetings were held, and Noah O. Blosser was chosen to the ministry, by the unanimous voice of the church, and ordained during the service on Thurs- time. We have meeting and Sunday of Jesus was celebrated, in which nearly all the members participated. It was a J. T. Nice. We have a mild and healthseason of spiritual refreshing, and we believe that these services with the calling of another laborer into the work fited by doing so. I can say for myself have proved a great benefit to this branch of the Lord's husbandry. We trust the Lord will make of him an ef-45 members with two ministers and a nice visit on their way to Texas a few deacon. They maintain a live Sunday school with an attendance of about 50. From here Bro. J. M. Shenk went to glad for many more such visits. Logan Co., and J. F. Funk went to Brutus and Mancelona in Northern Michigan, to visit the churches there.

OAKLAND MILLS, PA., DEC. 7, 1895.

-As said before, Bro. J. K. Brubaker came into our midst on the 11th of No. vember and labored with us until the 23d, preaching in all 16 sermons at 9 different places of worship. The broth er came to us filled with the good spirit. preaching the Word with power, and we feel that he did us much good. Dec. 7th our ministering brethren held instruction meeting at Lauver's church near Evandale, at which meeting thirteen precious souls expressed a willingness to be instructed and led by God's word. Four of the young men and one son-in law and one daughter-in-law belonging to the family of our ministering brother Wm. Graybill, were among them. At the close of the instruction meeting the spirit of God moved one more young man to come forward and cast his lot with God's people; and last week a man who had passed the threescore and ter years in this life became willing to spend his few remaining days in the service of God. On account of his age and failing health he was at once received into the church by baptism, this making in all fifteen converts within the last seven

man can work. J. K. HOOLEY. ROCKTON, CLEARFIELD CO., PA., DEC. 16, 1895.—Our little congregation was greatly refreshed lately. On Dec. 4th, Bish. J. N. Durr, of Fayette Co., and Bro. Aaron Loucks of Scottdale came here and staid one week: in that time they preached nine sermons, which were edifying. Some were almost persuaded. Would to God they had been altogether persuaded. Our communion their work, and grant that souls livened of their conveyance throwing them closer to Him who said. "I am the way

weeks, but when we look about us and

see the many that are yet standing back.

we feel more than ever to continue the

Macedonian cry to our able brethren in

other places to come over and help us

and if you cannot come and labor with

us you can pray for us that we may be

able to perform more work while yet it.

is day, for the night cometh wherein no

among those that partook of the emblems. May God bless the brethren and their labors among us and grant our little congregation increase in numbers and in faith and zeal. M. J. C.

ROSELAND, LA., DEC. 11, 1895,-Greeting to all in the name of our Lord Jesus Christ who is the giver of every good and perfect gift. As I always like to read news in the HERALD from our cock Co., Ohio. During the time four congregations it might be that some would like to hear from the small congregation here. We had communion some time ago, and had a refreshing day evening, at which time also the school every Sunday afternoon at the communion of the sufferings and death school house, and Bible reading every Sunday evening, at the home of Bro. ful climate here. A great many come here to regain their health, and are benethat my health has improved much since I am in the South. Bro, Troyer, wife and son, and Bro. Jonathan Lanz, fectual worker. There are here about and Mrs. Smith from Missouri paid us a weeks ago. They were well pleased with the climate here. We would be

L. T. K.

were bountifully blessed by a visit from hold Sunday school and church in Bishop Joseph Schlegel of Milford, Nebraska. He came into our neighborhood November 25th, and remained with us until December 4th, then left for Lynn county, and from there he lntends to go to Hubbard, Marion Co. While he was here we had twelve meetings which were ministers. We also would be glad for all well attended except one, when it rained all day. Our congregation at Oak Hill was greatly revived through these meetings and a great interest manifested. Five members were received into the church by letter and one by baptism. A number more were almost persuaded. Dec. 3d we had communion at Oak Hill. In which about 40 members took part. The same day Bro. L. J. Yoder was advanced from the office of deacon to the ministry, and Bro. J. D. Mishler was chosen to the office of bishop the same day. pray that the Lord will bless all the work done by the dear brother while he was here. God bless him on his journey. We ask an interest in the prayers of all God's people that we may prosper and hold out faithful to the end. COR. WOODSIDE, PA., DECEMBER 18TH.

1895.—Our congregation near Masontown was greatly refreshed recently On Nov. 13th our Bro, Pre, M, S, Steiner came to us from Canton, Ohio and held a few meetings and gave two lectures The meetings were all fairly well attended and the best attention given. and four persons were made to feel willing to forsake the world and live for Christ, Bro. Steiner left us on the 25th, and on Dec. 4th Bro, Yoder of Elkhart came to us and preached a few sermons and another soul was made to feel the need of a Saviour and came out and confessed Christ. We indeed feel greatly encouraged and greatly built up in the cause of Christ. We feel glad when brethren and sisters from abroad visit us and bring us such gospel truths. It makes us feel strong in our Christian work. May God prosper the brethren in the danger and be converted to God. We had baptism Sunday, Dec. 15th, when four of the converts were baptized. May God ever be with these precious souls, that they may ever live relying on Him for strength.

JUSTUS B. BARE.

CROSS, O. T., DEC. 16TH, 1895, -As I have not seen anything in the HERALD from this part of the "strip," I will write a few lines. We have a beautiful country, and crops look promising (although nearly all the crops were put out on sod) until in August. The chinch bugs and drouth burt our corn very much. Oats also were very poor, but we have some good corn, worth how ever only from 15 cts, to 20 cts, per bushel. We had a good crop of kaffer corn and an abundance of hay. So we have plenty of feed for the stock. Wheat that was sowed in time this fall looks fairly good. We have a very nice neigh? borhood, but we have been deprived of church and school-houses, until recently. We have been holding Sunday school in a tabernacle every Sunday: also meeting for prayer and edification every Sunday night. There has been a great interest taken in the Lord's work, and now and then we have had preaching by ministers from different denominations. Next Sunday we will have EUGENE, OREGON, DEC. 6, 1895.—We our school-house completed, so we can a good house. As we have not had any of our Mennonite ministers to preach here we do plead that one of them may give us a call, as the people here are anxious to hear the word of God, and especially to hear one of our

> Middlebury, Ind. DAUTON. WAYNE CO., OHIO: DEC. 23RD, 1895.—On the 22nd a minister was ordained in the Sonnenberg congregation. The church had previously nomi nated nineteen brethren out of which number one to fill the office. The lot fell upon Bro, Cleophas Amstutz, a faithful and able Sunday school worker May the dear young brother in this responsible office be endowed with nower from on high to go forth and declare the whole counsel of God that the stray souls who are wandering in sin may be gathered into the fold of Christ. We were also favored with a visit on same day by Bro. David Hostetler of Weilersville, Ohlo. Truly we can say this was a day of eniritual refreshing. - D. A. SCHNECK.

any of the brothers and sisters or any

other Christian people to visit us, as we

think there is a large field here opened

for harvest, and much good might be

done. If any one wishes to come I

would be glad to meet them. Our sta-

tion, Cross. Kay Co., O. T., is about 20

miles south of Arkansas City, Kansas,

Drop me a card, giving time of your

expected arrival, and I will meet you.

I came here from Johnson Co., Mo., and

am an uncle to Pre. D. D. Miller of

S. P. MILLER.

FROM MONTGOMERY CO., PA.-On the morning of the 15th ult. a sad railway accident occurred between Hatfield and Souderton, by which Jonas G. Leldy and wlfe, who were on their way to visit friends, lost their lives. When scarcely a mile from home, as they crossed the railway track the fast express come along and struck the rear

while the husband was fatally injured He died an hour later calling upon God to be merciful to him a poor sinner. He was aged about 59 and she about 60 years. They were members of the Reformed church, and highly respected. They were buried on the 21st, on which occasion one of the largest funeral as semblies that was ever seen here followed the remains of their unfortunate neighbors to the grave. The services were conducted by the pastors Luchen blll and Reider. Texts, Rom. 11:33 and I Sam, 20:3. May this sad occurrence teach us all to apply our hearts to wis dom and prepare for death,

H. C. KRUPP

FROM MAHONING CO., O.- Recently the congregations of Mahoning and Columbiana Counties, O., have enjoyed season of refreshing during a visit from Bro. David Garber of Orrville, O. He remained with us nearly two weeks. during which time he filled a number of appointments, preaching the word with great power and creating a deep interest among the people by the force ble manner in which God gave him utterance. Later the ministering breth ren Henry Weldy and Jacob Christophel of Elkhart Co., Ind., visited the brotherhood here, filling also a number of ap pointments while here. In the mear time Bro. M. S. Steiner of Canton, Obio also arrived (Nov. 30th) and commenced a series of meetings which are still con tinued at this writing, (Dec. 9th) and a great deal of Interest is manifested. So far Bro. Steiner's efforts were con fined to Leetonla almost exclusively We are thankful to God that He has touched the hearts of several dear young souls and made them willing to forsake sin and join in with the people of God. There are still many more who have been under deep conviction for some time and we trust God will not let them rest until they seek it in the arms of a loving Savior.

GOSHEN, ELKHART CO., IND. DEC. 22, 1895, -The Clinton congregation was favored with a visit by Bro. D. H. Ben der of Tub. Pa., on Dec. 1st. He remained over a week with us and preached eleven able sermons. These meetings were all well attended. The house was tilled to the doors some nights. Two young souls came on the Lord's side, and others were nearly per suaded. The brethren and sisters were very much encouraged on their way. Bro, D. Garber of Smithville, O., expects to be with us on the 9th of January to hold another series of meetings. We have also decided to have Sunday even ing meeting every two weeks and to organize a young people's meeting. May God bless our small congregation in our new efforts. A. HONDERICH

SMITHVILLE, OHIO, DEC. 26, 1895. On Christmas day the church here again was strengthened by new recrnits, there being twenty-five young converts received into the church by water bantism It was a day that will long be rement bered by all those present. The 18 Ar ticles of Faith were read and explained by our bishop, J. K. Yoder, assisted by Jonas Yoder of Logan Co., Ohio. May these dear young souls ever look to Jesus and each Christmas day that the Lord gives them only tend to renew aud strengthen the tie that binds them the truth and the life." May those who witnessed the covenant made by these the Herald. We thank God for the precious souls ouly be drawn nearer to Him who has said, "Lo, I am with you even to the end of the world." May those who have made no covenant with a crucified Redeemer, but are wandering on in darkness, see that the only life really worth living is the life of a Chris-Con.

FROM THE SUGAR CHEEK CONGRE GATION, HENRY Co., IOWA. - We were favored with a visit from Pre. Benjamin Gerig of Smithville, Wayne Co., Ohio, who preached four very earnest sermons to us. He had also the opportunity to partake with us of the sacred emblems of the broken body and shed blood of our adorable Redeemer, Pre. A. D. Wenger of Oskabosa Jowa was also with us on that day. On the 30th of Nov. Bro. Gerig in company with his brother, Bish, S. Gerig, left for Tremont. III., where they intend to remain a while and visit several congregations. There are at present four applicants for membership in the Sugar Creek congregation. They will be received by water baptism in the near future. May God bless Con.

FROM ELKHART, IND.—Bro. D. II. Bender, who has been holding meetings in several of our congregations in this and Lagrange counties, closed his labors in our congregation on Christmas evening with a large attendance. His sermons were deep and practical, and we are glad to say that beside awakening a deeper interest in spiritual work among the members, several young souls became willing to enlist under the banner of Jesus. Bro. Aaron Loncks of Scottdale, Pa., and Bro. Harvey Friesner of Bristol, Ind., were also with us at this last meeting and assisted in the services, From here Bro. Bender went to the Yellow Creek congregation to labor there. May his efforts for the dear Master result in victory, Bro. M. S. Steiner of Bluffton, Ohio, who was on his way to Cullom, and other places in Illinois also stopped over two days and preached one very soul-searching sermon on the 26th. We were glad to see him, for we are still pleased to claim him as one of our congregation, since this was his home for some time, and bere the responsible calling of the ministry of the gospel was entrusted to him. His effort here was owned of God in the salvation of some more souls. God be praised for the manifestation of His saving power, and for the ministry of His word through His faithful young COR

FROM STRANG, FILLMORE CO. NER DEC. 19TH, 1895. We thank God that we are again permitted to have in our midst Bro. C. Rediger from Hamilton Co. Neb. We were blessed with the preaching of the word of God. The first evening the text was, 1 John 3:1. Truly it is a wonderful love that the Father has bestowed upon us that we can be called the sons of God, and that we may see Him as the is. The next evening the brother spoke from Matt. 5:15, 16, that we should walk in the light of God that the world may see our eous mammon, who will commit to good works and glorify our Father in beaven. May the words long be remembered that the brother spoke here and may God add His blessing. It with things more precious and of has been a long time since a report greater value?

from Fillmore Co., Neb., appeared in opportunity we have had. May God's Spirit move His ministers to make a visit to the membership of God's children, and not only to them, but to the lost ones, so that many more may be brought into the fold of God. Come oftener and help us. Jos. Kunns.

> For the Herald of Truth. TRUST.

BY A. METZLER.

One thing that can be said in favor of organized Bible readings, is the fact that not unfrequently the rays of light we get at these meetings on the subjects considered serves to set us to more serious thinking in the same line, with the result that these after reflections sometimes bring into our souls a flood of light that creates a longing desire to tell to others what God has revealed to us since we had together considered the subject, and listened to the Scripture truths and comments presented by our warmhearted brethren and sisters. Such a result is the apology we offer for writing this article, and especially for these introductory remarks,

While there are abundant reasons why we should put implicit trust in the Lord, not the least being that He alone, as our Creator, is able to save and keep us, we should not forget to search out and consider what God has entrusted into our care and whether He can really trust us. Since the very first existence of man we find that man betrayed the trust his Maker had committed to him thus falling into sin and dishonor while on the contrary we can find nowhere in the Bible or in the history of the world a single instance where God could not be trusted, or that He betrayed the man who wholly trusted in Him.

From the parable of the talents we learn that each one is held accountable for what God gives into our care. Whether we possess one talent or many

-a dull or a bright intellect-it is certainly demanded of us to aim at attaining the highest possible results with the means God has placed at our command; for we notice that the one who had received but one talent and hid if in the earth made uo proper use of it is called an "unprofitable servant." and the doom pronounced against him is "outer darkness, there shall be ween ing and quashing of teeth" Matt 25:30. Notice here that unfaithfulness in that which God has committed to us

decides between heaven and hell for us. We draw another lesson from the parable of the unjust steward. From it. we can readily infer that God holds us responsible for the manner in which we use the earthly possessions He gives into our care. We call them our own. but they are God's. To some of as He entrusts but little; to others, thousands, and to others still millions. Do we realize that "the earth is the Lord's and the fullness thereof?" Sometimes He takes away these riches because we are not trustworthy, but prone to misuse or squander them. "If therefore ye have not been falthful in the unright your trust the true riches?" Lake IIi: II. If we are dishonest towards God in little, how can we be trusted with much.

and more precious that our Maker has entrusted to the care of mortal man; and no exception is made in this no distinction, no difference in value-to the beggar, the millionaire, the pauper, the king alike has He given this one possession, the soul, the immortal soul! God has given it; He will take it again from this visible body when we are done with it! He gave it pure, holy, unstained from sin and unrighteonsness, as "a charge we have to keep" till He comes to call it back again. O, mortal man, beware how you treat this soul within you!

But since Adam and his race have betrayed the sacred trust God imposed upon them. God has decreed that through the virtue and power of His only Son, the blessed Redeemer of our souls, shall salvation be attained, and it is here in the great atonement that God demands that our trust be placed in the merits of the life giving blood of Ilis Son. The trust He has committed to us must be placed into His bands since man has conclusively demonstrated for upwards of 6000 years that unless he puts his whole trust in God he is not even capable to keep the trust that God demands of him. While we know that

"A never dving soul to save. And fit it for the sky," "Assured if we our trust belray We shall forever die ? East Lewistown, Ohio.

THE OLD AND NEW YEAR.

SEL BY MOLLIE E. WOLFE.

As the midnight hour drew nigh the old year stood before me. Weary and wayworn he seemed; and in his hands was an hour glass; whence the last sands were falling. As I looked upon his wrinkled forehead, memories both pleasant and mournful came over me. 1 spoke earnestly to him: Many blessings hast thou brought me, for which I give thee thanks; new have they been every morning, and fresh every evening. Thou hast indeed from my heart's garden uprooted some hopes I planted there With their clustering buds they fell. "and were never quickened again."

Praise God for what I gave and what I took away." he said, "and lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes are ofttimes changed into the fruits of righteousess," But I answered: Thou hast also hidden from my sight the loved and loving. Clods are strewn upon their faces; they reply to my call no more. To the homes they made fair they return not, and the places that once knew them know them no more forever. Still be said: "Give praise to God, your lost are with Him: they have preceded you. None can drift beyond His love and care." Then his voice grew faint, and he murmured, "My mission uuto mau is done. For me the stone is rolled away from the door of the sepulcher. I will enter in and slumber with all the years of the past forever," and he straightened himself out to die. As I knelt by his side I said: "Oh dving year, dear dying year, I see a scroll beneath thy mantle. What witness shall it bear of me when time for me is done?" Low and solemn was his voice: "Thou shalt know when the book of the universe is opened." The By Frank Walcott Butt, in Episcopal Recorder,

This brings us to something higher midnight clock tolled, and I covered my face and mourned for his death, for he had once been my friend; I remembered with pain how often I had slighted his warnings; neglected the golden oppor tunities of growth he had given me, and cast away the precious hours with which he had been so generous, and I buried my face and wept,

When I again lifted my head, lo! the new year stood in the place of the old Smiling, he greeted me with good wishes and words of cheer, but I was afraid for to me he was a stranger; and when I would have returned his welcome my lips trembled and were silent. Theu he said: "Fear not, I come from the great source of all good gifts." Trembling, asked: "New year whither wilt thou lead me? Art thou appointed to bring me joy or sorrow, life or death?" Looking with glowing eyes juto the untrodder future, he replied: "I know not neither doth the angel nearest the throug know; only He who sitteth thereon, give me your hand and question not. Enough for thee, that I accomplish II is will I promise thee nothing, follow me and be coutent. Take with thee a prayer for wisdom this winged moment: the next may not be mine to give. Yet if we walk onward together, forget not that thou art a pilgrim for eternity. If I bring thee a cup of joy, be thankful, and be pitiful to those who mourn; and let all men be unto thee as brethren. If the dregs of bitterness cleave unto thy lips be not too eager to receive relief, lest thou betray the weakness of thy faith. God's perfect discipline giveth wisdom therefore count those happy who endure. When morning breaketh in the east gird thyself for thy duties with a sone of thanksgiving, and when night putteth on her coronet of stars look over the day just gone and let its failures and blur ders guide thee to better things on the morrow; so that when I have no longer any days or nights to give thee, and must myself die, thou wilt bless me as a friend and a helper on the road to

Urbana, Ohio.

CONQUERED BY THE BOOK.

In Dingarh, in the Punjaub, the misslonaries were fiercely opposed by the Hindoos. One of the most prominent of these opponents called one day upon a missionary. He expected a violent altercation, but to his astonishment the man pulled a New Testament out of his pocket, and said:

Sahib, I have read this book, and I flud it pure and holy. Up to ten days ago I was a bitter opponent of yours I gave a public lecture against you and your work. Then I resolved to expose your book. So I began to read it in order to pick faults in it but do you know?-as I read I was drawn to it My heart was captivated, and now I cannot oppose you, I know God's light

THE NEW YEAR ZEAL. Repent, repent, but halt not to repine, Since God youchsafes another day as thine Look well abroad, and give no time to dreams. For life is toll and nobler than it seems, For future hope, strength for the present pray; Time marches on and battleward to-day Brave soul, with faith and deeds thy path adorn?
The peace of Christ go with thee from this morn.

For the Herald of Truth "DEEP THINGS

1896

There is a deep thing, a hard thing, too hard for the world of science to solve. They have pried at it. They have denied it and given up that such there is. Dramatists have made themselve angels and looked upon earth as theirs Dante has gone to "Inferno" to see with an eye of Satan to the perfect God. They have looked with glass covered eyes, unto the heavens where the author of these deep things is supposed to live. Geology, Astronomy, Phrenology and Psychology have been pursued, they say, for the purpose of becoming more like the originator of these deep things. They stand and gaze with awe to see that those endued with knowledge, to see into these deep things, are humble, contrite; and, in their minds, unworthy of such attainments. Wherefore can they possess any deep thing's Luke 10:21. Can not I bring that deep thing to my people, or must I become as they who seem to possess it a Is there no law no rule that leads to the attainment of those deep things? Could I not get information from others, save, those contrite, seemingly, unwise people?

Of the deep things, I fain would ask, but know not what to call them. It is beyond my way of thinking, nor do I think you could transmit to me this knowledge. But of all the deep things in Christ Jesus, the greatest mystery is: "how to teach the impenitent sinner how to obtain entrance into the deep things," JAC

THE BIBLE A BULWARK

Jesus Christ was a very well-informed and distinguished biblical critic. He would not have called Himself a "higher" or a "lower" critic, nor condescended to apply to His views and visions any of the human labels of which the sects and schools are so fond. But our Lord entertained very clear and positive ideas as to the origin and character of the Bible; and He was really a very reliable Scripture commentator-quite "up" on all points of authorship, authenticity, and textual criticism. The Old Testament He had in His hand, when on earth, and the New Testament for which the materials were being gathered He already saw in prophecy. He who knew what was in man, and needed not that auv man should teach Him, knew what was in the Book of Revelation, too and needed not the illuminations of modern theorists on that subject.

And Christ's estimate of the Scriptures was high. They were to Him not merely "Scriptures"-a mere library of unrelated and possibly inharmonious volumes but the Scripture, the selfconsistent, well digested, one book Christ's faith in the Bible was implicit and unique. He had the faith in it not of a mere man, though He may have believed as a pious and enlightened Jew; but He trusted the word with the perfect confidence and satisfaction of One who had spoken that very word Himself, who had inspired alike its earliest syllables and its supremest utterances.

The confidence that Christ had in the Scripture (which means, of course, "the Writing") was that it was founded on eternal fact. Nothing is more basal foundation stones of the edifice of Scripture were laid in indestructible and helpful.

verities. Hence it was that He sald of an incontrovertible parenthesis incl dental to His argument as to IIIs own Godhead, and after quoting a passage from the eighty-sixth Psalm: "And the Scripture cannot be broken." In a like spirit of assurance-which would have been consummate audacity if it had not been sublime foreknowledge-IIe remarked on another occasion: "Heaven and earth shall pass away: but my words shall not pass away.

"The Scripture cannot be broken"literally, cannot be "unloosed," disengaged from its eternal securities and sanctions. Other things may waver, give way, disappear, but God's word is an irremovable fixture. It is like a high and imposing rampart that can never be undermined or loosed from its coherence of solid strength by the hostile ingenuity of men. No dynamite of human malice can avail to blow its blocks of truth into dust and rubbish, So the Bible is a bulwark that protects

both itself and those who put their trust

in it. What is needed is an unshaken faith in the ability of the Bible to stand. The Bible is its own best defense. It is a parapet of piety, a bastion of belief, a fastness of faith, but it is also a strongly fortified arsenal, wherein are all manner of weapous, collected together there in ancient times, but really not rusty, certainly not of obsolete type needing not to be "improved" or "converted" upon the order of any modern theological board of ordnance. The safest line of defence is a rattling fire from these biblical pieces for there is always great projectile force in a "Thus saith the Lord!" and the trajectory of a Scripture word is very direct and sure. The best apologetics is the Bible itself when accorded a hearing it pleads its own pleas more persuasively than auv can speak a word for it. A noted preacher of a past generation once exclaimed with a splendid vehemence, in the midst of a sermon: "My hearers, I am not up in this pulpit to defend the Bible, but the Bible is here in the pulpit to defend me." His confidence was not misplaced; for true it is that the Christian preacher is supported in his

TEMPTATION

saints!- New York Observer.

teaching by the sublimely positive and

self-evidencing verities of the Bible

more really and powerfully than is the

sacred book propped up and secured

by the apologies and reasonings of

a himnan inventive zeal. Believe in

the Bible, and men will believe

in you. Use the Bible, and you will

seem to be at once logical and con-

vincing. Give the old book a chance

and it will confuse sinners and comfort

One of our most amazing mistakes about life is to unconsciously divide people into tempted and untempted to suppose that while many are constantly exposed to fire in the front of battle others are secluded from all danger, Temptation has a Protean variety of form, arising from a man's environment, his individuality, his ideals, and no one therefore can estimate his neighbor's situation. It is enough that we recognize our brotherhood in this experience, than fact; and Jesus was sure that the that we may not feel cast down or lonely, but that we may be charitable

The difference between the best mar once, as John tells us, as though by way and the worst is not that one is tempted and the other is not, but that one has pledges of victory in his character and the other pledges of defeat. One im agines certain to live on heights where the miasma of the valley cannot reach or where evil suggestions are sublimated into ethereal form. What can be assigned to the gray-haired man, whose face is the mirror of his holiness, save some faint stirring of spiritual pride, or a pardonable jealousy of a fellow saiut's attainments? If it be any comfort to young men let it be understood that idea is a mistake. This fine saint was quite likely tempted vesterday by evil thoughts, and last week by doubts about the existence of God. Temptation is not a calamity of one period or of one type; it is a human discipline,

Read the lives of the Bible heroes, and any other honest biographies you are so fortunate as to discover and mark that the best men have been soldiers of the Lord, fighting till the trumpets sounded recall, and lying down to rest in their dented armor. History affords us only one perfectly good man, and He was the most flercely tempted of us all, first to selfishness, next to presumption, and then to blasphemy. If anyone should say that Jesus' temptation was not real, nor such that besets other men, then he is a heretic of a very bad complexion, for he has made the radiant life of Jesus into a show, and has taken from us men the heartening comfort of

Jesus' sympathy. If any man should escape temptation, it is not because he is strong, but because he is weak. There are natures so sallow and thin as to be below temptation. The tempest which raises the bil lows of the Atlantic does not make a ripple on a street pool, and the tares that strive with the wheat unto harvest in the deep, rich loam would wither on the stony soil. Pharisees and prigs are not tempted, and must always be less than men. It is in the furnace that virile character is formed and men come to their best. When one holds himself in hand, as a driver guides a pair of mettled horses, then be sure that he has paid many a struggle for this mastery. Perfect purity means, as a rule, the victory over passion; self-restraint the control of a flery temper. It is the tempest which roots the tree, the strokes of the hammer which give muscle to the blacksmith's arms. Before Jesus began His public work He was led up and tempted.

There is no moral disgrace in tenutation, and it would save much confusion of thought if we distinguished two. different things, sin and temptation. The one is a disease and the other is infection, and whether one catches or resists infection depends on his constitutiou. Temptation is an inducement to depart from the paths of righteousness, and may spring either from the outside world or from the base of our own nature. It appeals to the ego in us, the power which says: "I will" or "I will not." If oue says: "No," the shaft has glanced from his shield; If he dally with the thought, the poisoned let-marks; if he creeps down and opens a postern door, he is a traitor to himself. When the will weds with temptation, the result is sin, and the end death. -Sel

HOW TO COMFORT THE

BEREAVED One of the most delicate, as well as one of the most important questions Which arise in the round of a pastor's duty Is! What shall be do amid the stolidity: or the Impatience of grief? How shall he conduct himself when confronted with a flood of tears and the ravings of passionate sorrow? At such times do nothing; let the eye speak, and the lips be sealed. Sympathetic dumb ness is our best treatment of an excess sive outburst of grief. Not indifference God forbid that. | The hand may speak: the eye may float in tears of a deeper compassion thee words can express. If the afflicted weep, let them find this blessed ralief to poor nature. They should not be expected to reason, nor should they be chidden if they are wild and passionate, nor urged to enter into the realm of philosophy, which would be to congeal their tears in an ice house. They should have help to pour their griefs iuto the heart of God. If they cannot pray, then pray for them. The call to pray is in no sense a rebuke for the natural expression of grief, nor a denial of its existence. The helplessness of sorrow in its first paroxysms is the condition in which the soul is most ready to cast itself on the mercy of God. Fortltude is a high attainment: it is culture; it is a result, not a cause Of course, it is ever preferable as a state of mind than an undisciplined abandonment to sorrow. But it must not be forgotten that before this can be attained, there may come the apathy of despair which chills and deadens. Apathy is not resignation, nor progress in any tonical grace, but a freezing that may go into relentless ice. The first motion to help is to melt the glacier, or let the sunshine of divine favor melt it in its own way and then the soul will feel before it prays, as there will be no prayer without it. Nor will it be safe on the other hand, to let grief go into a normal condition, to be acquiesced in. The sufferer must not be encouraged to nurture sorrow as a sacred trust or to be slartled if any mitigation is suggested. Weeping is, by divine wisdom. preliminary to a better condition and a graçions state. If trouble is tightening its grip, and each day but shows the fatal bands, then the sou of consolation must speak wisely, but solicitoristy; Menderly, but positively He has now reached the period of soul saving service; and he must divert and firect. The sufferer must be aroused if he is to be saved from the incrustation of fruitless tears. Such must be startled, if needs be, into a sense of helplessness and danger, which will lead to prave and to this refuge the afflicted must be lured. In the extremity of need the best thing is to arge the spreading out of the whole case before God, It will refleve the sufferer's mind, and a wondrous change will be wrought whe everything is viewed in the light of the divine presence; Self will be minimized. and God will be magnified. Passion is stilled in the very place of prayer, im patience will die on the lips ere it can be arrow has touched his blood. When a *uttered. God's patience will shrivel our man defends his castle unto blood, it "estiniate of objectives, until we shall for matters nothing that the walls show bull get griefs in amazement that He has borne our follies so long, and so, when we cast our burden on the Lord, we will be surprised that it was only made by the intermissions of sunshine when we stood in our own light.

For the Herald of Truth. THE TEACHER'S PASTORATE.

DV A I DUSSADD

My prayer to God is that the few thoughts which I present may be the means of showing the teacher the great responsibility resting upon him, the relation he holds to his class and the power he may be for good if he is faithful, or possibly for evil if he does not perform his duty well.

The word pastorate implies a guiding, a guarding, or, to feed and to care for, but in considering the *teacher's* pastorate we mean the spiritual guidance and guardianship.

When the Lord Jesus gave charge to Peter He first asked him, "Lovest thou me?" When Peter confessed that he did, Jesus said to him, "Feed my lambs." The success of the Sunday school teacher greatly depends upon his own spiritual condition whether he truly loves Christ, whether he could truly answer, "Yea, Lord," whether he has the cause of Christ at beart.

If he truly loves Christ as he should and as every true Christian will, he will see the need of more active workers in the vineyard of the Lord and this will awaken an interest in the life and character of these entrusted to his care.

We know that the purpose of every person's creation is to live to the glory and honor of God, and as we are all to be members of the body of Christi it is the teacher's work to see that those in his charge early become members of that body and are in active service.

One of the objects that the teacher should have in his Sunday school work is the destruction of Satan's kingdom, and in no way can he do more toward it than to do as David did when he took the enemy's own weapon in destroying

The teacher's work is worthy of being conpared to that of a shepherd, especially to the feeding of lambs, because on the care of the lambs depends the usefulness of the flock. Truly the lambs need tender care; no creature will get lost more easily, nor have more difficulty in finding the way back. In order to grow up to be a profitable flock they need constant care.

Just so in the teacher's pastorate. If the little ones are to grow up to be useful in the world and fulfill the purpose of their creation they must be fed on pure, wholesome food, food that will develop in them a character noble and true.

On the other hand, if the teacher does not teach the pure word of God, they will grow up to be of no good to the world around them and possibly still worse than that—a curse.

It behooves the teacher to guide and guard, not only his class, but himself. The teacher can add greatly to the effect of his work by living a devoted, consecrated life before his class.

Who is more closely watched, and who is looked to for an example more than the Sabbath school teacher? Yet our conduct is perhaps often such that four life and actions were limitated by others we would be ready at once to denounce them.

Although we may sometimes think an idle word unnoticed or an unkind act unseen, it may have been seen by some little one who is ready to imitate

us, (which they have a right to do) and thus we may be the cause of making a black stain on that soul's character that may never be erased

The work of the Sunday school teacher is so great that one who undertakes it in his own strength is sure to fail; but there is a strength all-powerful, above our own, that is at our service if we but ask in faith, and if we do our work in the strength of the Lord we are sure of success.

It may be not in our way or time, but in God's time we will see the fruit of our hands. Solomon says, "ast thy bread upon the waters, for thou shalt find it after many days."

Instead of doing our work in our own strength let us go, as David went, in the name of the Lord, and then we will surely be victorious over the enemy. Let us look to Jesus in every time of need.

The Sunday school work is in need of nore wrestling in prayer such as the prayer of Jacob. If we see some great danger before some of the tender ones in our care, let us go to the Lord in prayer. If our hearts are heavy because of some wandering one, let us go to the fountain of all blessing, and if we have been used to be such as the sunday of the s

For the Herald of Truth
THE KRIMM (Crimea) MENNO-NITE BRETHREN,

By BISHOP II. WIEBE.

This branch of the Mennonite denomination is represented as follows:

In Kansas by the Gnadenau, Springfield, Inman, and the stations in Butler Co., and Rice Co.

In Oklahoma by the stations Schoelle, and Washita Co.

In Texas by the station Rogers, Bell Co.

In Nebraska by the congregation in York Co., and the station, Jamsen, Jefferson Co. In S. Dakota by the Marion Junction

In S. Dakota by the Marion Junction congregation and the station at Bridgewater.

In Colorado by the station Flagler, Arapahoe Co.

The number of bishops is five and that of ordained ministers twenty-one. The total number of members is between five and six hundred. The annual statistics have not yet been received. The number of meeting houses is five.

. A united conference is held annually, where the evangelizing work for the ensuing year is arranged. Every bishop and minister is expected to make several ministerial visits annually, the traveling expenses for which are paid by the conference. Neither bishops nor ministers receive a salary.

This branch of the church owns an Orphan's Home and 70 acres of land near Hillsboro, Kansas, which they acquired for \$8000.00. The building is almost ready to be occupied, and will be then used as a home and training school for orohan children.

A quarterly periodical, "Gemeindeblatt and Waisenheim" is published by this conference, H. Wlebe of Hillsboro, Kausas, is the editor.

Hillsboro, Kansas.

SATANIC FASHIONS

Every new fashion wickedly wastes a vast amount of clothing which is cast aside simply because it is unfashionable, causes a great deal of needless expense for new clothing, often makes people look outlandish and hideous, and all this is done that manufacturers may sell and tailors and dress-makers may make up goods that are not needed except for pride and vain show.

It must puzzle Satan himself vent new fashions fast enough to please those who make their money by these changes, so he revamps old fashions, A picture of a dancing girl brough from the ruined palace of Pharaoh Hophra, shows as slender a waist as any tightly laced consumptive can now boast, and a bustle to set it off in the bargain. On the back wall of the temple of Denderah in Egypt is a picture of Cleopatra, fourteen feet high. He feet are twenty-four inches long, but her waist measures only fifteen inches across-as slender as a model in a fash ion plate or ladies' journal.

So the big sleeves which re-appear periodically in the fashion plates have their prototypes in the dress of the proud and luxurious daughters of Zion whose haughtiness and vanity and sin brought ruin upon the nation. And one of the saddest facts is that when people array themselves to worship God they usually put on the most ungodly garments they have, instead of that modest apparel which becomes women professing godliness. Many a woman professing great piety, could not draw a natural breath to save her life; and the waste and extravagance in the dress of some Christian women is a sight to bohold

behold.
Governor Williams, of Illinois, when
certain ladies were soliciting his aid for
some charitable work said in substance,
"If you would be as economical as we
are, dress as plainly as my wife does,
you would not need to ask help for
your charity." Says an editor:

"When one goes to church and listens to a most affecting and interesting appeal for money to spread the gospel through the world, and then looking around sees enough waste material in the ladies' sleeves in that one church to keep a missionary in the field, he is apt to think of Ezekiel 13: 18. Woe to the women that sew pillows to all armholes."—The Christian

WHINING CHILDREN. Dr. Mary Wood Allen writing in Womankind of breaking children of the habit of whining says; "In this case I should say, that the first thing to do is to secure the cordial co-operation of every adult member of the family. Let there be united purpose never to give to the child that for which he whines, even if it would be given otherwise. Give him to understand this in a firm but gentle way, and if possible secure his approval of the idea. Tell him kindly of the evil of the habit, the unhappiness it causes him and every one else show him that it is creating a habit for the future years, and tell him you are all going to help him to overcome it. Let him feel that your refusal to grant his whining requests is to aid him, not to punish him. Then steadily, persistently sweetly and firmly, adhere to this policy, Never once yield to his insistence, but always recognize his attempt to meet your wishes in a pleasant manner.

If the thing he wants is something he hould not have, tell him so, and assure im that no amount of whining will

11

should not have, tell him so, and assur him that no amount of whining will secure it, and then let him whine, Wait, don't scold, don't tantalize, don't appear to be either disturbed or moved by his whining. If what he desires is mething that he can have, and he whines for it, assure him that as soon as he asks pleasantly he can have it. and then give bim time to make up his mind to be pleasant. We are too ant to try to drive our children rapidly from one frame of mind to another. Wait patiently, and if possible help him by diverting his thoughts to something agreeable. In a few minutes he will probably get control of himself. It is often a very touching sight to wituess the efforts of children to gain self cor rol, sometimes under the stings of the tantalizing reproaches of their elders,

For the Herald of Truth. THE CHRISTIAN SOLDIER.

BY G. W. NORTH.

Watch ye, stand fast in the faith
quit you like men, be strong. 1 Cor

We find that the language of the apostle is, "watch, be fast in the faith, quit you like men, and be strong." We may refer to the qualifications and duties of every soldier, and especially when in battle. Paul wants to teach us that as soon as we have enlisted in the army of Christ, surrounded by lurking foes, we need to watch. Beset by temptations to every good work, it requires faith and strength.

"That ye stand fast in one spirit, with one mind striving together for the taith of the gospel." His enemies being great and numerous, it is necessary for him to be courageous. Having many arduous and long continued labors to perform, it behooves him to be strong.

The qualifications required by every follower of Christ are pre-eminently those of a soldier, "Wherefore take unto you the whole armor of God, that ve may be able to withstand in the evil day; and having done all, to stand. Stand therefore baying your loins girt about with truth, and having on the breastplate of righteonsness; and your feet shod with the preparation of the gospel of peace." His position is no more free from assault, from hard fight ing, and fatiguing labor, than is that of the military man on the field of battle Paul here saith, "Stand fast in the faith." As ye have exercised saving faith in the gospel of Jesus-as ye have received the doctrines of Christianity, and believe them as the truth of God so that we can become competent men and women, permanent soldiers for Christ who is our captain, stand fast in the faith of the gospel of the Lord Leene Infidels and scentics may ridi cule and despise its teachings. If fiere and bad men persecute you for your adherence to these principles, do not be moved. Let your name be cast out as evii; let your person be imprisoned; let your life be threatened and death at the stake be your portion, but flinch not. Let us remember the noble martyrs who stood firmly when the flames kindled around them, and be encouraged by their example of great faith to endure al things, rather than to give up the truth.

Christ says, "Whosoever doeth the will of my Father which is in heaven, the same is my disciple." Let the teachings of our blessed Master (Jesus) be rooted down deep into our hearts, so as to become "strong" in the Lord.

1896

Though we may have no such fiery opposition to face as the Christians of the dark ages had, yet there are influences at work to-day far more dangerous than the intimidation of bloody persecution. There is as much need now as ever for men and women of God earnestly to contend for the faith once delivered to the saints. To-day, on every side we see men of corrupt minds teaching corrupt and false doctrine. We read in Paul's second letter to Timothy the third chapter and eighth verse, "Now, as Jannes and Jambres withstord Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." Seducers-having "a form of godliness, but denving the power thereof"- are propagating abouninable heresies, overthrowing the faith of some and making havor in the church of God. The land to-day teens with tracts and other publications of the most delusive and anti-scriptural ideas. Men. calling themselves Christians, are writing works to disprove, if possible, some of the most fundamental doctrines of Christianity. We will name some few of them: The secret orders. The doctrine of Universalism, And some that claim to be the ministers of the gospel, are preaching and teaching that baptism is non-essential, and feet-washing is no command. Let us see what Paul saith in Gal Lx "Rut though we, or an angel from heaven. preach any other gospel unto you than that which we have preached unto you, let him be accursed." Are you, as a follower of Christ, living so that your life is drawing men closer to the Master? Or are you by your influence drawing and leading people into blindness of the truth of God? A man may speak, sing or pray righteously, but it is the man that doeth righteousness who is called righteous.

is called righteous.

There are many people who flatter
themselves they are on the way to
heaven and eternal glory while they
have no saving knowledge of Jesus and
His pure gospel.

There are some that endeavor too by some specious, plausible argument, to ensnare the uninformed, and, under the guise of truth, instill into their minds the most fatal errors.

"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Oh, "Quit you like men."

One of the most essential qualifications for the Christian warfare is courage. If we want to gain glorious conquests over the powers of sin and darkness, we must be brave, "quit ourselves like men" not cowards, Every Christian has giants to fight. Worldl conformity, unbelief, pride, secret soci eties, rum and tobacco are popular giants. To conquer them, we need a great deal of moral bravery a bravery implanted by the Holy Ghost, Unless we are filled with the "power of the Spirit of God," we cannot stand the test of the wiles of Satan. It takes strength and a pure faith.

"Stand like the brave, With your face to the foe."-Judson.

"Be ye strong in the Lord and the power of His might, firmly standing for the truth of His word. He shall lead you safely through the thickest of

the fight, you shall conquer in the name

"Be strong," It is the privilege of every Christian to become a mighty giant in grace- to possess such an abundant measure of divine power in his soul, as will make him strong in prayer, strong in faith, strong in love, strong in meekness, patience, longsuffering, and in all other graces,

HERALD OF TRUTH.

Do not think that you are a true child of God, if you are disobeying any of God's precepts. Jesus saith he that loves me, keeps my commandments. "There are too many dwarfs in Christendom to-day, and worse still, they seem contented with their weakness."—Sims.

But we can be so filled with the power of God, as to be able to say with Panl, "I can do all things through Christ which strengtheneth me," Amen. Kokomo, Ind

PRAYER IN THE FAMILY.

"Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question:

"If you knew that your children would be sick through the neglect of family prayer would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?"

"Oh, then we would have it."

"Oh, then we would have it."

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

"Yes."

"And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?" "Yes." And so the enquirer went on with many questions, and wound up with this:

"Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer." Spurgeon,

AN ERROR.

Dale Enterprise, Va., Dec. 27, 1895. ED. HERALD OF TRUTH:

Dear Bro.—I notice on the outside editorial page of the HERALD OF TRUTH for Dec. 18th a paragraph referring to the two full moons that happen in the month of Dec. 18t6, and coupled along with this aunouncement there is the statement that "The same thing has not occurred since the year in which our

Lord was born."
In running the calculations backward
over the cycles it is seen that the like
has occurred not less than four times
previous to this, within the present
century; as the appended statement
shows.

YEAR 1819.

Full moon Dec. 1st at 1:10 P. M.

" " 31st "6:6 A. M.

YEAR 1838.

Full moon Dec. 1st at H:33 A. M.

" " " 30th "7:34 P. M.

YEAR 1857,
Full moon Dec. Ist at 5:56 A. M.
" " 30th " 4:19 P. M.
YEAR 1876.

Full moon Dec. 1st at 5:51 A. M.

Extending the same computations on backwards through the centuries the possibility is suggested of two full moons having occurred for no less than 99 Decembers since the year 33 of the Christian era, and in making all due allowance for the discrepancy of from 3 to 5 years which is acknowledged generally by all students of New Testament chronology, the evidence becomes conclusive that it actually took place in December of the year I of the Christian

Instead then of the year 1895 being the first instance in which this thing has happened the above computation yields the somewhat startling result that it is the one hundredth instance in which we have had the event duplicated.

We notice that similar references to that which appeared in the HERALD have been extensively copied and circulated by the secular press during the present month.

The whole is a most striking evidence of how easy a matter it is for public confidence to be betrayed, and how a perversion of truth and fact may sometimes escape even the eagle eye of so careful and painstaking an editor as the editor of the HERALD OF TRUETH

L. J. HEATWOLE

DANGER OF DELAY.

Dr. Spencer says: "An accurate examination into the periods of life in which those whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an annazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as years roll on.

"Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class all those converted under 20 years of age: 2d class, all those con verted between 20 and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50: 5th class, all those converted between 50 and 60. Then count each of your five classes separately. Of your thousand Christians, there were hope fully converted: Under 20 years of age, 548. Between 20 and 30 years of age, 337. Between 30 and 40, 89; between 40

and 50, 25; between 50 and 60, 3.

Here are your five classes! But you complain of me, you ask, 'Why stop at 60 years old?' Ah, well then! if you will have a sixth class and call it a class—converted.

Just one out of a thousand Christians converted over 60 years old. What a lesson Sirdelay! What an awful lesson!

"I once made an examination of this sort in respect to 253 hopeful converts to Christ, who came under observation at a particular period. Of this 253, there were converted under 20 years, 138: be tween 20 and 30 years of age 85 between 30 and 40, 22; between 40 and 50, 4; between 50 and 60, 1. Beyond 70 not one! What a lesson on the delay of conversion! What an awful lesson, How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion di minishes, far more rapidly than the prospect of life. Let the sinner delay tlll he is 20 years old, and he has jost more than half the probability of salvation he had at 12! Let him delay until he is 30 years old, and he has lost threefourths of the probability of salvation he had at 20. Let him delay until he has reached 40 years, and only 29 probabilities out of a thousand remain to him. Let him delay until he has reached 50 years, and beyond 50 there remains to him only 14 out of a thousand! What a lesson upon delay! What an emphatic lesson.

HOW ONE TEACHER WAS

I remember very well what people said when the superintendent gaze Mise Frivol a class in Sunday school; or rather that they said so many things, that I can not remember harf of them. In the first piace, it was a nine days wonder that a society gril should have attempted such a thing. It came out after a week or two however, that it was quite a fad among some of the fashionable people she knew, to do such things.

The class Miss Frivol took was made up of young men—too young, I am glad to say, to permit people to make remarks about why she was interested in them

They were of the "first families" and so interesting, she declared. To the surprise of everyone it became evident that she was interesting her class. About that time we began to note a change in Miss Frivol, herself. She astonished us all by appearing one night at the mld-week prayer-metting. After that it became quite a usual thing. The pastor had in times past, been greatly troubled over her worldiness, but all he had said seemed to have been of no avail therefore people wondered more than ever when it became known that she had refused an invitation to the great Christmas ball, to be given by her "set," and declared that she would give no more card parties.

In the meantlme, several of her boys had come into the church, and during the meeting that followed, one night she volunteered to lead in prayer. In short, two years after she fook the class, you would scarcely have known that she was the same woman.

"I wonder that no one ever talks of the influence of the class over the teacher," she said one day, "It was my dear boys that brought me to Christ. I was a member of the church, but it didn't mean anything to me. The very first Sunday, though, that class seemed to take hold upon me, and I found myself trying to pray for them.

The climax came, though, when two of them joined the church. One of them came to me and said, "I want your advice. I have been invited to that Christmas ball. I have always gone to such places. But now. "Well, I had an invitation to that ball in my pocket, and had just persuaded myself that it would be all right for me to accept it. You may imagine that I changed my mind, and I said, "No, don't go." You see that settled it, and so many other things have been settled the same way, that I can't thank fod enough for my Sunday school class." "The Lowbort

The greatest temptation of the Christian is—to get in front of the cross.

Subscribe for the HERALD OF

MARRIAGES.

PLATT- HITT,- On the 19th of Dec. 1895 by John K. Ranck, W. H. Platt of Salisbury, Pa., to Stella Hitt, of Lewock

LANTZ KING. On the 22nd of Dec. 1895, by Bishop E. A. Mast, Andrew Lantz to Nancy King, at the house of Bishop Mast, all of Howard Co., Ind.

of December 1895, by John K. Ranck, Amos W. Hershey, of Leacock, Pa., to Maggie W. Deulinger, of Salisbury, Pa., all of Lancaster Co. the youngest of a family of 13 children, and the first one to break the family circle by death. Funeral on the 28d, circle by death. Funeral on the 28d ment in Isare's burying ground. The remains were followed to their last resting place by a large concourse of sorrowing relatives and friends. Services by Martin Whister and Sammel Myers.

BLOSSER - LINT. - On the 24th of Dec. Bibs, at the residence of the officiating minister, Bish, Michael Horst, at Orr-ville, Ohio, Bro. Warren H. Blosser, of Mahoning Co., Ohio, to Catharine A. Lint, of Medina Co., Ohio,

HERR-HERR, On, the 4th of Dec. 1895, by Pre. Abram B. Herr, at the bride's home, Bro. Harry L. Herr, of Limeton, Va., to Sister Susan S. Herry of New Danville, Pa. 5743-346

HARNISH HUBER, On the 4th of Hecember 1895, by Pre. Abrain B. Herr, at the bride's home, Johas Harnish, of New Danville, Pa., to Mary K. Huber,

WITTMER GRABER. On the 18th of December 1895, at the residence of the bride, in Crawford Township, Washing-ton Co., Iowa, by Harvey Allenbach, Benjamin Wittmer, (widower), of Noble, owa, to Widow Elizabeth Graber,

DEATHS.

PLETCHER.—At Gilead, Neb., on Nov. (th. 1886, of membranous croup, Martha, daughter of Thomas and Susannah Hetcher, aged 6 y., and 3 m. Little-Martha had been seen as the seen of the seen seen seen as the country of the 5th she began with the evening of the 5th she began with the croup. The next evening she passed away without a struggle. Martha knew that she had to die, about 100 ns bee requested her father to go over to the school house and have the teacher and YODER. On the 6th of Dec. 1815, in Cambria Co., Pa., of scarlet fever, Ralph Curtis, son of Bro. Daniel S, and sister Polly Yoder, aged 4 years, 6,4moghs and 18 days. He was buried on the 8th at the Weaver Memonite M. H. Funeral services by Jonas Blanch, E. A. Blough and Alex, Weaver, Ralph was an intelligent, bright little boy, but God called him up higher to the beautiful home above. May God bless the sorrowing parents in their affliction as the remaining 2 children were at the same time sick of the same disease.

L. A. BLOUGH.

GRAYBILL. On December 3d, 1895, of GRAVIIII. On December 361,288, of diphtheria and inflammatory, cronp, Esther Graybill, aged 4 years, 7 months and 22 days. Burled 44 banver 8 M. H., on December 6th, Funeral services, by Pre. Gelman and Vjn, Graybill, from Luke 8:52. Weep not, she ji not dedat, that sleepeth. She was an indig shangers ler and very bright, yet in the last hours of her sick ness she said. "I see an angel. of her sickness she said, "I see an angel," and showed how large it was, The last 2t hours of her suffering she wanted to have music all the time and while listen-ing to the strains she fell asleep in Jesus.

How bappy are these little ones, Which Jesus Christ has blest: Come, let us praise Him with our songs For taking them to rest.

an invalid for nearly ten years, and part

am invalid for heary ten years, and bate of this time a great sufferer, but she bore all her afflictions with Christian fortified. She professed Christ in her young years, and died with a fiving hope. Fingeral services by D. H. Bendersand J.

STICK. On the 11th of November 195, at Joseph Arbogast's, near Rich-field, Juniata Co., Pa', of the infirmities of old age, Daniel Stick, aged '97 years and 3 mooths. Birried on the 13th in

PLETCHER, On the 10th of November 1895, at Reynolds, Neb., Heary Oliver, son of John and Lydia Pletcher, aged 4 years, Tmonths and 25 days. Funeral services by Ire. It. (Touch, Buried and Martha were cousins. Oliver with his papa and mamma and fittle sister Hattie were at his Uncle Thomas while Martha was lying a corpose. On the evening of the 7th he began with the croup and on the 10th he also fed selventy of the 10th his papa and the 10th he began with the croup and on the 10th he also fed selventy of the 10th his papa and the 10th his papa and the 10th he should be 10th his papa and 10th his papa M S GRAVIII. KA) STMAN. Elizabeth L. Myers was local mear Altonoville, Milliu for Da., Ind., in the year 1856, where she resided until her death Noy. 2d 1856, aged (d years, II months and 25 days. She was married to Chri than Kanffman, Dec. 28th 185d, to this minon were harm 3 some and 2 daughters, who with few was an invalid for nearly ten years, and part are not our ways.

Another little bnd has gone To dwell with Him who gave, Another little darling boy Is sheltered in the grave.

by Martin variety and sames wills, also paid a very beautiful tribute of respect to the memory of the deceased. The departed sister was an exemplary Christian and was held in high settem by

an lady and was held in high esteem by

all who knew her. She will be missed it

the home, in the congregation, the Sun-day school and in the community, but we have the hope that our loss will be

Loved ones who ve crossed to the far-

school house and have the teacher and pupils come over, and as soon as they came in she bid them all good bye. At first she said she did not like to, but when she was told that Jesus would be in heaven, then she said she wanted to die, and looked at her mother and said,

dear," was the reply, then she said no more but seemed perfectly satisfied. Funeral services by Pre. II. Crouch. Baried on the 8th in the Gilead cemetery.

Farewell, parents, God has called me

Farewell my dear little brothers and

Weep not for me when I am gone,

But prepare to meet me vonde

When the Christian course is run

sisters, I have gone with Christ to dwell,

Where no pain or sickness enters

And where all is joy and love,

"I want you to come too, mother,"

Text. Rev. 14: 13.

Over the river they beckon to me

ther side. The gleam of their snowy robes I see.
But their voices are lost in the dashing tide.

John F. Hershey.

her gain.

Little Oliver was too fair In this cold world to stay So God in mercy called him home To dwell in endless day.

Go, darling little Oliver, go, A parent's heart can tell, And none but they can fully know How hard to say, "farewell."

Bowman,—Bro, Henry Bowman, of Churchtown, Cumberland Co., Tu., was accidently killed Dec. (It issis. Buried the IIIh when a sympathize with the property of the property of the the bereaved family. Bro, Bowman and a hired man went to the mountain to cut some wood. They had cut a tree which lodged on another. He told his man twite doing so the lodged tree fell BECKNELL.—In Marion, Ind., of ma-larial fever, Fred Becknell, aged 29 years, 6 months and 20 days. He was brought to Nappanee, Ind., and buried at South Union cemetery, Kosciusko Co., Ind. He was sick only four days. This is another warning to the unconverted, Funeral services by Jas. II. McGowen from Eccl, 11:9. man to leave that one and cut another and while doing so the lodged tree fell and in the descent a limb struck him crushing his shoulder and otherwise injuring him. He never regained con-sciousness but lived about half an hour ROHRBAUGH. - On December 19th KOMBRACOH. OB December 19sta 19si5, a little after 6 o'clock A. M. in Hanover, Pa., Sister Lucinda, wife of John F. Rohrbaugh, and daughter of the late Jacob Miller, departed this life after an illness of five weeks, aged 36 years, 5 months and 22 days. She was the youngest of a family of 13 children.

after arriving at his home, which was about three miles from the place of the accident. The age of Bro. Bowman was by years, 8 months and 1 day. WISLER. Sister Esther Wisler died WISLEE.—Sister Eather Wisler died at the residence of her son, Pre. Martin Wisler, near Hanover, Pa., on Dec. 9th the Martin Martin Martin, Present Martin, Ind. on the 2th at the Bare meeting house. Sister Wisler was the widow of Peter Wisler who died about 35 years ago, and until about 7 years ago, she resided in cumberlate of the Memonite church and lived an exemplary life, so we have hope in her death and helieve she now enjoys the reward of the right cour.

FREDERIC .- On the 8th of Dec. 1895, in Souderton, Montgomery Co., Pa., of the infirmities of old age, Elias Frederic, aged 83 years. On the 13th his burial took place at the Gehman M. II. Servducted by Jos, Clemm

DETWELLER.—On the 11th of Dec., suddenly of apoplexy, in Elroy, Francoin a Twp., Montgomery Co., Pa., Henry Detweller. He was buried on the 17th at Leidy's church. Services were conducted at the house by Jos. Clemmer and at the church by Pastor Reeder.

REESE On the 14th of Decembe REENT.—On the 14th of December 1985, at Goodville, Juniata Co, Pa., Annie Elizabeth Reese, aged I7 years, 5 months and I5 days. A father, mother, one brother and one sister mourn her death. Many friends assembled to sympathize with the bereft family and as a token of respect. Buried at the Delaware church. Services by William Gravbill, from Job 14.

HERSHEY .- On December 9th 1895, at Menges Mils, York Co., Pa., Harry T., infant son of Bro. Jacob and Minnie Hersbey, aged a little over 2 months, Buried on the 12th in the Garber burying ground. Services by Samuel Myers.

Nice-On the 13th of Dec. 1895, of general infirmities, John M. Nice, of Franconia Twp., Montgomery Co., Pa., aged 28 years. His widow, 6 sons and 2 daughters survive him. Buried on the 18th at the Franconia Mennonite M. II.

STABLY.—Near Nappanee, Ind., of consumption, Melvin, son of Christian II. and Mary Stahly, aged 23 years, 6 months and 20 days. He lived three weeks in the Christian life. Funeral services by C. Murray and Jas. H. Metowen, from I Pet. 13, 4

Ziwis. On the 7th of Dec. 1846, near Bedieville, Mifflin Co., Pa., Joshua Zook, aged 35-years, Smonthes, 7days. He was an invalid for several years from heart disease. A fathful member of the church was one of our best citizens and universally respected in the community where he lived. He leaves a wife and five children to mourn his loss, but not as those without hope, for he died and the control of the cont

LOUX.—On the 6th of Dec. 1895, in Bucks Co., Pa., Enos Loux, aged 76 years, 5 months and 16 days. Buried on the 10th at the Deep Run Brick M. H. His widow was also seriously ill at the time of his burial.

Ross.—On the 17th of Nov. 1895, near Elida, Ohio, Lottie Ellen, daughter of George and Mary Ross, aged 7 days. Services on the 8th of Dec, by J. M. Shenk and D. S. Brunk. Text 2 Thess. 2:16, 17,

January 1,

"Lottie thou art sweetly resting, Cold may be this earthly tomb; But the angels sweetly whispered, Come and live with us at home;

ALDERFER. On the 13th of Dec. 1885, at Groffs Mill, Montgomery Co., Pa., of dysentery, Benjamin S. Alderfer, aged 85 years, 2 months and 6 days. Heaves 3 sons and 2 daughders. Buried on the 18th at Lower Salford M. II. Pameral services by Jacob Moyer, Jacob Booz and Michael Moyer. Text, 2 Tim. 47.

HUNSICKER.—On the 15th of December, 1835, in Skippack Twp., Montgomery Co., Pa., of dropsy and heart trouble, Isaac C. Hunsicker, aged about 77 years. Ills wife preceded him several years ago. He leaves 2 children. Buried on the 22d in the Lower Skippack grave-

Thomas.—On the 10th of November 1895, in Somerset Co., Pa., very suddenly, Nora Blanche, infant daughter of Allen Nora Blanche, infant daughter of Afeli and Hulda Thomas, aged 3 months and 3 days. She was buried on the 12th at the Thomas Mennonite church, Funeral services by Rev. Salem of the Lutheran church, L. A. Blough and Samuel Gindlesperger.

LIVINGSTON .- On the 18th of Nov., LIVINGSTON.—On the 18th of XOV., 1895, in Somerset Co., Pa., of measles and diphtheria, Harry, son of Bro, Jacob and Sister Nancy Livingston, aged 2 years, 8 months and 4 days. He was buried on the 20th. Funeral services at the Stahl church by Samuel Yoder of Elkhart, Jonas Blauch, Samuel Gindlesperger and L. A. Blough.

Farewell, farewell, O Harry, dear; Now in your grave you sleep, Your loving form is resting there, And o'er your grave we weep.

LOUTHER, -On the 6th of Nov. 1895, near Scalp Level, Somerset Co., Pa., of scarlet fever, Carl Cloyd, only child of Robert and Sister Ellie Louther, aged 1 year, 3 months and 3 days, He was buried on the 8th in the Weaver Menburied on the 8th in the Weaver Men-nonite gravyard. Funeral services were conducted by Jonas Blauch, Alex-ander Weaver and L. A. Blough. It was a hard blow to the young parents to give up their only child, but they can have the blessed assurance that their little lamb is in the fold of the great Shepherd, Jesus Christ, who cares for the little ones. the little ones.

"Farewell mamma, farewell papa, Here on earth no more well meet: e prepared and always ready
Me in heaven once more to greet."

Speigle. On the 7th of November SPEIGLE.—On the 7th of November 1856 in Somerset Co., Pa., Margaret Speigle, mother of Bro. Samuel and Bro. Jacob Speigle, mother of Bro. Samuel and Bro. Jacob Speigle, most barried to the 9th at the St. James Lutheran church of which she was a member from her youth. Pineral services by Pre. Christ, L. A. Hotter and the services by Pre. Christ, L. A. Hotter and the services by Pre. Christ, L. A. Hotter and the services by Pre. Christ, L. A. Hotter and St. Speigle, and children and 67 great grand-children; she had been suffering a great deal for the last few years, but her sufferings are now over and we hope, she is at rest.

STINE.—Bro. Samuel Stine, of Upper West Pennsboro Twp., died on Friday evening Dec. 6th 1885, at about 5 o'clock aged 71 years, I month and 13 days. His funeral was held on Monday morning at 10 o'clock from his late home, and his at 10 o'clock from his late home, and his remains were interred in the grave-yard of Diller Mennonite church, of Upper West Pennsboro. He was ill only a few days. On Tuesday evening Dec. 3d he was taken suddenly ill with a stroke of paralysis while out doors but near his house. His daughter Emma and son the news of his illness was sent to his children who live away from home, but by the time they arrived at his bed side he was unable to speak and unconscious. He lingered on until Friday evening, when he passed peacefully away. The deceased was born in Frankford Twp., October 23d 1824 and lived all his days October 23d 18-24 and lived all his days in this county and within a radius of ten miles. For about five years he lived a short distance above Carlisle. He engaged in farming from youth up, was a most industrious and frugal man and had accumilated quite a competency. It was a memler of the Meunonite the was a member of the Mennonite church and was very highly esteemed for his honesty of purpose and rigid in-tegrity. He was twice married and only several months ago his second wife preceded him to the grave. By his tirst wife he had two children living and by his second five, all of whom are grow up and are useful and worthy citizens.

"Death has robbed us of our father, Whom we loved and cherished dear w nom we loved and cherished dear, it was father, yes, dear father, Can we help hut shed a tear? Yes we miss him, oh we miss him, When we see his vacant chair. And how sad the room without him, For there is no father there.

Father's work on earth is ended. Faithfully the cross he bore; Now his loving soul's ascended Over to fair Canaan's shore

He had children seven in number That are left to mourn for him And in our aching hearts we know, We have no parents now

HIS DAUGHTER.

Petersheim — Abram Petersheim died on Saturday last, at his home near Millwood, Salisbury township. Death was caused by nervous prostration. He had been in failing health for the last five years, but was confined to bed only four weeks. Father Petersheim was born in 1830 and was consequently in his sixty-fifth year. In 1857 he married has sixty-fifth year. In 1855 he married mother Leah Lapp, who survives, to-gether with three daughters; Nancy married to Isaac Gapp; Barbra, to John Stoltzfus, and Sadie living at home, also one brother Samuel Petersheim of Leacock township, Deceased was a member of the Amish church and was member of the Amish church and was well known and highly respected and a kind friend to all who knew kim. The funeral took place on Monday from his late residence. Services were conducted by David Byler and Henry Stultzfus. Interment in the Amish graveyard.

In that land of ever resting In that land of joy and love;
There we all would wish to meet him,
In that happy land above.

Why should we be filled with sorrow. Thinking that he's gone away. We should rather all be happy To meet him on the judgment day

Oh how we do long to meet him Where no farewell tears are shed, Where no parting hand is given, Where good byes are never said. B. LAPP.

Bock.—At New Dundee, Ontario, on December 8th 1855, Nancy Beehtel, widow of the late John Bock, at the age of 73 years, 2 months and 22 days. Memonite church for many years. She leaves one son to mourn his loss. Buried on the 10th in the Blenbeim Memonite cemetery, on which occasion Joseph Nahrgang preached in German from Itel, 419, and Xoah Stauffer in English from 6tal. 8°, to a large congregation.

ITEMS

— JUDGE Allen G. Thurman died at his home in Columbus, Ohio, Dec. 12, aged 82 years.

our miners lost their lives to-day in the Nelson mine entry No. 10, near Dayton, Tenn., by an explosion of fire damp

OUT of seven hundred marked ten —OUT of seven hundred marked ten dollar bills paid recently one. Satur-day evening by a large manufacturing company of Massachusetts to their em-ployees, four hundred and ten came into the hands of saloon keepers, and were deposited by them in banks, by the following Tuesday.

-WIILE skating on Lathrop Lake, seven miles west of Denver, Charley Jones, aged eight, fell through an air hole in the ice. Ilis brother Robert and sister Maggie, aged twenty-one and twenty respectively, and Ida Ball, aged sixteen, attempted to rescue him and all four were drowned.

On the occasion of the ninetieth birthday of George Muller of Bristol, which was recently celebrated, it was remarked that during the last sixty years this devoted worker has received more than \$6,000,000 in answer to prayer for the carrying on of his work, and 120,763 orphans have been cared for by

THE Methodist Episcopal Missionary Society sends out the following reminder: "A million a year for missions was once prophecy; it is now history, One million two hundred thousand for missions was once prophecy; it is now history. One million and a quarter for missions is a prophecy that bids fair of being shortly fulfilled."

Among the latest valuable Babylo Anoxe the latest valuable Babylo-nian inscriptions unearthed are some scarabs upon which the names of Jacob and Joseph are found, They date from the time of Abraham, and one bears the name of Jacob who was a Pharand, this suggesting that the Hebrews, Babylonians and Egyptians were at that period on friendly terms.

BERLIN, DECEMBER 20. A dispatch from Constantinople to the Frankfurter Zeitung 839s: The Porte has ordered Mustapha Heurzi Pasha to attack to day, with 10,000 troops and two batteries, the city of Zeitonn and to bombard and destroy it and to massacre the 12,000 Armenians in the city. The order has been executed.

A BOILER exploded Nov. 6 in the Evening Journal building at Detroit, Mich., and scores of immates were bur-ied in the ruins. A gap of forty feet was made from roof to basement, into was made from foot to basement, into which the entire five floors with their occupants were precipitated. Thirty-seven bodies have been recovered from the ruins and the engineer has been arrested.

A CAREFUL record kept at Yale — A CARFFU. record kept at Yale for eight years shows that non-smokers are 20 per cent, taller, 25 per cent, heav-ier, and have 60 per cent, more lung ea-pacity than smokers. A recent gradu-ating class at Amherst presented a sim-ilar difference in favor of non-smokers, who had gained in weight 23 per cent, over the smokers, and in height 37 per cent, and also exceeded them in lung cent., and also exceeded them in lnng

-A BILL has been introduced into the United States Senate asking for the the United States Senate asking for the modest sum of 887,000,000 for coast de-fences, to be expended during the next twelve years at the important ports of the country, such as New York, San Francisco, Philadelphia, New Orleans r rancesco, Philadelphia, New Orleans and others, not only on the seacoast, but on the great lakes, the navigable rivers and the estuaries of the State, such as Puget Sound and Hamptou Roads.

-Tuis winter there are 28,709 stu -1118 winter there are 28,09 students in the German universities, 4,597 of whom are studying theology, 8,132 law, 8,361 medicine, while 7,619 are under the philosophical faculty. There is der ine philosophical faculty. There is a distinct falling off in the number of students of evangelical theology over last year. Berlin, with 4,295, has the largest number of students; then follow in order Munich, Leipsic, and Bonn, while Ristock, with 413, has the smallest

DR. EPHRAIM BULL, the originator - DR. EPHRAIM BULL, the originator or discoverer of the Concord grape, is gone from earth. He was born in Boston in 1806. Educated for the medical profession, he practiced in Boston until ill health forced him to remove to Conneath forced nim to remove to Con-cord, where he purchased a small place under the hill, about a mile from the station, just beyond the junction of the road to Lexington, over which the Brit-ish marched on that eventful 10th of April, 1775. His life at Concord had een quiet and uneventful

—A Cablegham from Zanzibar, Dec. 16, says that a caravan comprising 1,200 men, while en route from Eldoma, was attacked by Chief Massais' followers while passing the latter's kraals on the night of Nov. 20. Over 1,000 of the men with the caravan were killed.

Ir is estimated that during the last hundred years fifty-one wars have been avoided by means of arbitration Though the average of this would be one war in every two years, yet only nine actually were thus settled in the first half of the century. It is said that at present one-third of all the revenues of the various countries is devoted to paying the interest on the cost of past wars and one-third goes for preparation for future wars. In the wars of the present century no less than fifteen thousand million dollars have been sunk and tive

AN 1824 a company of business men organized at Philadelphia The Amer-ican Sunday school Union, it is now the largest undenominational Sunday school ican Sunday school Union, it is now the largest undenominational Sunday school missionary Society in the world. Dur-ing the 71 years they have organ-ized 94,603 Bible or Sunday schools, and brought nearly 5,000,000 children and youth into them for Bible study. It now establishes over 1750 new It now establishes over 1750 new the communities im-resorbed by mady in communities im-resorbed by mady in communities im-resorbed by mady in communities in-resorbed by mady in communities in-resorbed by mady in communities in-resorbed by mady in the communities in-resorbed by mady in the communities in-tensity of the communities intions for this work are earnestly solicited from all loyal citizens and may be sent to W. A. Hillis, Supt., Cleveland, Ohio, 176 Enclid Ave.

THE Ameer of Afghanistan has caused many of his subjects to be burned alive, others thrown into prison, burned alive, others thrown into prison, while many more have field the country. He is thus venting his anger at the failure of Nazrullah Khau, his second son, to arrange for a permanent Afghanistan representative at Loudon during his recent visit to England. Nazrullah Khau is few weeks visit to Loudon cost Khau's rew weeks visit to London cost the English Government, it is said, 26,000 (833,000) for entertainments and traveling expenses, exclusive of the large bills brought in by the proprietors of the hotels where the Prince stopped. of the hotels where the Primer stopped, because of the jeculiar methods of the ninety natives of his suite, some even persisting in killing and preparing at the rooms of the hotel, after the manner of the Afghanistans, the animals intended for food for their royal master.

Another witness has been added ANOTHER witness has been added to the many already known, of the detec-tion of fraud by means of photography. This time it was in Manitoba and re-lated to the great school controversy be-tween the Roman Catholics and the resent government of the Province. The latter brings a charge of fraud against the Roman Catholic hierarchy engaged in the dispute as to parochial schools.

The Roman Catholics have all along ontended that their schools were pre-served to their under the bill of rights adopted when Manitoba entered the confederation of Canadian provinces in 1870. The Protestant contention has 1830. The Profestant contention has been that while reference was made to parochial schools in a rejected bill of rights submitted in 1873 there was no such reference in the bill ratified and adopted in 1870 by both provincial and dominion governments. In answer to this Protestant contention the Roman Catholies produced a manuscript bear-ing the date of 1870, which read that the rights of Roman Cathodies to their schools should never be interfered with. This manuscript bore evidence of being reliable and authentic and scemed conclusive.

hat the date of the document was rethat the date of the document was re-ally 1873, and a scientific photographic process reveals that the figure 3 was changed into the cipher. The original figure 3 is by a photograph revealed in faded ink like the rest of the document, while the sinker of the foreign and while the cipher is lu fresher and blacker ink.

This revelation of the fraud was shrewdly kept back until just before the elections. It will probably settle the controversy once and forever and establish the principle of no sectarian dominancy of the public schools.

—THE new monster twin-screw steamer, Pennsylvania, of the Ham-burg-American, it is claimed, will be the world. She will have a displace-ment of 20,000 tons, and a deadweight carrying capacity of 13,000 tons. Her other dimensions are as follows: Length, 360 feet; beam, 92 feet, depth of hold, 42 feet, depth

-That there is always a harvest somewhere is illustrated by the follow-ing interesting table which some one has compiled, and which shows in what has compiled, and which shows in what mouths the foreign wheat raising coun-tries of the world hold their harvests. In January, Chili, the Argentine Re-public, New Zeahard and Australia are gathering in their grain; in February and March, India and Upper Egypt; in April, it is Persia. Asia Minor. Cyprus, April, it is Persia. Asia Minor. Cyprus, April, it is Persia. Asia Maya, A. Ya-geria, china and Macketin in Maya, A. Ya-geria, china and Macketin in Maya. Al-pune, Italy, Sann. Portugal, Southern France, Turkey and Greece; in July, Roumania, Bulgaria, Austro-Innuary. France, Turkey and Greece; in July, Roumania, Bulgaria, Austro-Hungary, Southern Russia, Switzerland, Germany and Southern England; in Angust, Bel-ginu, Holland, Denmark, Poland; in September and October, Sweden, Nor-way and Scotland; in November, Peru and South Africa, and in December, and South Africa, and in December, Burmah. TURKEY is in a state of uncer

tainty without a parallel in the history of nations. Every week may be her last of independent existence. A new ministry has been organized but it is not expected that it will do more than not expected that it will do more than continue the policy of delay. This the Enropean nations will not brook, and a division of the empire will probably result. Meanwhile Armenian outrages continue, and the fact of future delivercontinue, and the fact of future deliver-ance is only small comfort to the hun-dreds of thousands who have had their property destroyed and their lives men-aced or the thousands who have been killed or subjected to torture and suf-fering worse than death. Another and perhaps the most serious phase of the question is that the dismemberment of Turkey may involve Eurone in a we-Turkey may involve Europe in a war. Such is the nuchristian greed of the powers that every humane impulse is sacrificed, with shame be it said, to the desire for over-reaching their rival nations and obtaining a large slice of the coveted territory which would result.

in many of the States to bring about an abolishment by the legislatures of "days of grace" on commercial paper. The effort meets generally with the in-dorsement of bankers and business men. The following States have abolisbed days of grace:

State and Date Act Passed. Taking Effect Connecticut, April 2, 1885 ... July 1, 1897 Idaho Illinois, June 4, 1885 July 1, ba Montens New Jersey, February 12, 1887 New York, May 10, 1801 Oregon, February, 1803 Pennsylvania, June 18, 1835... Ulab .. Vermont, November 1, 1892

Vermont, November 1, 1982 Jan. 1, 1988 Wissensin, Agril 3, 1980 This custom of days of grace dates almost from the origin of banking. It had its beginning, I am told, in a very queer incident. A Hebrew money-leader in Venice in the fifteenth cent nry, held the note of a Christian for a loan which fell due on Good Friday. The Christian refused to pay on that day or muit the following Montay and the Good of the Christian for many the following Montay and Monta alleging the holy character of the day as an excurse. He was taken before a magistrate who passed the matter on to the connell, which decided the Christan in the right, and further passed an edict that any note falling these of Priday could be lawfully paid as late as the following Monday without the maker of the note incurring the reproach of not discharging his debts at their proper time, - W. C. Sprogue,

showing more and more of a disposition to take a hand in Politics and Reform, They see not the grandeur and great-ness of the Kingdom for which we wait,

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CHICAGO

in which God's will shall "he done on earth as it is done in heaven." They see not how God is preparing to establish this kingdom, so they propose to take a hand themselves and wait for the King hand themselves and wait for the King no longer. The Canadian branch re-cently "Resolved" that, "Christ will never be King of this world till Hei King of polities." This is in accord with the sentiments of the Order in the U. S., as heretofore pointed out. In-deed, a movement is now on foot to have united action by the Christian En-deavorers, the Epworth Leaguers and the Baptist Young People of Philadelphia in favor of some reform candidate in Philadelphia; and the same thing is agitated in New Jersey. We have al-ready pointed out that this seemingly harmless Political Crusade is likely to result in a measurable union of Church and State. ZION'S WATCHTOWER,

AT Potsdam (Germany) a few AT Potsdam (Germany) a few weeks ago an army recruit named Kall-weites, a Mennonite from East Prussia, refused to take the oath that each sol-dier is compelled to take, presumably because of conscientions scruples. Em peror Wilhelm, who was present at the peror wineim, who was present at the swearing in of the recruits, had the man instantly arrested and carried off to a dangeon.

THE MENNONITE CHURCH IN GENERAL.

HERMAN WIENS, a prominent minis ter and the organizer of the Mennonite congregation in Berlin, Germany, died. in that city Oct. 31st, 1895, aged about

AT the conference of the Palatinate and Baden Mennonite congregations in Germany on Nov. 26th. 1895, the decision of a former conference was ratified namely, that, as the Mennonite church declares infant baptism unscriptural. therefore persons, uniting with us in church fellowship who have been Christened in infancy, must be baptized upon confession of their faith.

BISH, ULRICH HEGE, for 26 years editor of the "Gemeindeblatt," Reihen, Baden, Germany, has resigned his position, his son, Pre. Jacob Hege, being his successor. Bish, Hege is now 81 years old.

WILLIAM SHANTZ, who recently arrived in Wuhn, China, is the first person sent by the Mennonite Brethren in Christ to the foreign mission field.

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Semi-Monthly

ELKHART, IND., JANUARY 15, 1896.

VOL. XXXIII. No. 2.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB,
A. B. KOLB,

#FEntered at the Post Office at Elkhart as

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The Daily Vision,
Ohltnary.
Marriages and Deaths.
Items. Report of Home Mission. The Evangelizing Board.

EDITORIAL NOTES.

Kindness is action more than word.

Untrue friends are sometimes true fiends.

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To be constantly and earnestly engaged in Christian work may be hard on the body, but to be sitting on the stool

Christ expects every follower to do something for Ilim, It is only when we are without Him that we can do nothing. Jesus says, "Without me ve can do nothing," and that is the only condition in which we can be and do nothing for Him.

Minister ordained,-Bro, Jacob N. Brubacher of Mount Joy, Pa., informs us that a brother was ordained to the ministry in the Groffdale Cong. on the 26th of December, the brother on whom the lot fell being Esaias Wittmer. May the good Lord bless the dear brother.

come

clear gain above cost is the cheapest, that is for our good in the end, no matter at what price it is obtained. Christ gave His life that His Father in heaven and He might be glorified by gaining souls for the kingdom of heaven. Nothing is so cheap as salvation, though it costs us all of self, for we gain Christ in this life, and heavenly glory and exaltation in the world to come.

There are many who honestly believe that the free dispensation of the gospel leads men to value the gospel less be cause of it and that men appreciate something as they pay for it. Nothing is more erroneous than this, for then the rich alone could be Christians. while the gospel is especially and emphatically for the poor. The gospel should be as free as the air. The gospel is simply a means that leads to faith in Jesus Christ; for "Faith cometh by hearing," and this is the point where mankind is to make the sacrifice of all that belongs to self and worldly things, and it is because so many pro-

heard together. Our dear Bro. Enos B. and other places, Loux of Dûblin. Pa., writes as follows. "I write you a few lines this evening, but with a heavy heart, for it pleased

That which brings us the greatest never withhold a single thing from us memory. Peace to his ashes. even though we in our mortal vision fail to see all His loving designs.

The evils connected with a hireling

ministry and spectacular Christianity are numerous, and many lament the fact. The Presbyterian of Philadelphia speaks of it as the "hired man theory," To hire a man at so much a month or year makes his sermons or even himself a commercial commodity, which is most emphatically contrary to the New Testament idea of the dispensation of the gospel. This theory opens the door to worldly entertainment in the church for the purpose of raising money for the pastor's salary, or for other church expenses. The theory, in other words. would be to try to get the devil to help run the church, and that he will not do. He works only for his own special ends. and those are never intended by him to he beneficial to Christianity,

isaac Bucklen, an old and respected citizen of Elkhart, died suddenly fessors fail to pay this price of sacrifice at the residence of his daughter, in and selfdenial-not because of the free Chicago, Ill., on the 7th of January, dispensation of the gospel-that men 1896, aged 79 years, 4 months and 24 of "doing nothing" is hard on the soul. do not appreciate the gospel as they days. He was the father of H. E. Bucklen, the wellknown proprietor and slaughter, frightful slaughter. It means manufacturer af Dr. King's New Dis-Truly while one half of humanity re- covery and other wellknown remedies: joices the other half weeps, and the and is also at the head of a number of orphans by the thousand and the breaksounds of laughter and of weeping are the chief business enterprises of Elkhart ing up of families. It means destruc-

We have always felt a special interest in the Bucklen family on account of our treasure. It is not a gay, naval parade, business relations in former years. In nor a grand military review, but a dethe Lord to take from my side my 1867 when we first came to Elkhart, and liberate, vindictive and remorseless duel dearly beloved companion a few days established our printing office, we rented to the death. The greater the combefore Christmas. You will know how the room where this work was done batants, the more fierce and terrible the 1 spent my Christmas, yet I mourn not from Isaac Bucklen, a room about 20 x war. War with England? Impossible, as those who have no hope, for my 30 feet, in the basement under the drug. She is our mother country. We are of loved one had long ago made her peace store, at the corner of Main and Jackson one blood, one race, one language and with God and was prepared for the streets. Here we put in our little plant, one civilization. Our frequent expres-Our faithful correspondents have great change." Our heartfelt sympa- and set up the first cylinder press ever sions of jealous impatience with her been very generous to us with the use thies go out to our dear brother and to run in this city and here we published only prove the sincere attachment that of pen, ink and paper, and as a result all who are thus called upon to mourn, our paper until we moved into the exists at bottom. War with England? the Herallo for several issues past has yet when there is that comforting as-building where we now are, and which Far be it from us. War with the United gone out to the readers well filled with surance that all is well with the dear we have now occupied just 29 years. States, her own kin, with whom the church news. Well written correspond- departed ones, the soul in the midst of Now that our old friend and neighbor bonds of peace have so long remained ence telling of the work in general the deepest sorrows can look up to God has passed away, and is laid into his unbroken? England cannot tolerate

serve a grand purpose of uniting us all and say, "The Lord hath given, and the last resting place, our mind goes back more closely in the common bond of Lord hath taken away, blessed be the to the scenes and experiences of other sympathy and Christian brotherhood. name of the Lord." God deals kindly days, and while we deeply sympathize Let the correspondence continue to with those who love Him; He chastens with the family in their bereavement, us in kindness and only draws us we feel that it is a pleasant duty to nearer to Him thereby; for He will bring this slight tribute of respect to his

> A short time ago the old boundary dispute between British Guiana and Venezuela in South America was brought to the surface and in consequence of a popular interpretation of the "Monroe doctrine" being pushed with all energy in the sensation-hungry daily press, matters between the United States and Great Britain assumed a very serious appearance for a few days. The jingolsts and demagogues and others who are troubled with acute chronic inflammation of the tongue would have these two sister nations plunged into a war in short order. Not so the better element in this country The religious press all over the land is happily a unit in denouncing the war scare, and while we regret that some clearly show that they would under certain circumstances consider war justifiable, yet the general expression shows that the peace and arbitration sentiment is growing in this country. The New York Independent thus expresses itself editorially on the subject:

"War? No! a thousand times, no! God forbid! It is a thought too monstrone to be seriously entertained. War means the killing of men in untold numbers. It means the making of widows and tlon of property, great injury to commerce, and the wasting of millions of the thought. It ought to be impossible. We are too far advanced in Christian civilization to think of war as the solution of our difficulty. We have a diffienlty; but God has given us reason, and have we cultivated reason during all the centuries since we left the shades of barbarism to dethrone it now for an appeal to the sword? Those who welcome war, talk like fools; those who grow hilarious over the prospect of it are merry with insanity."

The brethren M. S. Steiner of Bluffton Ohio, and P. Unsicker of Cullom, Ill., are visiting among the congregations in Illinois. On the 8th and 9th they visited Bro. J. Smith's congregations at Eureka, and on the 10th they went to Morton to spend a week with the brethren in that vicinity. At Cullom three persons made the good coufession and many others were revived to new life and activity.

The New York Independent of Jan. 2, contains a very complete review of the work of the different religious denominations in the United States. The statistics show a net gain among all the denominations of 606,529 over 1894. Following is a summary, giving the number of members of each denomina-

tion.		
Adventists, 6 bra	nches	73,312
Baptists, 13	44	3,928,106
Brethren (River) 3	44	3,427
Brethren (Plymouth) 4	**	6,661
Catholics, 7	44	7,742,774
Catholic (Apostolic)		1,394
Christadelphians		1,277
Christians, 2	44	40,250
Christian Missionary	Associatio	on 751
Christian Scientists		8,724
t'hristian Union		18,214
t'hurch of tiod		36,000
Church Triumphant	Schwemf	urth) 384
Church of the New J	erusalem	7,406
Communistic Societie	s. 8 brane	hes 3,950
t'ongregationalists		600,000
Disciples of Christ		923,663
Dunkards, 4	branches	81,394
Evangelical 2	66	145,904
Friends (Quakers) 4	44	114,711
Friends of the Temp	le	340
tierman Evangelical	Protestan	t 36,500
German Evangelical	Synod	185.203
	branches	139,500
Latter Day Saints	2 "	234,000
Lutherans,	20 "	1,390,77
Waldenstromians		20,00
Mennonites	12 "	47,608
Methodists	17 "	5,438,96
Moravians		12,92
Presbyterians	12 "	1,458,99
Protestant Episcopa		626,29
Reformed	3 "	341,83
Salvation Army		33,50
Schwenkfeldians		30
Social Brethren		91
Society for Ethical (ulture	1.06
Spiritualists		45,03
Theosophical Society	v	2,50
United Brethren	9."	262,95
Unitariaus	-	68,50
Unitariaus		110,00

Grand Total 21 218 180 The number of members in Protestant mission fields throughout the world is as follows:

14 126

Independent Congregations

Universalists

Congregational	44,413
Methodist Episcopal	136,671
Northern Presbyterian	31,834
United Presbyterian	10,951
Protestant Episcopal	5,351
Evangelical Association	19,246
United Brethren	8,005
Seventh Day Adventists	6,552
Grand Total	263,023

For the Herald of Truth. MENNONITE LITERATURE.

BY J. F. FUNK.

Fifty years ago things were very different from now. The changes between then and now are so marked that to the young people of to-day they appear even wonderful. The older people who lived then and who are still living can hardly realize it themselves, If it were my purpose to write history I could tell many strange things indeed, but this is not altogether my purpose just now.

My recollections go back just about fifty years. At that time the Mennonite church was in Pennsylvania, Maryland, Virginia, Western New York, Canada West, and settlements had been just be gun in the State of Indiana.

In those days, if you would make a visit to a Mennonite family, and would make an observation in that direction you would see, on the bookshelf, which was found in every house, a large Family Bible; another book still larger than the Bible was there, known by everybody as the "Book of Martyrs." Then came Menno Simon's "Foundation," probably several Testaments, a hymn book and a Confession of Faith for each adult memher of the family, a prayer book or two, and in some families you would find in addition to these the "Wandering Soul," the writings of Henry Funk on twentyfive different articles of the law as fu filled under the Gospel, and likewise his "Mirror of Baptism," and a so-called

These usually constituted the books nsed and read by our Mennonite people. With two or three exceptions, these were all in the German language and as the preaching then also was all in the German language, every boy and girl must be tanglit to read this language. This too being the language of our fathers it was right, and was considered a discredit to the young people not to be able to speak and read it; and would still be a credit and a benefit to the young people if they would maintain a knowledge of the language of their

"Nicodemus-Book."

fathers. Then there were no Sunday schools maintained among our people, and they had no need of Sunday school Lesson Helps, and Sunday school papers. They had no church papers to bring the news from the different church districts, and the reports of the various conferences. What they were able to learn from their brethren elsewhere must be through an occasional letter or a visitor, and these, on account of the inconvenience of traveling facilities and postal communication, were rare.

How different these things are now. The country is cut up with railroads so that our people can go with small expense and often do visit other localities, sometimes in scores, to have a pleasant encouraging time with the brotherhood there. Letters are written by everybody and are sent daily by hundreds and thousands at a tritling expense.

Now our church has an extensive publishing house and our church paper is issued every two weeks and brings the news from all parts of the country. so that all are made acquainted with each other and interest themselves in one another's welfare, as if they were one family

We likewise have a Sunday school quarterly as good as any that is published. This goes out to not less than 20,000 persons each quarter who again in turn scatter the interpretations to nany more precious souls.

Then we have nearly all those valuable books which our fathers fifty years ago so highly prized, translated and printed in the English language; and onr young people can get them and read them, and be taught and confirmed in the faith once delivered to the saints, and the faith to which the fathers held and for which many a faithful witness gave life and prop-

These steps of progress and advancement in the Lord's work are to-day a wonderful help to the church. Our church to-day is stronger in numbers than it has been since the settlement of our people in America; and our people have a better knowledge of the Bible, and a better knowledge of the doctrines of our faith than they ever had since they

are in this country. They are doing more for the building up of the Sunday school cause than ever before: there is more missionary work done than ever before; there is more zeal and devotion and self-sacrifice, more free will offerings than ever before; there are also more earnest laborers in the ministry than there ever were before in this country.

We say these things without boasting, and realize fully that all this is not of ourselves; it is what the Lord has done for us, and we should be doing wrong if we would not give God all the glory.

Vet God works through human in strumentality and we must recognize the Lord's doings in all our duties, and in all our part of the work, especially in the publication work.

Our publishing house made a very modest beginning 29 years ago and yet the first outlay was a little less than 3,000 dollars. To this was added, in a short time, a building and lot costing \$5,000,00, and then came the addition of the Book Store, the Book Bindery and a large amount of machinery and material, until we have now invested a large amount of capital. Many brethren have aided in this with means, and have helped nobly to bear the expense of translating and publishing the books above referred to, so that our people could have them in neat form and read them in their own language. The outlay for all this work has been very large indeed. The translation of the Martyrs Mirror and the Menno Simons works alone cost over \$5,000,00.

The expense of maintaining the papers and publishing the Sunday school Lesson Helps, writing up and translating and publishing them, required a large amount of out lay, and we write these things to let our readers know about the matter. The Mennonite Publishing Co. has kept up these publications with much hard work and selfdenial and at the same time with very little pecuniary profit.

Now brethren an appeal. These publications have been supplied for the use, people if we wish to hold them under

benefit and encouragement of our beloved church for our Mennonite people Thirty years of incessant toil and labor; thirty years of self-denial and strict economy have been devoted to the work. and the few who have stood by this work through good report and through evil report, have held it up in prayer before God as well as by financial backing, and often they might have enjoyed ease, and pleasure, and comfort, when the necessity of the case demanded labor and toil, and sleepless nights, absence from home and family, besides sometimes the giving of means until the work has been brought to its present status.

I ask you now my brother, llow much have you done to help this cause? How much have you done to discourage the work and make it all the harder for those who were trying to build it up?

We do not ask you to give us money as a gift-we have received some help in this way, but not much. We only ask you, Do you take your own church paper and pay the subscription price each year?

Do you take the Lesson Helps of our own church publishing house for your Sunday school? or do you send for them to some other denominational publish ing house, which does not teach the doctrine you profess.

Do you take the Sunday school paper of your own church, and thus help to keep it up and make the paper pay for itself? or do you get some outside papers, filled with doctrines that do not harmonize with our belief and teach your children those instead of your own doctrines?

Do you buy your books and Bibles and almanacs of your own church publishing house, or do you get them elsewhere?

Our fathers were very zealous to have the books that could be obtained in their time, and often made great sac rifices to get them, and the brotherhood to-day owes it to their own church to aid and assist their own church work in every possible way, and all we ask of our brethren is to buy what they read where it will help to sustain and build up their own denominational lustitu

We are not finding fault; we are not complaining; we only tell this to our people for their information.

We have just read in a Clevelan paper of a proposal to unite the work of the Epworth League with the Christian Endeavor Society. The former is an Institution of the Methodist Episcopal denomination, and a certain prominent magnate of that church expresses himself on this proposal as follows:

"Our methods are different from those of most other Protestant churches. We have a strong centralized organization, while in other churches the local body is supreme in itself. For this reason we could never consent to the consolidation of the two societies. We want to con trol the literature, doctrine, and t ach ing of our young prople, and the only way to do this is to keep the society in our churct "

So says a prominent pastor of the Methodist church in behalf of his own denomination. The same principle will apply very properly to our Mennonite denomination. We must use our own literature and out our own books and teachings into the hands of our young loctrines and testlmonies.

1896,

Let every bishop, every minister, every Sunday school superintendent and Sunday school teacher and every member of the church give his influence and aid to thls work of putting the pure doctrines and testimonies of the Mennonite church into the hands of our children and our young people. Let our books and papers be found in every family, and in every Mennonite household, and we will exert an influence for the pure doctrines of the gospel that eternity alone will reveal, for we become very largely of the same nature of that which we read.

For the Herald of Truth. TALENT.

BY J. K. ZOOK.

Its use and misuse. Matt. 25:14-30.

It is generally conceded that this parable represents Christ's visible church, together with the diversified gifts and qualifications distributed among its members, necessary to its existence and progress. It does not seem clear to everyone, however, what all is implied by or included in the term talent. To illustrate - In a great house there are many different kinds of yessels, ntensils and furniture, all to be used, but for entirely different purposes. It is clear to all that in such a building a bed is not used for a washtub or a cupboard for a cookstove, nor a chair for a coal scuttle; and that it would be a glaring misuse, even preposterous, to attempt such inconsistencies, Now, there is no greater house on earth than God's house, the church. But all the members of this house have not the gift to preach the gospel, or to fill the office of a bishop or of a deacon, yet all are for a purpose and have a talent. No matter how little, if they are obedient with it, they are acceptable to God above many of the most talented and famous preachers in our day.

house or church to the natural body of man, composed of many members, differing in purpose and qualifications. Nothing earthly can be more beautifully symmetrical than the perfectly developed human body, in the likeness of which Christ Himself appeared on earth. Than this human body, the inspired apostle could conceive of nothing more suitable by which to illustrate the grand organism of the church militant Therefore, as members of Christ's church, we are given talent "differing according to the grace that is given us. consequently men are as differently con stituted spiritually as they are physically, and may, while in the "same spirit" and of "one mind" (not opinion) striving for the gospel truth, yet manifest peculiarities as various in serving tiod acceptably, as those necessary in the administration of temporal governments or other such justitutions.

Paul, in Romans 12, compares this

Again, in 1 Cor. 12, we learn the following concerning talent in this spiritnal body: "There are diversities of gifts but the same Spirit, and there are differences of administration but the same Lord, and there are diversities of onerations, but it is the same God which worketh all in all." Notice, we are here explicitly and emphatically taught that the qualifications, capabilities and requirements of these gifts in the spiritual body are as essentially and peculiarly

our own influences, and faithful to our different as are those of the hand from every Christian Individually has the those of the foot, and as those of the eye from those of the ear in the natural body. And since all those gifts flow from the Father and God of all, who also divides talent, "to everyone severally as he will," therefore those gifts necessarily must also manifest, themselves as differently in exercise, as they exist differently in each individual member of the spiritual. And it is not Christlike for any member of this body to censure and thus belittle and discourage auother member because he does not do that which he is not divinely qualified to do. The perfectly healthy natural body is in sympathy with itself; in its work, its members each in their allotted part or sphere move along together in harmouy. There is no jarring, but united reciprocal effort. A single afflicted member of this body, insignificant as it may appear, has the undivided sympathy of every other member in whatever capacity. Nothing but the most embarassing encumbrance or evident mination of the whole body will induce it to yield to an amputation of

> the member It must be apparent to every unbiased observer that men generally are more or less of intemperate disposition or unbalanced mind, religiously. They have a "hobby," some peculiar object, custom, mode, form or habit to which they are principally attracted. To this the whole mental energy and bent of mind. as times, of some in particular, seems to be concentrated or fixed to the exclusion of everything else, and the more they view it, the more Important it seems to them to be. Thus they misuse or neg lect their talent, and become attached to principles which leave out of account entirely the question of benefit or evil it may create in the spiritual body. But all should know that Satan is subtile and that his object, under the gnise of an "augel of light," is to get our minds overbalanced, mislead us or have us misuse our talent by overestimating the realities of certain things and overdo them in order that we may be drawn from the principles of the truth as it is in Jesus, and thus neglect and leave others of much greater inportance entirely undone. Thus Satan, by his pious trickery, deceives us, gains two points over us, gets the honor belonging to God, and what have we for our pains?

This subject of talent is so clearly illustrated that it seems no intelligent Bible reader could possibly misunderstand it. And yet, brethren, ministers even, with an ardor evidently over-reaching candor and whose zeal runs beyond their comprehension of the divine economy in this "house of God." will in effect publicly say of their fellow brethren, who will not respond when called to address a congregation or offer an audible prayer, "They have not the Spirit of God dwelling in them," a most unreasonable, impitus expression, causeing offence rather than edification. Such men overlook the fact that the same power which moves the tongue to speak also impells the feet to action which carry the whole body. But it requires heavy pounding to crush some kinds of rock. The Holy Spirit manlfests its power in other ways than preaching and praying in public,

The inspired apostle's admonition to "pray without ceasing," does not strictly imply prayer to be made either audibly silently, publicly or in secret. In this

right to exercise his talent as occasion may require,

Sometimes men pray as though God were hard of hearing, or did not know their needs. But Christ condemns useless babbling -"vain repetitions," in audible prayer. Silence in time of public worship is often more edifying than void teaching with much ado, by those unqualified by the Holy Spirit. Such is a plain misuse of talent, and Is as inconsistent with apostolic teaching as to convey food to the mouth with the foot God did not permit a promiscuous performance of religious rites and services among His people under the economy of the Mosaic dispensation. Certain individuals were ordained and charged under the law to perform particular services alone. Here was divine order. and it had to be obeyed, the penalty for a violation of which often was instant death.

Wiffle there is unquestionably much neglect of talent and slothfulness manifested in the "household of God," yet there is sometimes great ignorance manifested by such fault-lluders of the divine arrangement for the health and prosperity of this spiritual body, as set

forth in the law of Christ. The apostle says, "Let the prophets speak two or three." Again, "All may prophesy" provided they have a revelation by the inspiration of God, or have something to say by way of interpretation of gospel doctrine into muknown tongnes if there be any of such present But revelation and prophesying scarcely belong to the present age and generation according to the present method of church service where all can read the gospel for themselves.

It must be remembered also that the law of Christ in the apostolic age was not in book form and obtainable for a dime as now. It could be obtained orally or by letter from those divinely appointed messengers alone, as the Holy Spirit revealed it and gave them utter

We do not by any means wish to discourage speaking in religious assemblies, in which the Holy Spirit proves to be the moving power, nor to undervalue justifiable prayer. The prayer of the righteous "availeth much." and tiod grants it when offered "according to his

Faith in God is all nowerful Imagi. nation likewise works great wonders, But those miraculous manifestations of the Holy Spirit, as talent vested in manto heal the sick, cleanse the lepers, cast out devils, give sight to the blind, restore the dead to life, etc., evidently ceased with the apostolic dispensation, and it seems, if what is written were not evidence sufficient for the way to obtain salvation, messengers from the tombs could benefit us nothing.

"There is a natural body and there is a spiritual body," and while the natural body must partake of natural food to sustain natural life, likewise must the spiritual body be sustained by spiritual food And while it is a fact that so long as the laws of health are strictly observed, by using temperately whole some nourishing food only, that is, eat to live only, ceasing eating while yet a. little hungry, rather than glutting the stomach, even with wholesome food, the chances are ten to one in favor of preserving and prolonging it in a healthful condition.

But manifestly the difference between living to eat and eating to live is not heeded or realized as it should be. This brutish, idolatrous custom of living to eat, pampering the appetite, adding to an already overgorged stomach the so-called "dessert," a thousand times better cast to the hogs, as it only debilitates the digestive organs, results in a nation afflicted with hosts of enfeebled, gouty and dyspeptic human creatures. May it not be thus also with the spiritual body? There is no question as to the great amount of nonsensical prattle, called gospel preaching, the object of which doubtless chiefly is "lucre," or the promotion of human doctrine, of sect, creed and isms innumerable, all of which is an abominable misuse of the taleut, and has a baneful effect on the spiritual body,

It may also be a question, whether in this age, among nations where a greater amount of preaching is being done than ever heretofore, and where people are as bountifully blessed with the spiritual bread as with the natural bread, good sound gospel preaching is not sometimes overdone, hence a misuse of talent This is worthy of more profound thought than it often seems to receive. Doubtless, a reform in this direction would be commendable. Would it no be wisdom in the minister whose sole desire and purpose is to proclaim life to the dying, to cease preaching while his andience appear yet attentive and eager hearers than to coutinue until they be come weary? Again, has not (as the dessert with the natural body) so much after talk and repetition of and addition to what has been said, as some ministers indulge in and urge upon others to do the effect of causing the audience to be come restless and impatient. This has a tendency to injure rather than to edify the spiritual body, and is also one cause for the hosts of sickly, debilitated religious dyspeptics that are to be found all over the land, many of whom are always finding fault with their brethren and the church, yet are not aware of their own pitiful condition, or what is really wrong with themselves. Gunn City, Mo.

For the Herald of Truth MEDITATION ON DEATH.

BY SAMUEL J. EDWARDS.

Meditation upon the word of God is the delight of the Christian, and even meditation on what the word says about death is likewise profitable. What is death? It is the cessation of life, of the mortal being, the dissolution of this temple of clay, the separation of body and spirit. It is that power to which all temporal beings succumb sooner or later. Nothing mortal is free from its influence or can elude its grasp, "In Adam all die." Man is to day, and to-morrow he is not. Men and nations come and go and soon they are forgotten, for man is inclined to think only of the present; comparatively few meditate upon the future, especially the future that is beyond the death of the mortal body. O the insensibility of the human heart that disregards the prospect of the future!

In every thought and every action thou shouldst govern and possess thy spirit as if thou wast to die to-day; and were thy conscience pure, thou wouldst not fear when death is near. It is better to avoid sin than to shim death. If

thon art not prepared for that awful event to-day, how wilt thou be prepared to-morrow?

And how knowest than that to-mor row will be thine? What availeth it to live long, when the improvement of life instead of making us better, often increaseth the weight of sin. Would to God that many would reconsider the years from the time of their conversion or redemption, for the account of their attainments in newness of life is in many cases exceedingly small, perhaps a cipher. The parable of the talents teaches us that the death of such is terrible

Blessed is the man who continually anticipates the hour of his death and keeps himself in preparation for its approach. If you have ever seen any one die let not the impression of that most solemn sight be effaced from your heart, but remember that through the same vale of darkness you also must pass, How are you going to pass through? Do you know the way? Do you know Him who has passed through before us and knows the way? He is within hailing distance now. Do you keep so near to Him that if death should come suddenly He would be standing by your vide to lead you through the shadows? That condition of life is the only safe one; we must have the constant companiouship of Jesus to be always ready for death.

Where is the foolish man who still living a long life? We cannot be sure of a single day. Many unhappy souls, dehided by this hope, are in some ninexpected moment separated from the body. Here one is slain or drowned, another has dropped down dead in the exercise of some favorite diversion or evil sport. Thousands are daily perishing by fire, by the use of intoxicating drink or by other evil habits. Thousands pass suddenly away as a vision in the night; you too may die suddenly and unexpectedly, for "in such an hour as ye think not the Son of man cometh," and when that last hour is come, you will begin to think differently of your past life and be inexpressibly grieved for remissness and inconsideration, How wise and happy is that man who continually endeavors to be as holy in the day of life and health and strength, as he wishes to be found in the honr of death. A contempt of the world, an ardent desire for advancement in the spiritual life, cheerful obedience, selfdenial and patient endurance of affliction, for the sake of Christ, will contribute to raise pleasing confidence in 11im for life and

O friends, let us have our lamps trimmed with the Holy Spirit, so when death comes we can say, "Sweet and welcome death, thon hast come at last." for a time may come when we might wish for one day, nay, even one honr in which to repent, and who can tell whether we will be able to obtain it? From what inconceivable dauger then are we delivered, from what horrible fear we are rescued by simply passing the time of our earthly sojourn in holy fear, and in continual expectation of removal by death. Let us live now in such a manner, that in that awful moment we may rejoice rather than fear. Let us learn now to die to the world. that we may then begin to live with Christ, and die in the arms of a loving

Let us learn now to despise evil things that, being delivered from every evil then unto repentance he adds baptism. spirit, we may then freely rise to Him who is at the right hand of God, where death will never come. Let us now subdue our earthly and corruptible body is so inconsiderable? Length of days, by penitence and selfdenial, that we may then enjoy the glorious hope of ex changing it for a spiritnal and immortal body in the resurrection of the just.

Who will remember us after death, and whose prayer can then avail us? Therefore, O. you who read, turn to God, and do whatever His Holy Spirit enables you to perform, for we know not the hour in which the Son of man cometh, nor can we conceive the conseonences of its seizing the unprepared

Now, while the time of gathering riches is in much mercy continued, lay up for yourself the substantial and unperish ing treasures of heaven. We should think of nothing so much as the business of our salvation, and the improvement of our state before God,

Make yourself friends of Christians, those who are children of God, that when your present life shall fail they may receive you into everlasting habitations. Live in the world as a stranger and pilgrim, knowing that you have here no continuing city. heart disengaged from earthly passions and pursuits keen it lifted up to heaven in the patient hope of a city whose maker and builder is God. Let the daily songs, and voice, action, prayers, and flatters himself with the expectation of foot steps and tears be directed toward God, so that after death the spirit and soul may be in the hands of the true and living God united to Him forever. Sippo, Ohio.

For the Herald of Truth.

HOW SINS ARE REMITTED. RY A. D. WENGER.

"Re hantized" * * * "for the remission of

Some well-meaning people have the idea that God will not forgive sin until the penitent sumer is baptized. Does not the word teach that God wants us to be rid of our sins before the ordinance of baptism is administered? Let us see,

First, let us examine closely the oft moted language of our subject. Does that mean that applicants for church membership should be baptized with water in order to have their sins remitted or does it mean they should be baptized because their sins are already remitted? Read Luke 5:12 14. At the touch and word of Jesus a man full of leprosy was immediately cleansed, Jesus then charged him: "go, aud shew thyself to the priest, and offer for thy cleansing." In this case the man was already cleansed, yet he was commanded to offer for his cleansing; that is, because he was already cleansed. Is it not just so with baptism for the remission of sins? Not that sins may be taken away, but because they have already been remitted should baptism be

performed. Another fact proves this interpretation beyond all successful contradiction. In the original language the word eis, which is translated for, more properly means unto, and is so translated in the Revised English Version. In Matt. 3:8, the same original word is translated unto and there it reads: "I indeed baptize you with water unto repentance." In the eighth verse of the same chapter. John instructs his applicants to bring wait too long in giving applicants an

So Peter on the day of Pentecost wanted the people to add baptism to their repentance and remission of sins; that is, be baptized unto the remission of sins.

We should adapt means to ends as God intended, and not detract from the beauty and preciousness of the Word by hinging that upon the work of men's hands which properly belongs to the power of God. The brazen serpent was all right in its place, but afterward when the people began to worship it God was displeased.

To prove that remission of sins should precede water baptism, we have but to refer to the truth that Jesus, who was doing the will of the Father, pardoned sins before baptism was administered. Read Matt. 9: 2 - 6: Luke 7: 47 - 50, and many other passages. The Bible plainly teaches that the Lord will, at once, abundantly pardon, and make a child of His any sinner who will sincerely repent and turn to Him with a true heart.

If people's sins are pardoned, and they are in a saved condition or children of God before haptism, is it necessary for them to be baptized? Is baptism essential to salvation? No. Yes. It is not essential from the fact that God pardons and saves as soon as we completely submit to Him. But such, knowing the commandments of the Lord, will desire to be baptized in the near future. But should they be called from time to eternity before the ordinance is complied with, like the thief on the cross, the happy beyond would be theirs. It is essential to salvation from the fact that if we know to do right and do it not it is sin to us, and no sin can enter heaven. Suppose now one who professed thus to be already pardoned and saved would say: "My sins are remitted. I am all right now. I won't be baptized because there is no use in it, even if the Bible does com mand it. Would not such argument show at once that such a person had never been truly converted, or else had already backslidden since he was converted? A child of God will desire to obey the words of the heavenly Pareut.

You who are looking forward to the time of connecting yourself with the church, do not wait till then to seek forgiveness of sins. Seek pardon now, The pollutions of the human heart are the people have a "mind to work" we too deep-seated to be reached by anything save the cleansing efficacy of Jesus' blood, and that will be applied as ence is to bring about a closer unity soon as you open your hearts to Him, When the heart is ready I believe that God's pardoning power is more rapid than the velocity of light which is thought to be about 185,000 miles per second, "The blood of Jesus Christ Ilis Son cleanseth us from all sin." 1 John The Lord alone can forgive sins, but we must remit them in the sense of giving them up.

When should baptism for the remission of sins take place? Do we read of Peter or Paul or any other apostle taking men and women ou "six months probation"? We fail to find it. Proper applicants were baptized at an early opportunity. Administrators may occasionally make a mistake as possibly Peter did with Simon, the sorcerer, but nevertheless many should follow the Rible method more closely, and not

forth the proper fruits for repentance; opportunity to seal their vows by baptism.

Baptism is a solemn ordinance. Let no one think lightly of it, for it is one of the weighty commandments of the Lord. Every part of God's word needs our careful attention. Of course the sinner arises to newness of life as soon as the old life is gone, but from the day of one's baptism henceforward, the world specially looks upon us to yield the fruits of a pure and beautiful life. Baptism with water is the outward symbol to the world of the previous inward cleansing of the heart by Jesus' blood. It is a figure of salvation. 1 Pet 3:21.

Sinners worn and sick of your burden of sin, and fellow-pilgrims who some times through weakness or ignorance step beside duty's path, let us ever go to the great Physician whose blood is "sure cure" for every sin-polluted soul, and whose mercy and goodness is the balin of Gilead to every aching heart.

Oskaloosa, Iowa.

For the Herald of Truth SHOULD WE HAVE A GENERAL CONFERENCE?

BY D. H. BENDER.

In the HERALD OF TRUTH of January 1, we notice an article by Bish, J. F. Funk advocating the organization of a General Conference for our Mennouite churches who hold to and practice the faith set forth in the eighteen articles adopted at the General Conference of the Mennonite church at Dort, Holland, in 1632, and as this subject has been before our people previous to this the question naturally presents itself to our minds forcibly: Should we have such a conference? Would it be the best for the interests of the church and the cause in general to, at this time, organ ize such a conference? and if so, why?

After due consideration we answer: We believe a General Conference would be a benefit to the church and an important factor in advancing the cause of ('hrist through her instrumentality.

1 Recause the church in general favors such a move as shown by the conference reports that in many dis tricts members for a preliminary committee have been chosen, giving evi dence that the need of it is felt and furthermore that there is a willingness to support the movement. And when have the first assurance of success.

2. The object of a General Confer among the different churches and district conferences in the matter of understanding the needs of the church and in directing the work so as to accomplish the best possible results for Christ and the church, "In unity there is strength."

3. In order to consider, control, and settle any important difficulties that may arise in the church as was done by the first general church conference held at Jernsalem (Acts 15), when the question whether the Gentiles could be received into the Christian church without circumcision was amicably settled.

4 To properly establish, control and encourage all departments of church work and church extension.

The question may be asked, Will a general conference do this for the church? Will it not rather cause more dissension among the different factions of the church and thus become a hindrance instead of a help to the cause?

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If all is done with a pure motive and in the spirit of Christ, as only anything good should, or can be done, we can see no reason why it should not accomplish all, and even more than is claimed for it in this article.

A General Conference accomplished just these objects for the church over two centuries ago.

We find by referring to the Confession of Faith, that soon after the church had made the unthought-of progress in widening her field of usefulness under the direction of our beloved Menno Simon, it was found necessary for the leaders of the church to confer on some so a district conference was called at Cologue in the year 1591, but universal peace and satisfaction was not fully consisting of fifty-one delegate ministers, representing seventeen or more 21, 1632, whose decisions brought about peace and harmony and the church similar work.

Here comes up the subject of estabreceived the sanction of some district conferences: some do not sanction the half-way sanctioned, half-way supported, half-way condemned, and consequently it makes a half-way success or failure.

Now, if we had a general head to look to for approval or disapproval, much of this unpleasantness, dissension and ultimate rupture of the church could be prevented.

Let the committee already appointed get to some understanding and have a preliminary meeting if possible during the present year.

Tub. Pa.

sor the Herald of Trutt-THE CHRISTIAN SQUARE AND COMPASS.

BY E. J. BERKEY.

The following is a square arranged so as to contain the words, "JESUS CHRIST IS OUR SAVIOUR." It can be read hundreds of different ways by starting with the center letter "J," and taking a zigzag course to any of the four corners.

The object of the above square is to show that no matter where the Christian is led, or how difficult the way may eem, if we but follow to the end we shall discover the same grand truth that "Jesus Christ is our Saviour." Let us

trust Him as He is always the same. Heb. 13:8; also Heb. 13:5.

Then again it may encourage some that are weak and less bold, by studying it and applying it to the field of labor which we were all called.

There are many dear brethren who would gladly do something for the Master, were they not afraid that when they leave home they may be forsaken. In Matt. 28:19, 20 we read, "Go ye there fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo. I am with you alway, even unto the end of the world." Are we willing to teach important questions confronting them. "all things" that God commands 2 Remember the first command is to us, "Go teach." Now if we are not willing to "Go" how can we teach the "all things" established, so a General Conference, He has commanded? In the above diagram you notice the words are, "Jesus Christ is our Saviour" no matter toward districts, met at Dort, Holland, on April which corner of the square you go Now let the center letter "J" represent Jersusalem or the first center city of grew and prospered. So we believe that the Gospel, where Jesus often spoke of a similar body of brethren who love the His kingdom. Let the four corners of church and have the cause of Christ at the square be "the four corners of the heart could at this age accomplish a earth." Now starting from the center "J" we may go onward in any way we will only toward one of the four corners lishing a Mission, or an Orphan's Home and we find that "Jesus Christ is our or other Christian institutions: the work Saviour." Does this seem wonderful to us? We are only trying to picture to the mind the great fact of the Saviour's movement, some say nothing. If the own words, "God sent not His Son into work goes on at all, it goes on perhaps the world to condemy the world but that the world through him might be saved." Jno, 3:17. This is what is wouderful? Not that you and I only may be saved but "every one that believeth even unto the uttermost parts of the earth

But could God not have saved these souls without having us to leave our pleasant homes and go out to those who know not of this precious Saviour and bear all trials, tribulations, persecutions, etc., even risking our lives? Verily ves! but it was because of 11is wonderful love toward us that He gave the grand work into our hands to tinish. What could our Saviour have done to better show His confidence and love to His children When we have an important duty or position of responsibility to leave, we try to find those we love and can trust. So with Jesus. When He hung on the cross with nails driven through His hands and feet, in distress, agony of soul and body, in the most terrible suffering humanity ever experienced. He looks down and beholds His mother who is also weeping and in distress. Her loved one is going, her support and consolation has gone, and oh, to see her beloved first from Son bearing the terrible suffer. ing for His enemies, can be but faintly portrayed in a true mother's love. Our Saviour, seeing the woman weeping. forgets His own suffering, and in a tone coming down and stooping to Histoneof sympathy He says to her, "Woman, behold thy son!" then turning to the disciple whom He so much lovel He said. Behold thy mother," "and he (John) took her to his own home from that hour." Oh the tender words! Oh the feelings that must have been in the heart of that disciple. The Saviour's mother was now his mother. His was GLORY, and when we work lift Him the sacred charge to care for. Could be Aup who said, "And 1, if 1 be lifted up, have doubted that the Saviour loved will draw all men unto me." Then when him? My brother, sister, surely the we have finished our work and have same love prompted the words of our text from those same sacred lips, "Go

teach all nations." Yes, go tell them of My dying love. I shall now go home to My Father, but I will send the Comforter and He shall guide you. I have revealed myself to you, now follow My Spirit, and you will be guided where you can tell the wondrous story of love to those who have never heard of it.

Is not this a grand and sacred trust given to usy this work of saving immortal souls from an endless death, this work of gathering the wheat into the Master's garuer? This privilege of telling of the Master and Saviour and friend who will "never leave nor forsake" us, and who has mansions pre pared for our everlasting enjoyment? Oh, who would not want to tell it far and wide to the ends of the earth? Yes, this is indeed a sacred charge of love; but my brother, my sister, how shamefully have we neglected this all important command of our blessed Lord! Oh, how little we tell of His sacred love and saving power! Think of it! The Lord of lords, the King of kings, giving His children such a great charge to "Go teach," and then are we not willing to do this great work in love to our Master and in love for sonls? I fear many of us are not even willing from duty. It is a duty. It is one for which we shall all be held accountable. For "when I say unto the wicked thou shalt surely die; and thou givest him not warning nor speak. est to warn the wicked from his way, to save his life; the wicked man shall die in his iniquity; but his blood will I require at thine hand," How shall we "Go teach?" By follow-

ing the example of Christ, First, we

must be given up to God, consecrated

and have a desire to go, and then we may be assured God can use us and provide a way for us. If we are not persecuted, and stoop to help the less fortunate we may as well stay at home. for God can not use us. Is the work too humble? Can we not afford to leave our pleasant homes to do mission work? Could Christ afford to leave home for us poor miserable creatures? Come, let us not be selfish in telling the Gospel. We want others to enjoy the same blessings. We need to be filled with a love and zeal for souls and a love for Christ that no work may be too "low" or humble for us to do. We are sorry to see that sometimes even in the Mission fields we find people who do not want any "low" or humble work They are not willing to go into basements, where some of the very poorest people live, to do work for them. One thing is certain, if we would rescue we nust be willing to stoop to the lowlies work for the salvation of souls. What would we think of the president of the United States should be come to a city into homes of the very poorest and do work for them? But, think of the Presideut of the Universe, the Lord of Hosts mies and even to him of whom He knew the devil had already but it into his heart to betray Him. Are we better than our Master? Oh, we need to surrender all our ways, our feelings, our everything to Him whom we say "is our Saviour;" be willing to be led by His Spirit that He may use us to HIS through trials and tribulations come up with our "saved ones" we shall have our of brethren, I found that she refused

crowns studded with immortal stars for which we may never cease praising God for the grand privilege of "going and teaching" while here on earth. May God help us, and inspire us to a greater zeal for His cause and labor. May this year be one in which many shall find the Saviour because God has used us as instruments for His glory.

Chicago, Ill.

For the Herald of Truth A GENERAL CONFERENCE.

We notice a plan for a General Conference in the HERALD OF TRUTH of January 1st, by Bro. J. F. Funk, and the request that brethren be heard from either pro or con.

Several of us happened to meet in house to house visiting and speaking of the matter find that we hold the same opinion. We herewith submit it for further consideration.

I We are in favor of a Ceneral Con ference and are ready, God being with us, to help make it a spiritnal success to the church.

II. The plan in the article above mentioned does not fully represent our idea in this that a district conference would be extended and entrusted with authority to transact husiness for a body which it would not fairly represent.

III. The plan as we understand i should be something like this.

1. Let a meeting of all delegates already appointed by district and state conferences be called to meet sometime after the spring and fall conferences (say Nov. or Dec. '96). These delegate members with those that may be appointed during the year are to serve a a General Conference Committee, and shall have the privilege to invite influwilling to sacrifice, go through trials, be ential bishops or ministers from confer ence districts, that have taken no official action, to act with them.

2. This General Conference Com mittee is to make an outline of the work to be considered at the General Conference, and it is moreover to make preliminary arrangements such as fixing the date and place of meeting of the tirst General Conference.

E. M. HARTMAN PETER UNDERFOR JACOB KINSINGER. M. S. STEINER

THE PRAYER HEAD COVERING. BY S. M. SCHROCK.

The covering of the head is eu joined upon the woman in I Cor. 11:3 16 to show her relation to the man, to Christ and to God A faithful sieter in Christ will have no desire to usurp authority over her head, the man but will with pleasure devotedly work in the respected position in which the Lord has placed her, whether it be in the church, the Sunday school or in the family circle, 1 Tim, 2:9 15: 1 Pet

Considering what Paul writes to the Corinthians in his first letter, chapter 11, I do not believe a sister should take charge of a class of brethren, since this in my estimation of Paul's teach hig would be inconsistent. Is not a sister in this position the head and therefore out of her place? *

Having made personal inquiry concerning this matter with the parents of a daughter who has charge of a class

at first to serve; but she was urged by the superjutendent and would not be excused. Here in my estimation is an error and should well be considered.

The sister is commanded to wear a covering to show her subjection and at the same time is urged to take a position in which she denies the true meaning of the covering she wears. In sympathy I would say: Dear brethren, let us work for Christ and for Him alone. Are we beloing to build the temple of God or are we pulling down? Are we feeding Christ's lambs, or are we misleading them? Is our influence alone for Christ, or for the world and its misleadings? If we are called to be leaders of a Sunday school. O let us follow the plain teachings of Christ and His apostles. O that we might all, as Gideon of old, have that light, the Spirit of God,-in our pitchers of knowledge.

O Heavenly Father we humbly pray in His name who loved us and redeemed us through His precious blood; make us free from our own selves, then fill our hearts with Thy Holy Spirit. Lead and guide us into all truth to Thy honor and glory.

For the Herald of Truth. CHRISTIAN UNITY

RV A. METZLER, JR. "Finally, he ye all of one mind, hav-ing compassion one of another, love as hrethren, be pitiful, be courteous. I Peter 3:8.

In taking a retrospective view of the religious world, and the workings of the so-called different serts, do we not often wonder why so many continue to travel the broad road to ruin," even though they are living under direct church in-

Surely there is nothing lacking on God's side. The sins of our lirst parents have been fully atoned for: the gospel plan of salvation is open to all who are willing to accept it.

But, here the great question again arises, Why are so few willing? May it not be that this unwillingness on the part of the world to accept Christ, is the sad effect of some great cause on the part of the church?

I for my part sincerely believe it is, to a great extent, and what is it? Lack of Unity in the nominal church,

Let us give some thought to this law of cause and effect. Let the condition of the church be good, or bad, there is always a cause preceding the condition. or effect, and right here, I believe, is where the great mistake is often made. We see, perhaps, a sad state of affairs in the church, and labor anxiously and earnestly to remove it, and get the church into good working order, and in most cases, meet with apparent success at least for a time, but alas, how sad it , oftlimes, before we are aware of it, this same spirit of discord is manifesting itself in some other way or place,

Almost discouraged, we stop and ponder, "How can these things be?" Does the fact not loom up before us, that we spend perhaps too much time and energy in trying to keep out these evil effects, and fail to see that lack of mity is the cause that is largely conducive to them, and instead of promoting the cause of Christ, which is the great object of the church organization, we rather hinder it. Oh, for more Christian unity in the church. One of the saddest things of the present day, is the manifold discord in the church.

and does exist outside of the church is not surprising at all, since that ground is conceded to the works of darkness and therefore such fruits are the legiti-

The Scripture text under consideration is certainly very applicable to the serious study of this subject. Peter, being a principal figure in the history of the early church, kindly and earnestly admonishes the members to a spirit of unity, his object no doubt was to comfort and fortify the church in view of the impending fiery trial she would later have to pass through,

Let us notice in particular the injunction, "Be ye all of one mind, having compassion one of another." Alas, how often we see just the reverse of this, schisms and back bitings, in the church, want of confidence in one another, etc., by which the church deprives herself of that one great thing essential to all good work, namely the power of the Holy Ghost

When did the early church get this power? When they were "of one accord." and "of one mind."

Let us take a view of the early Christians prior to that great event on the day of Pentecost, I do not believe they would have received that power from on high, if they would not have prayed earnestly, each one fully surrendering his will for God's will thereby giving place to that one grand Spirit, by which they were all baptized into one body and actuated to labor for one common end. and what a glorious effect! Thousands added to the church in one day

Now if they had been divided, and quarreling, perhaps about some little inessential method or mode of procedwould their work have been so righly blossed? Certainly not

If we expect to work in union as a body, we must first have that individual divine union with God. But is there not the greatest reason to fear that here is where the great trouble lies? Many, instead of making a careful study of God's word and living in close touch and communion with Him, imploring His divine guidance at all times, and under all circumstances, are depending perhaps too much on the church and its different ordinances as a means of salvation; having a mere form of godliness and not the power thereof. The blood of Christ is the only means of salvation, having then accepted this, and taking the word of God as our criterion we work because we are in a saved con-

dition, and not to get saved. "By grace, through faith are we saved.

not of works lest any man should boast." My dear Christian friend, let us be careful in this great and important work that we do not point the sinner alone to the church, and forget Christ. It is to be feared that many so-called professors of the present day, judging from their fruits (which we have a right to do), have nothing but an empty church religion and have not that Christ-life in the soul, What is the effect? Different sects springing up justifying themselves in their forms and traditions, one denomination assailing the others, how unkind and uncharita-

If all the different organizations of the Protestant church, instead of finding fault and jaugling with one another, would unite with one spirit, according to their different faiths, to fight the one common enemy, and to extend the

That such a state of things should kingdom of Christ, what an ingathering of precious souls there would be. Might we not learn a good lesson along this line from the Catholic church, how united they are, seldom any divisions, and steadily growing.

And we sometimes hear persons express the opinion that it is only a matter of time, until the Catholic church will again be the ruling power.

Now if the Catholic church ever does get the ascendancy, it will be on account of the Protestant church drifting into a state of worldliness and dead formality, the effect of which is discord, divisions and sub-divisions, thereby alienating themselves from the power of God

If this should be the case, it may please God in His allwise providence, to allow the church to go through another series of persecutions, in order to purify

Oh for more of the spirit of Christ in the church, that these walls of sectarianism might be brought down. The comparative weakness of the church lies in her divisions: when Christians are continually disagreeing and quarreling among themselves, how can they expect God's blessing to rest upon their work? Surely it would be more pleasing in the eyes of God, and much better work could be accomplished if the so-called different sects would come back upon the exalted principles of the whole gospel. They could then work in closer sympathy with one another. But confining our thoughts more directly to our own denomination, is there not a visible lack of unity among us Mennomtes? Oh for more charity, more compassion one for another. Freely we have been bought with the same price, and if we are led by the same spirit we ought to see with the same spiritual eve and be more of one mind. Though we do sometimes have different opinions on certain subjects, if we would be more willing to reason together in the light of God's unchangeable word, we could surely come to an agreement, and be strengthened in the faith

I do not believe there can be any real division in the true church of Christ, Where the Spirit of God is there is lib erty in the gospel and unity. We should love one another as brethren.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Believing as I do that the Mennonite Confession of Faith is founded on the word of God, I have often wondered we do not increase more rapidly. and extend our borders farther and farther into the unenlightened parts of God's world.

We sometimes hear it said, if we did not observe the ordinance of feet wash. ing and require our sisters to wear the prayer head covering, etc., we would have no trouble in making converts. and our church would increase wonderfully, because the world acknowledges our principles and testimonies as those of the gospel. This may possibly keep some out of the nominal church, but I do believe that if we as a church were more united in our efforts, and more actively engaged in proclaiming the glad tidings of salvation, God would more abundantly bless our efforts and the so-called oddities of our creed would not be so much of a hindrance as some think they are, but rather a help, when people once rightly understand them, I believe that if Paul plants and Apol- of Scriptures more or less regularly,

los waters. God is going to give the increase. But let us ever remember, dear reader, if we expect God to give the increase we must be consecrat workers, having implicit faith in His word, remembering that it is faith that overcomes the world, and removes mountains of sin.

Dear reader, let us pray earnestly to God for more of His Holy Spirit that we may be fully consecrated to His service, and as brethren and sisters of one body in Christ have more confidence in one another, and not be so ready to bite and devour one another. Let us have more respect for our brother's opinion, knowing as we do that our religiou is an indi vidual matter between us and our God, and each one of us will have to give an account of our own doings.

Many poor brethren and sisters are discouraged, and almost give up in des pair, when they hear in a roundabout way the disparaging remarks made of them by some thoughtless member, even sometimes by the minister himself.

We as a Church have some grave questions to deal with at the present time, and our future usefulness as a church, in extending the great work of evangelizing the world may depend largely on the position we take in regard to them. Surely the gravity and import ance of the work at all times demands the united effort of the ministers and the taity, and we can ill afford to have dis cords in our own ranks, which open the door for Satan God help us to take advantage of every opportunity to draw more tightly and closely the bonds of love and unity, remembering that "united we stand, divided we fall."

Lancast r Co., Pa.

READING THE BIBLE.

There are several classes of Bible readers.

First, those who read with a hostile motive. By some means they have conceived a hatred for it, and are beut on doing it all the injury they can. They read it not to get good from It, but to see how much they can find in it against which they can raise objection. They do not come to the fountain to drink but, if possible, to stir up the sand and mud from the bottom so that no one else can drink. Whenever the vicious acts of wicked men are mentioned they search out the record and read it with evident relish, and never tire of dilating upon it. They set out to hunt that kind of thing, and that is what they find.

Second, those who read the Bible for intellectual pleasure and profit. Its history is not surpassed for interest and importance, and its poetry has no su perior in grandeur of thought and purity of diction. To the mere lover of highclass literature, therefore, it is attractive, and some read it with this motive. They get what they seek.

Third those who read the Rible for a reward, or for the name of having read it through. Such reading is generally done in a very hasty and thoughtless manner the main object being to get through with the task as soon as possi-

Fourth, those who read the Bible from a sense of duty. They believe it to be the word of God, and that every Christian onght to read it. In order to satisfy conscience they impose upon themselves the task of reading portions

They do not have any definite object in view, nor hope to receive any direct benefit from so doing. They simply regard it as the right thing to do-in short, a religious act-and hope that in some way it will be set to their account in the final judgment. Their motive is to appease conscience and they succeed.

1896.

The last class we mention consists of those who read for spiritual benefit. They take up the Bible with a definite purpose in view. They want to learn God's plan of dealing with His people from the history of the past. Or they want the comfort of God's promises, or the influence of His truth to strengthen their faith. Or the fire of love burns low in their hearts, and they would revive it by reviewing the evidences of God's love and goodness as set forth in the Scriptures, especially in the death and suffering of Christ. Or they would familiarize themselves with the plan of salvation and the language of Scripture for the purpose of leading others to Christ. The Berean Helper.

WHOSE MONEY PAID THE DUES.

[I recently forwarded a letter of Mary Sldney to the Farm Journal, relative to the fooilshness of the secret societies connection. In the following she has something additional to say as to paying dues in benefit societies and say as to paying dues in openin secures and in the way of life insurance. As a matter of personal experience, il may be well for me to mention the circumstance that, several years ago, I felt obliged to authorize the foreclosure of a small morigage of sixteen hundred dol tars, belonging to a relative after showing the owner of the property and his wife much lenlency that a number of year's i terest of the lien accrued, and with the ex penses of obtaining title, made the property cost several hundred dollars more than l would be able to get for it. Unwilling that my relative should assume the loss arising from my forbearance, I took the property myself. Before that happened I learned that the defaulting owner was a member of these societies, and his morigage ini-rest mores had been used to pay the monthly dues .- J. W. LEEDS.]

"A life insurance paper in the great city of New York has paid its 'dis tresses' to me in its editorial columns. It says, 'Now another pastoral lunation staggers to the front in the person of Mary Sidney, who between her duties of feeding the pigs, shooing the hens off the garden, and various other ex citing episodes of farm life, finds it possible to devote some time to demonstrating that life insurance is a de lusion and a snare.' After such expressions as 'Mary shouts herself rancous, is without brains, is a self-sufficient bigot, is ignorant,' and all that; and telling how the Beechers, Talmages, Senators and statesmen are supporters of the institution, it closes by advising that I do not duplicate the experience of the renowned Mrs. Partington, who vainty strove to sweep up the Atlantic Ocean with au ordinary house broom,

"The calling of names is not logic: indeed, it often occurs that the less ar gument a man has the more of that sort of a thing he resorts to: nor does might make right. The most godless business that blights our fair country to-day, the liquor traffic, has the strongest hold of the people, and the greatest amount of their money in it. But it does not make this business a proper one because sober people cannot sweep up iniquity with a 'house broom' and clear the country of it: nor does it make life insurance a just institution because great men have a hand in it. Indeed, one is almost tempted to believe that it is our great men who are leading the

ruin. The article does not attempt to explain the charge made, that a bad feature of life insurance is that it does not protect the really poor. A man has a comfortable living and something over and so is above the necessity of insuring his life ere he can do so; but it says, 'Where Mary can cite one instance (if, indeed, she can quote a single one) where the payment of life premiums has caused hardships, we can bring forward thousands where the life insurance was every cent left to a stricken family.' Mary can cite more than a single instance where life insurance has 'caused hardship' The head of the Sidneys, whose life I have tried to insure with good bread, has spent many a dollar in helping along the families whose thriftless providers have placed their eash in the insurance

companies' till instead of the necessities

"Just now I have been told of a woman whose bill for eggs and garden sauce had not been paid for four years, and when the farmer's wife modestly asked for her honest earnings, the woman said she could not pay it, as she had just had to pay her life insurance dues. I can see no justice in people providing for the future at other people's expense, as thousands are doing, for the insolvents are legion who have paid no policies: they call this thrift: it outs money into the family pocket to start with again but it is not honestly gained money. The system robs Peter to pay Paul and earries deception on its face. They can turn their wit and sarcasm against the farmer's wife for the honorable employment of 'feeding the pigs' and 'shooing the hens,' but they don't object to eating her dinners while they are circulating around trying to insure the farmers and get a bomis out of them for their own pockets. My space forbids all I should say, but the subject may be continued if the dear men continne their attentions to me. The head of the Sidneys says: "Give it to 'em. I'm glad to see somebody else catching some of it." - Canosure.

For the Herald of Truth. CONSECRATION.

BY HENRY HORST. In the service of the Lord Though at limes a cloud of sadness May cellose this sure reward But the snn all brightly shining Beautifies the cloudy days.

There is peace, and O, how tranquil Not a fear and not a torment. Standing In our way to heaven. wly the a blest condition Though surrounded by the wrong Renping such a glad fruition, Who would then not go along?

And my heart, with love o'erflowing R aches those cast down with ca Helping those who need assistance With the means I have to spare. Doing even unto others, As I once would wish to see

All my strength and education, Take them, Lord, for all are Thine Use them all to Thine own glory, Spreading the redemption story Hast'ning the millennial day. East Greenville, Ohio.

people of this country to poverty and THE AWFUL CONSEQUENCES OF knew I was in the hands of a justly of-DELAY RELATED IN THE "CONFESSION" OF AN AGED MAN

"My children," said an old man, "the

words of your dying father will be few:

hearts." Then raising himself a little

In his bed with a degree of strength

wish them to sink deep into

which he had not been able to command for several of the last weeks of his sickness, he proceeded, "When I was young I enjoyed religious privileges, and was the subject of occasional serious rellections. When first entering on my sixteenth year, these impressions were made on my mind with unusual force. I seemed at times to hear a voice saying to me,-seek an interest In the grandson who stood by his dying the Saviour, I was unhappy, my former amusements lost their relish. Still 1 was not willing to relinquish them and obey the voice that was calling me to this day, and in which obedience, alas! I do now feel would have been my greatest happiness. One day after much reflection, I deliberately vowed charge.—Sel. Miscellaneous. that after the season of youthful amusements lost its relish. I would give my self up to religious pursuits. My anxiety for my soul's welfare immediately left me: I returned to my foolish amuse ments: and the subject was soon forgotten. When I attained the age of twenty-five, the monitory voice returned, it. reminded me of my neglected vow, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, yet I acknowledged its obligations, but an immediate fulfillment seemed more impractical than it did nine years before. I vowed with increasing solemuity, that when the cares of a rising family should subside, I would certainly attend to the concerns of my soul. "Again 1 applied myself to worldly

thoughts of the admonition 1 had received. At fifty, when you my children were diminishing, instead of increasing my cares, this Heavenly Monitor returned. 'Fulfill your promise, seek revonciliation with God through a crucified Redeemer," was continually press ing on my mind. I knew that I had promised to attend to the all important concerns of my soul, but I was dissatislied that its fulfillment should be claimed so soon, and yet I regretted that I had not attended to the subject pefore when I could have done it, I thought with less difficulty; but such were the extent and pressure of my business that to do it then seemed impossible. I became very unhappy, and after again deliberating, I sought relief to my troubled feelings by again solemnly renewing my promise to God. I said, when the pressure of my bushness is passed. I will devote my attention to a preparation for eternity. No sooner had I fixed my mind on this course, than my anxiety again disappeared, the striving of the Spirit ceased in my bosom, and ceased forever!

avovations, and soon buried all

"When sickness warned me of the anproach of death, I sought to lix my mind on this subject, but in vain. There was a gloom drawn around religion, at which my soul shuddered. I felt, alas! that I was forsaken of God, but it did not move my hard heart. 1 had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair. 1

fended God, from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children, l can only say, profit by my example, Quench not the Spirit Seek reconciliation with God now, if you would avoid a miserable eternity-put not off the concerns of your soul till."-The sentence died on his lips; his strength, which had been summoned to make this last ef fort, suddenly failed; he fell back upon his bed, and with a heart-plercing groan, the immortal spirit took its flight from that body which it had inhabited nearly fourscore years, to receive according to that it had done

This little narrative was related by bed. He afterwards became a ministe of the Gospel, and dated his first permanent convictions of sin and eterna ruin, from that awful scene. The descendants of the old man were numerous, many of whom became pious: sev eral were awakened by his dying

A HEARTLESS FATHER.

Another of the many sad scenes was enacted a few weeks ago in one of our large cities.

A young girl, who had been the joy and comfort and blessing of her parents in an evil moment was led into the path of sin. Her parents were broken hearted. Her friends tried to save her, but all to no purpose,

For some time she went the road of the outcast; but coming to herself and seeing the awful death before her she determined to give up her sin and seek forgiveness from God and from he father and mother Accordingly she returned to her home and sought the forgiveness of her parents. Her mother freely forgave her but her father's heart was turned against her and she was not allowed to stay at home, but was turned adrift.

After wandering about for two days she came back again, heart-broken, beseeching her father to forgive her. He turned a deaf ear to her and ordered her from the house. She went to the top of an adjoining building and cast herself down headlong. She was taken to the hospital, but lived only a short time.

"The way of the transgressor is hard," whether it be man or woman.

But what shall we say when the transgressor wants to return, and the hearts of the parents, however earnestly entreated, are turned against the outeast one? And yet this is almost an every day occurrence. Parents who have sons and daughters who go astray, shut the door and bar it against their return; not all to be sure but very very many do this very thing. And if the wanderer returns, he is only told to be gone, and so often the end is much like this young

When Christ said that we should for give our offending brother, not only seven times but unto seventy times seven, it certainly would apply to just such cases as these.

When one who sins has returned for forgiveness, you and I, whether we are fathers or mothers, friends, brothers or sisters, have only one thing to do: Freely give our forgiveness, as God for Christ's sake freely gives Ilis. Sel.

were held at the Mt. Pleasant M. H. at

which time and place a deacon was

chosen by lot. There were three chosen

by the church, and the Lord chose out

of that number Bro. Isaac Grove, Jr.

Very interesting and appropriate re

wole, who officiated, and E. C. Shank,

showing clearly and distinctly the im

portance of having the Lord's help and

From Zurich, Ont.-The year is

now closed, the last ministerial visits

for this year have been made, and we

return thanks for their kind favors in

COR.

direction in all things.

marks were made by Bish A. P. Heat

HERALD OF TRUTH. SUNDAY SCHOOL LESSONS.

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*Oblo.

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South Western Pennsylvania.

*Indiana (Spring).

Indiana and Michigan District (Fall).

lilivols.
*Western District. Missouri. Kansas and Nebraska. debraska German. finnesota District. (*Amish Mennonite.)

Owing to some changes that were made in our publications, the Welcome Tidings has been discontinued, and the Words of Cheer, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year ples. - Peloubet.

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"THERE will be no Christian without a Gethsemane, but every praying Christian will find that each Gethsemane has its angel."

LESSON IV .- JANUARY 26. THE EARLY MINISTRY OF JE-SUS - Luke 4:14-22

GOLDEN TEXT.-IIis word was with

INTRODUCTION.

TIME,-Probably April A. D. 28 is the time when Jesus was rejected at Nazareth; more than a year after our last les-

PLACE - Nazareth in Galilee.

PREPARATIONS - When Jesus left Nazareth to enter upon His life work there were three forms of preparation required: First, that of John's missionsecond, that of His baptism (which we studied in our last lesson); and third, His temptation in the wilderness. Every life, every career must have at its beginning a testing, a trial. As the first Adam, the head of the race, must be tempted and tested at the beginning of his career, so must the second Adam, the head of the redeemed people of God, be tempted and tested at the beginning of His work The first Adam failed and changed Paradise into a desert; the second Adam gained the victory and changed a desert into Paradise. Jesus can help us in our temptations, because He was tempted like as we are, and because He gained the victory, and with precisely the same weapons that are in the hands of every one of His disci-

FIRST YEAR OF JESUS' MINISTRY. Of this year we have no record but that of John, who records the slow and difficult process by which Jesus entered upon His work. This may be called His Judean ministry. It was fitting that He should offer Himself first at the capital city of the nation, the central point of Jewish worship, the city of His royal ancestor David, and of the temple where the sacrifices had for centuries been prefiguring His atonement

THE REJECTION OF JESUS. - We hold that this rejection at Nazareth (verses 16-30) is in its proper chronological position, and that a similar occurrence, mentioned by Matthew (13:54 -58) and Mark (6:1-6), took place about nine months later. If there was but one rejection. Luke, who gives the most detailed account, probably puts it in the proper place,-Schaff.

DAILY READINGS.

M. (Jan. 20.) Early ministry of Jesus. Luke 4:14-22

T. The ministry rejected

Luke 4.93, 39 W. Ministry of mercy. Luke 4:33-44 T. Isaiah's prophecy 1ca 61 F. Hindered by unbelief.

S. A Deliverer. S. Made free. LESSON V .- FEBRUARY 2.

THE POWER OF JESUS.-Luke 5:27-26. GOLDEN TEXT. - The Son of man hath power upon earth to forgive sins.

-Luke 5:24 INTRODUCTION.

PLACE-Capernaum. This was the central point of Christ's labors at this the soul by the Spirit of God nothing time, and all these miracles seem to can destroy. No length of time can have been performed here or in the efface, and no sense of pardon can vicinity.

PARALLEL SCRIPTURES, - Matt. 9:1 8; Mark 2:1-12,

MIRACLES. - A considerable portion of the Gospels is occupied with accounts of miracles. Thirty-six are described in the Gospels half of them repeated in more than one Gospel: so that there are 67 reports of distinct miracles, besides the large number noticed, but not recorded in detail.

WHAT IS A MIRACIPE A miracle le the personal intervention of God by His will into the chain of cause and effect in nature. It is not "breaking the laws of nature" nor the "suspension of the laws of nature," nor any change in the laws of nature, but simply God's doing with His infinite power the same quality of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by His infinite power lifts up a mountain or raises the dead. -

THE USE OF MIRACLES. - (1) They were the seals of the divine authority of Jesus, the proofs that His message of love was from God. It is said that miracles are a hindrance to believing the Gospels. So, in a way, they are. But, in a way, they are a help. If you reason as a natural man, it is harder to believe that Jesus is the Son of God than that He was a mere man; but reasoning according to faith they help you to see Jesus in the character of the divine life. (2) They are proofs of the power of Jesus to save. If He can miraculously heal the body, He has power to save the soul. (3) They are expressions of the love and tenderness of God toward men. They reveal His care for us in every sorrow and need. (4) They are object lessons, expressing in language that all men can understand, the great truths of salvation.

MAIN POINTS IN THIS MIRACLE ... (1) The true faith of the man. Our Lord's discerning spirit perceives this, and pardons his sins before He heals his palsy. First soul, then body (2) The perfect logic of Jesus. He places here the miracle, as proof, in close succession to His claim of forgiving power as the thing to be proved. (3) The insight of Jesus. He gave the blaspheming scribes a proof to their inward consciousness that He knew their hearts.

DAILY READINGS

M. (Jan. 27.) The power of Jesus.

Luke 5:17-26 Mark 6: 1-6 T. The Great Physician. Mark 1:23-34

W. Power to forgive. Luke 7:36-50 Rom. 6:15-23 T. Forgiveness through Christ. Acts 13:26-39

F. Forgiven for His sake. 1 John 2:1-12 . Plenteous redemption. Psalm 130 S. Blessing of forgiveness. Psalm 32

THE sorrow for sin which is the effect of heated feeling only will surely TIME.-Probably the summer of A. die away, and that which proceeds from remorse of conscience is seldom lasting. but the contrition which is lodged in weaken it .- Bradley.

CORRESPONDENCE.

January 15,

FROM ELKHART, IND .- On Tuesday the 17th of Dec. 1895, the writer left Elkhart and went to Hancock Co., Ohio At Lima he was joined by Bish, John M. Shenk An account of the work there has already been published. On Friday morning, Dec. 20th I started for Emmet Co., Mich. At Grand Rapids the train on which I intended to reach Brutus by 6 o'clock the following morn ing had been taken off the road and I was compelled to remain in that city all night. The weather was mild and when we reached Big Rapids we learned that the bridge over Muskegon river was unsafe, having some of the sup ports broken out by the accumulation of ice, and in consequence passengers baggages, mails, etc. had all to be transferred to another train on the north side of the river. This detained us some time and I reached my des tination about six o'clock on Saturday evening. A meeting had been appointed at the meeting house and again on Sun day, both in the fore and afternoon. In the afternoon the commemoration of the suffering and death of our Savior was observed, and in the evening we had an interesting meeting in the schoolhouse in Brutus, On Monday evening we had a meeting at the home of Pre. Abraham Detweiler, for the especial benefit of Sister Detweiler, who is in feeble health and cannot attend the public services. On Tuesday I left the brethren here and went to Wetvell in Antrim Co., where we had a good little meeting at the house of Bro. D. B Shelly during the afternoon.

Sister Rogers, a daughter of Bro Shelly, presents to us an interesting experience, and a wonderful manifesta tion of the power and goodness of God. She has been afflicted for a number of years, sorely afflicted, with rheumatism. catarrh, lung troubles, etc. and was so reduced in flesh and in strength that she was unable to move herself in bed; her limbs were drawn out of their natural position: her hands and arms were almost useless: her neck was like wise stiff so that she could not raise it up straight; her voice was almost gone, so that one had to come near to be able to understand what she wanted to say, She had taken a great deal of medicine but became constantly weaker and more miserable. Through severe afflictions and with little hopes that she ever could get well again, she was driven in her deep extremity very near to God, and while thus engaged in prayer to Him who can help when all human help fails the answer came to her with an assured conviction that the Lord would heal her, and heal her thoroughly. She put aside her medicines, and gave herself up unto the Lord, praying and looking to Him alone, and then a sensation came over her by which she knew that her rheumatism-was being taken away. There was a twitching of the limbs and arms and hands, but she was now able to throw up her arms over her head and the distorted hands and fingers began to assume their natural shape: her distorted limbs and stiffened joints became straight and natural and she could move them as in former years. She could straighten up and throw back her head and rest her back and head against the back of the chair in a natural and restful position, and then her catarrh was taken away, her throat, lungs and vocal organs improved so can now talk and sing aloud-her voice in singing is as strong as many male voices are, and she sings and praises God a great deal for what He has done for her. She has an excellent appetite and those who knew her years ago, say she looks natural again as in former years. She is not able, that is, she has not yet sufficient strength to walk without the aid of a cane and a crutch but is steadily improving. She says just as soon as the Lord tells her to walk she will be able to do so.

I have been acquainted with Sister Rogers for about two years. I received her as a member into the church, and know how miserable and poorly she then was. I did not see her in her worst condition, but she was very poorly when I saw her and I can testify to the fact that she is much better now, altogether different from what she was before. So that this is not from hearsay, but from what I have seen and heard myself. Hundreds of people came to see her, and can testify to the above facts and therefore I give it to our readers.

In the evening we had a little meeting at Bro, Isaac Garber's and on Christmas night I returned to my home.

JOHN F. FUNK.

FROM ELMIRA, OREGON .- On Nov. 18th, 1895, Bish, Joseph Schlegel of Nebraska came into our midst, in com pany with Bro. A. Troyer and A. Yoder from Clackamas Co., Oregon, They stayed with [us [until Nov. 27th. 1895, during which time we had about 12 or 13 meetings which were all well attended. One precious soul was added to our little band by baptism. We also held communion on which occasion 35 partook of the sacred emblems. There were also a bishop and a minister ordained. From here these brethren went to Linn Co. Oregon, where they also held communion and ordained a bishop; then to Clackamas Co., Oregon, where they held communion and 30 persons participated. Here another precious soul was added by baptism, and a bishop ordained On Dec 16th 1865 our dear brother Joseph Schlegel took the train for his home. We feel to tender our heartfelt thanks to our beloved brother. May God bless him and all the labors he has done for us. We also desire an interest in the prayers of all God's L. J. YODER. children.

MANCELONA, MICH., DEC. 26TH, 1895. Greeting to the readers of the HER-ALD in the precious name of Jesus. We had the pleasure of a short visit from Bro. John F. Funk on his return home from Brutus, Emmet Co. He arrived at Wetzell on the 11 o'clock A. M. train and preached at the house of Bro Shelly of that place the same afternoon Dec. 24th. In the evening he preached at the house of Bro. Isaac Garber, and on Christmas he took the 11 o'clock A. M. train for home. The Lord bless his efforts. We hope to be visited again by ministering brethren in the near future to hold a series of meetings. I ask an interest in the prayers of the faithful ELIZABETH GARRER.

FROM SMITHVILLE, OHIO,-Christmas day, 1895, was one of those sweet, hallowed days which in after life remain a memory of special blessings to many of God's children. On this day God blessed Lord.

that her voice became strong, and she the church here with twenty-five new FROM LADD, AUGUSTA CO., VA.- MENGES MILLS, PA., DEC. 30th, 1895. recruits. At the Oak Grove church they Ou the 29th of December 1895, services dedicated their lives to their Savior and His cause, by making a covenant with Him, and receiving water baptism. What more appropriate Christmas gift could we bring to our Savior than a life consecrated to Him and His cause? May these lives dedicated to Him be true and faithful, ever living and shining for Him. Let us pray for them. We were glad to have Bro Jonas Voder of Huntsville, Ohio, with us; also a large number of brethren and sisters, as well as others, and we hope and pray that deep and lasting impressions were made. "Glory to God in the highest, peace on earth, good will to men."

quently hear it said of young persons

would have come out on the Lord's side

sooner. Let us put forth more efforts

fold of Christ. We need not be afraid

to get our dear young people into the

to talk to them of the necessity of liv-

ing for Christ. One soul is worth more

than the whole world, therefore if we

would put forth an effort to persuade

ten or fifteen souls to accept thrist and

would only gain one, it would still be

worth more than the whole world. Let

us pray the Lord to help us in this

direction as we see such a large field in

which to work. On Monday evening

the 30th, the brother preached at Diller's

M. H., from Heb, 12:1. Next morning

we went to Christian Burket's honse

where some neighbors had gathered

and the brother spoke very impressively

from James 3:11. At noon Bro. Buck-

walter and wife and Sister Hershey left

Newville for Hagerstown, Md. It cer-

tainly was a season of joy to have them

in our midst, and we were sorry to part,

We hope they may have the privilege of

coming into our midst soou again. May

God richly bless the dear brother and

sister to go forth in the service of the

ANNIE HESS.

that if they had been encouraged they

the past and hope that they will continue their kindness in the future. God FROM CUMBERLAND Co., PA.-On bless them all. God bless the editors the 27th of December we were favored and readers of the HERALD OF TRUTH with a visit from Bro. 1ra J. Buckwalter in the new year. Dec. 29th, the brethren and wife of Dalton, Ohio, in company J. B. Snyder and I. Bowman were with with Sister Magdalena Hershey of us. Bro. Suyder took for his text in the Lancaster Co., Pa. Bro. Buckwalter morning, Gen. 16:13, "Thou, God, seeth preached at Slate Hill, from Matt. 28: me." God sees us all at all times. Let D; the same evening at the same place us remember well that He not only sees from 1 Kings 18:21, also on Saturday but helps. We are continually in need evening from St. Luke 18:10. The of some help, for without Him we can meetings were all very interesting. It do nothing. There was a time when was good to be there. On the 29th he God saw me, but it was no pleasure to preached at Mechanicsburg, from me. I thought Him angry: I would Judges 16:4. He made deep impresturn my back and shuf my eyes; sions on the congregation of the true I would fain have hid if I could nower that comes from God: and of vet that would not hinder Him the Christian people falling asleep in from seeing me. We cannot hide from the allseeing eye of God. Come sin. On Sunday evening at Churchtown he spoke from John 3;8. One precious to Jesus, and He will hide thy sins from God's presence. What a blessing that is! soul became willing to confess Christ. O what joy over "one sinner that re-In the evening Bro. Snyder took for his penteth?" On the 30th, accompanied text 11eb, 4:9. In Matthew's gospel we by my husband and self, they left Meread, "Come unto me, all ve that labour chanicsburg for Newville, Pa., arrived and are heavy laden, and I will give you at Bro. Eli Shover's house where we rest." Such a rest all the children of had a very interesting meeting to-God have, but there yet remaineth a rest for the children of God, an eternal gether with the family, a meeting that rest where all conflict is over. Our dewill not soon be forgotten by those who were there. Bro. Shover has three sire is to be there. Cor. grown children and before we left the house they all confessed Christ and are willing to come out on the Lord's side. Do we realize what might be done if we put forth an effort for musaved souls about us by giving them help with words of encouragement? We fre-

FROM TROUSDALE, KANSAS, DEC. 29th, 1895. Bro. J. M. R. Weaver has returned home again with his wife and little daughter from their extended visit and evangelizing tour. We welcome them in our midst indeed, but regret that his nervous system is so much in need of rest that he cannot assist as ninch as we would like in the meetings now in progress at the Pennsylvania M. H. -held by our Bro. David Zook We have had very many serious warnings amongst and about us. Many have been seriously and almost fatally injured by accidents, and some have died without a moment's warning. Sister Lantz, the mother of our long afflicted sister Ella, has also for a short time been brought very near unto death, but is now slowly recovering. May this dear family have much grace to bear patiently their many sore trials and adlictions. Our dear young brother and sister James and Emma Hamilton who have been here a little while expect to take their leave from us to-morrow for Lane Co. Oregon. We are sorry to lose them, but feel sure that our dear brethren (some of whom we know so well with welcome them there as Christian workers in that field of labor in the far - bu reorganizing at the (Gerholzer church, West, Brother and Sister Hirstein from Cullom, Illinois, visited us recently and other friends and brethren in Mcl'herson, Butler, and Kingman counties.

-Bro. Samuel Yoder of Elkhart, Ind. is expected to arrive in Hanover to-day and will spend a few days among the brethren there. From Hanover he will visit the Garber Cong., and also at Bare's Station. JNO. F. HERSHEY.

NORTH LAWRENCE, OHIO, JAN. 4TH 1896,-Greeting,-We have reason to re joice in the Lord, since He is still so richly blessing us, both with temporal and spiritual blessings. We are pleased to report another visit from ministers from the West, Bro. Henry Weldy and Jacob Christophel of Elkhart Co., Ind On Dec. 8th they addressed our Sunday school at the Martin's church, after which they preached one sermon. The same evening they came to the Pleasant View church where they preached three sermons. On Dec. 22nd one person was received by letter from another denomination. Rudy Senger.

OAKLAND MILLS, PA., JAN. 2ND 1896,-A Happy New Year to all the readers of the HERALD OF TRUTH, On Monday, Dec. 30th, Bro. Jacob N. Bru bacher, accompanied by Bro. H. K Kauffman, came into our district and that evening held meeting at Port Treverton, and on Tuesday in the morning at Richfield. In the afternoon they were present at instruction meet ing at Evandale, and in the evening they preached to a large congregation at the same place, on New Year's day baptismal services were held at samplace. Fifteen persons were received into full membership by water baptism and one from another denomination, making sixteen in all. We ask an in terest in the prayers of the brotherhood that God will give those dear young souls grace that they may have man baoby new years in the Lord and be a bright and shining light to the world throughout this life and in the end may hear those blessed words "Well done thou good and faithful servant, enter into the joys of thy Lord.

J. K. Hooley.

SUNDAY SCHOOL ITEMS

Thompsontown, Juniata Co., Pa. DECEMBER 23, 1895, Our Delaware Mennonite Sunday school was closed for the winter on the 1st of December Although the attendance at this school at times was not so large as it might have been, the interest was good. We were all benefited, and feel that the good Lord has blessed our work during the summer. Joseph S. Graybill.

FROM ROSELAND, NEB .- The Sunday school at Roschard Mermonite church Adams Co., Neb., organized on the 22d of Dec, for the year 1896, with the following officers: Sunt. Noah Ebersole assistant Supt, and chorister, C. Snyder. freasurer, Jacob Burkhard; secretary, Katie Ebersole.

close of another year finds the Sunday school work here in a prosperous condition, and the workers ready to start in with the New Year with renewed zeal John L. Yoder was re-elected Supt. Noah Bixler assistant Supt., I. B. Wit mer secretary and treasurer, and Joseph Metzler chorister. At the Metzler church Eli Blosser was re-elected Supt.

A. Metzler assistant Supt., Alpheus Lehman secretary, and J. S. Martin chorister. The reorganization at Leetonia resulted in the election of John Reel Supt., Isaac Witmer assistant Supt., Sister Mary A. Metzler secretary, and I. B. Witmer chorister. These three schools have now been continued for several years, summer and winter, without intermission and with the most. satisfactory results.

FROM THE HOWARD AND MIAMI Cong. On Dec. 29, 1895, at 2.30 P. M. a. number of the brethren and sisters and Sunday school pupils met at the A. M. meeting house of the Howard and Miami Co. congregation for the purpose of reorganizing their Sunday school for the coming year. The officers were elected as follows: Bro. J. F. Slabaugh Supt., Bro, Wm, H. Lantz assistant Supt., Sislda Goon secretary and treasurer, and Bro. Ira Yoder and Sister Mattie Trover librarians. Our Sunday school at this place is in a prosperous condition, much interest is taken in the work. The attendance it not so large on account of inclement weather as it was, but the interest is very good. May God grant that we may all be zealous in the good cause, and that we may all try to improve our time, and the school.

REPORT

Of the Mennonite Spuday School Conference held near Cherry Box, Shelby Co., Mo., Sept. 25th and 26th, 1895.

This report was unfortunately mislaid. We beg pardon of our dear friends who no doubt waited auxiously for the report to appear.1-En

On Wednesday morning conference opened with singing, conducted by Bro. Joseph Lapp, and devotional exercises by Bro. D. F. Driver, he reading from Deut, 6, showing us that we should be diligent in teaching our children the way of the Lord. Bro. L. J. Johnston followed with a short address of wel-

Bro. D. F. Driver was then chosen moderator; Bro. D. B. King, sceretary and Clara Brubaker, assistant secretary, 1. What do we gain by a Sunday school conference? by Bro. D. Y. Hooley and Bro. Jos C. Driver

Bro, Hooley not being present Bro. Driver discussed the subject making a foreible talk in favor of the Sunday school conference. One of the objects of such a conference is the social feature which brings all young people together to learn more of God's word, and encourages them to exercise the talent He has given them. Young talents were cautioned not to be led by the world but be guided by God's word and to be led to eternal life

General Discussion, Bro. A. L. Hartzler followed with a short talk bringing out the necessity of conferring with one another, so that wherein one lacks another may build him up by his experience, and by exchanging views they are edified in God's word.

Bro. D. D. Kauffman followed, show ing the necessity of a Sunday school conference for teachers to better qualify themselves to teach our young people the way of eternal life.

Bro. L. J. Johnston next gave a few thoughts using the quotation, "Freely verted, ye have received, freely give," stating

good place to give of the Word of Life whether there be tongues, they shall classes?" By Bro. J. H. Hershey, Ezra as we have received it.

come together for the upbuilding of the Sunday school and not to parade our talent

Bro, D. F. Driver stated that we should meet to confer with one another the following brethren and sister folas to the best methods of conducting a Sunday school and as to how we may preserve the uniformity of the work just as the church meets for the same

II. "How to interest the unconverted young people," by Bro, Saiunel Lapp and A. D. Wenger.

A paper written by the former was The best way to arouse their interest, is to be so interested ourselves as to put our whole life and being into the work of the Lord. The Christian is represented as a mirror reflecting his life upon those around him and if the light that is in him come from the Sun of Righteousness his associates will eventually be changed into the same image.

The Apostle Paul speaks of this in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same injage from glory to glory, even as by the Spirit of the Lord."

Take a mirror and lay it on a window sill where the sun can shine upon it, then look into the glass and you can see the sun as plainly as though you looked into the sky. Next place a mirror in the opposite side of the room and get the first mirror to the right angle; you can then see the reflection of the sun as plainly in the second as in the first, Just so with the Christian. He is go-

ing to shine, and if it is the Sun of Righteousness that shines through him. he will reflect the same light on some one else. If we behold Him as in a glass, it will so permeate our being that when we come before the unconverted in Sunday school and tell them of the love of God and how Jesus gave Himself for them. we reflect Jesus and they behold His character in us; but we cannot reflect the glory of God in mere words and a loud profession any more than a looking glass can reflect the sun when there is a cloud over it. The sun must shine on the glass before it can be reflected. So we must have Christ in the heart and the divine approbation of the Father before we can reflect any good on those around us. We must be interested about our Father's business in order to get others interested, for like begets like. We must not forget to pray for the unconverted. Ask God to work upon their hearts and bless His word to the salvation of their souls and give us such a message as will take hold of their

"The prayer of the righteous man availeth much." We of ourselves can do nothing. It is not in man to direct his steps. Let us give God all the honor for all things and not be slow in the work of the Lord but ever ready and willing to do what He has for us to do. "Trust in the Lord with all thine heart. and lean not unto thine own under-

"In all thy ways acknowledge Him and He shall direct thy paths," Prov.

Above all we must love the uncon-

Charity never faileth; but whether

cease; whether there be knowledge, it Bro. John C. Driver showed that by shall vanish away, "And though I these conferences we, as a people, can speak with the tongues of men and of angels, and have not charity, become as sounding brass or a tinkling eymbal." 1 Cor. 13:1.

Bro. A. D. Wenger not being present lowed with short talks on the subject. Bro. Jos. C. Driver, L. J. Johnston, D. D. Kauffman, John Driver, A. L. Hartzler, D. F. Driver, D. B. King, Clara Brubaker.

Sociability is a good promoter of interest and we should let our lights so shine that they may see our good works and glorify our Father in heaven.

One way to interest the unconverted is to be interested ourselves and show them that we have a care for their souls. Another way is to advertise our work by letting our lights shine.

One recommended cheerfulness and sociability, not only in church and Sunday school, but wherever we meet them. Another verified the statement that we reflect our character upon our associates and also told us we caunot raise the standard of morality in others higher than the degree in which we ourselves stand. We can diagnose the case of a sick person, but we caunot diagnose the sinner; but when we see a sin-sick soul we should be ready to give the best of our knowledge of

Forenoon session closed with prayer by Bro. D. D. Kauffman.

WEDNESDAY AFTERNOON Conference was opened by a song service conducted by Bro. Joseph Lapp. and prayer by Bro. L. J. Johnston,

III. "Infant classes, their importance and how to teach them." By Fannie Laudes and Emma Shauk

A paper written by the former was read by Sister Laura Detweiler.

Primary classes in Sunday school are the most important ones. We cannot begin too soon to teach the blessed truths of the gospel to the little ones. for then we can make the most lasting impressious. Their active minds wander after something and we should endeavor to get their minds interested in God's word. Our method of teaching should be carefully examined, for sometimes we do things which appear inno cent and right which have a tendency to evil. Pupils should be taught to be good but never should we let them form the idea that they will be saved because of their goodness. They should "be good" for Christ's sake to meet the approval of God, and not for the praise of humanity

Next Sister Emma Shank's essay was read by Sister Seneth Horn.

Nothing can be more important than filling the minds of our little ones with the love of Jesus before they are capable of planning sinful deeds. We should endeavor to fill the minds with words of eternal Trnth that the bud of sin may be crippled before there are flowers, much less any fruit.

Bro. L. J. Johnston and Bro. Jos. C. Driver then presented a few thoughts. The infant has been termed "a bundle of possibilities," hence their teaching is of the greatest importance, Little children are usually desirous of learning and it is then we can most

readily interest them in good things. IV. "What qualifications should be that the Sunday school conference is a there be prophecies, they shall fail; manifest in teachers for unconverted

Buckwalter and Sister Naucy Hartzler.

January 15.

Bro, Hershey being absent Bro, Buckwalter's paper was read by Bro. Jos

The most necessary qualification is a strong Christian character, and unless teacher be a Christian he is not fitted to teach, Another important qualification is

sociability toward the pupils. The most successful teacher is the one who says the most in the least number of words Bro. A. L. Hartzler then read an essay

written by Sister Nancy Hartzler. The teacher must prepare his lesson well and meditate upon it daily. Then when he meets his class let him humble himself to a level with them, by asking such questions and giving such explana tions as they can understand.

The teacher must be punctual. If possible he should be the first in his place to welcome each pupil as he comes to the class.

As the magnet attracts the steel, so will the sociable teacher draw his pupils to him.

The brethren, John Driver, D. D. Kauffman, L. J. Johnston, Wm. Detweiler, Jos. C. Driver and Sisters Lizzie Lann, Laura Detweiler and Clara Brubaker gave a few thoughts,

Consecration and prayer are neces

"How to secure attention," 1st, The superintendent of his school,

Bro, D, B, King read a paper prepared by Bro. Dauiel Kauffman.

The superintendent must be aware that his is a most important position upon which may depend the salvation of souls. Then he should fit himself for the place by prayer, by consecration and by study. With his mind absorbed in his work he is in a position to command the attention of others. He should never fail to look at his school while addressing them. The oftener counte nance meets countenance the nearer it is from heart to heart. He should be quick to detect disorder and never pro ceed with anything until order is restored. He can only do-his part of the Those who are interested should sustain him by prayer, by encouragement, and by advice.

2d. The teacher of his class. Essay by Sister Ida Driver.

The teacher should thoroughly ac quaint himself with the lesson, then ask God to direct him that he may so im part it to the pupils that they cannot help seeing the earnestness of the teacher and therefore give attention to what is being taught. The teacher needs to study his pupils as well as the lesson, for what will hold the attention of one may not hold the attention of another.

Next was the general discussion in which the following brethren took part: Jos. C. Driver, A. L. Hartzler, John Driver, D. B. King, D. F. Driver, L. J. Johnston, D. D. Kauffman.

In order to get unconverted scholars interested, we must first go to that fountain-head to secure knowledge and wisdom so we can get them interested. One compared the blind leading the blind to an unconverted teacher teaching an unconverted class. Another admonished us to wholly consecrate ourselves to God and use the power and talent which God has given us.

VI. Ten minute topics, 1st. The Sunday school compared to

In comparing the S. school to seed same topic. She also emphasized the time, the seed which is sown is the word of God, and the ground upon which the seed is sown is the mind of the child. We must sow in early morning of life if we wish abundant harvest. The welltaught child may stray away, but the memory of the good instructions they receive in youth will often bring them back to the fold. It is our duty to sow what we wish to reap. "For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." "And let us not be weary in well doing: for in due season we shall

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Bro. L. J. Johnston: We can compare the youth to a young orchard, where a storm has bent a tree; so will the storms of temptation bend the tender youth. We can straighten up the young tree and it will grow straight. So we may straighten up the tender youth. The most joyful time is the gathering of the seed, when we can convince the uucon verted where he stands and bring him to Christ

reap if we faint not." Gal. 6:8, 9.

2d How could our Sunday school be made a more soul saving organization? I. B. King.

Bro. King being absent Bro. D. F. Driver gave a short talk on the topic, We must endeavor to put such seed into the heart of the child that will keep the seed of sin out.

Bro. L. J. Johnston, We must try to get the unconverted to realize the love that God has for them and show them that we need them in the church and would gladly welcome them.

3d, "How to improve the mind in Sunday school," Bro. D. D. Kauffman, Before we can improve the mind in Christ we must first have Christ in the

mind and in the heart. Take a black smith for an illustration: The more be uses his arm the stronger it becomes, so the more we work for Christ the more we improve our miud.

Bro. John Driver said we should not exercise our mind in worldliness if we wish to improve it in religion. We should give Christ our all; if we have one talent, give it to Christ; if we have five talents, give them to Christ; if we have ten talents, give them to Christ.

Afternoon session closed with song "What hast thou done for Jesus to-day, and prayer by Bro. D. F. Driver.

THURSDAY MORNING

Conference was opened by singing and devotional exercises conducted by

VII, "The Christian's duty in Snnday school," By Bro. J. M. Hershey and Sister Emma Shepp.

An essay written by the former was

read by Sister Clara Brubaker. Five of the most important duties of the Christian in Sunday school work.

are: 1st, Prayer.

2d. Prompt and regular attendance. 3d, Thorough study of the lesson.

4th, To show a love and a zeal for the work by encouraging the superintendant, teachers and pupils.

5th, Guard against all idle words or unprofitable conversation. If we can not always be present at S. S. we should aid them by our prayers and encourage them whenever an opportunity is presented.

Sister Anna Johnston read an essay written by Sister Emma Shepp on the inclined to read it.

necessity of prayer and a diligent study of the Bible that we may be able to give a reason for the hope that is within us.

Bro. L. J. Johnston, A. L. Hartzler, and D. D. Kauffman then gave a few thoughts: We have a charge to keep, a God to glorify, and that right in the Sunday school, We should strive every day to encourage the babes in Christ.

VIII. "How to make all feel at home in Sunday school,"

(a) Fathers and mothers, by R. J. Heatwole, Bro. Heatwole being absent his paper was read by Bro. Benjamin Detweiler. He gave some good points which he had found effectual in making our older people feel at home in Sunday school.

(b) Young men and women. Bro. John Driver made a few remarks in place of Bro. Emanuel Stahly who was not present.

Sister Clara Brubaker followed with an essay on the same subject. The first requisite for making our young people el at home in Sunday school is to make our Sunday school a desirable and profitable place for them. Young peo ple are full of life and have no patience vith "dry affairs" as they say, They will be active, and unless our Sunday schools are conducted with enough energy to interest them and cultivate a taste for the higher and nobler things of life, their minds will wander out to the more enchanting gatherings of pleasure, and eventually their home will be there

(c) "Little children," by Lydia Driver and Loma Lapp.

An essay by the former was read by greatest precipitation at any one time, Sister Anna Kauffman. It is just as necessary to have the little children in Sunday school and find a place for their as the older ones. We want to get them to feel that we are interested in them and that the Sunday school is for them. Cultivate a kindly and cheerful disposition toward them. An essay on the same subject by Sister Loma Lapp was next read. All workers and es pecially the superintendent should make it a point to notice the children. You can not know how far a kind word and a smile will go toward leading them in the right way. In giving questions to The greatest rainfall at any one time. the school the superintendent should give a simple one especially for the little ones. In the soug service sing at least one song that you know they like

or give them the privilege to select one. IX. "Parents, teachers and superin-

tendeuts." (a) Their influence, by L. L. Beck. T. J. Cooprider, Frances Mellinger.

An essay written by Bro. Beck was read by Bro, John G. Detweiler. We should be very careful that our influence goes out in the right direction, Bro, Cooprider being absent Sister Frances Mellinger followed with an essay.

After a general discussion upon the need of a library in the Sunday school the following resolution was adopted,

Resolved, That this Sunday school conference deem the need of a library in Sunday school an important one. provided that the books are chosen with care as to what they teach; for the reason that young people will read, and the more good reading matter we place in their reach the less time they will have to read the trashy literature thrown around them. nor will they be so much

A question box was then opened and with rain, wind, smoke, thunder and questions answered after which the following resolutions were adopted.

Resolved That we the Sunday school workers of this conference, do adopt the general methods of work set forth in the papers read and talks given, and that we will endeavor to carry the spirit as well as the practice into our several Sunday schools,

Resolved, That we, the Sunday school workers of Shelby Co. Mo. do heartily thank the workers from other places for their presence and the kindly aid they have given us in the work of this conference

Resolved. That we, as visitors, tender a vote of thanks to the brethren and sisters of Shelby Co. Mo. for the kind. ness and hospitality shown to us during this conference.

After a few remarks by the moderator and prayer by Bro. D. D. Kauffman the conference was closed.

The above program was interspersed with singing from "Gospel Hymns' (Consolidated), and "Highest Praise," conducted by Bro, Joseph Lapp.

D. F. Driver, Moderator. D. B. King, Secretary. CLARA BRUBAKER, Ass't Sec'y.

DAILY WEATHER RECORD,

KEPT BY JUSTUS B. BARE, AT WOOD-SIDE, FAYETTE CO., PA., FOR 1895. The year 1895 goes on record as one loug to be remembered, especially in this locality. Below we notice the average temperature for the seasons the rain and snow fall in Inches the

the dates of the coldest and hottest days and all the other days of impor-No, of days in which rain or snow fell clear in which hall fell lightning rainbow

June 29, 3 inches. The heaviest snowfall, Jan. 12th., 314 inches. The coldest days, January 12 and 13, 12 degrees below zero. The hottest day, June 4th, 100 degrees in shade. Frost, May 22, 23 and 27. The first fall frost, Sept., 15. The first ice formed Oct. 1. The first enow seen Oct 9: the first that remained. Nov. 20. The total rainfall is 471/2 inches or 3 feet 111/8 inches. Total snowfall for the year is 4134 inches qr 3 feet, 5% inches. Temperature taken each morning at or before sourise, average for winter, 24 and forty-two-ninetieths degrees: for spring, 56 and eighty nine-ninetieths degrees; for summer 65 and eighty-eight-ninetieths degrees; for fall, 40 degrees. January came in very clear, with mercury 3 degrees bezero. Over one foot of snow fell in this month, and it had only one clear day. February came in with the merenry 4 degrees above zero and by the 6th of the month dropped below zero and remained close to zero until the 11th of the mouth when a change for warmer came. The month had but one clear day. March came in with mercury at 50 degrees and high winds, rain, fog and smoke. April came in

lightning and was a very cool month and closed with high winds and rain May came with a high wind and mer curv registering 59 degrees at sunrise and the first few days promised favorable for planting seeds but by the 14th of the month mercury dropped to 38 de grees and snow fell. On the 17th frost, mercury down to 33 degrees; 22nd, mer cury at 30 degrees with heavy frost; 23d and 27th, frost. Corn froze off to the ground; the month went out very hot, mercury 97 degrees in the shade with thunder. June came with heavy dew, fog and wind, with mercury at # degrees in shade at noon and by the 4th of the month mercury registered 100 de grees in the shade. The month was very dry until the 12th, at which time our trade or shifting winds ceased and it appeared as though summer had come. The 13th and 14th we had fine showers of rain and all nature appeared to be shining with all its brilliancy. By the 28th the sky or firmament becam very clear and blue and at 2 o'clock M, a small cloud rose in the west with heavy peals of thunder and flashes of lightning and when it reached us 3 inches of water poured out of the cloud in 13 minutes. July came somewhat cooler with a sprinkle of rain and on the 5th, 215 inches of water fell in 15 minutes, and on the 17th another water spout or cloud burst of 24, inches fell in 16 minutes. This ended our rains except some local showers, until Octo ber. August came with clouds, wind and smoke and a very dry month A few local showers made corn ear well. September came very dry, mercury at temperate and ranging from 60 degrees to 70 degrees pretty nearly all through the month and only is inch of water during the mouth, so that seeding was delayed one month and creek beds were muddy. October came in cool with frost and nice rains after the middle of the month, so that by the 27th of the month the waters again began to flow as before. November came with a 24 bour's rain and mercury ranging very low until the middle of the month; then a few days of high temperature; the month ended with a low tempera ture. December came with mercury at 54 degrees and ran very low till the 2fth at which time mercury rose above temperate, and the month closed with the last 18 hours very rough with rain, thunder, lightning, sleet and snow,

"Norming is easier than to mislabel a person's character. The next step is to criticise a person when he is found not to fit the label instead of to criticise the labeling as not fitting the person. Many a child is praised as a good child because it is very quiet, and gives its care-takers little trouble; while an other child is denied that adjective be cause of its restless activity, obtrusive energy, its sense of humor, and perhapeven mischievous disposition. real goodness is concerned, the child fit ting this latter description may be the only one of the two that could rightfully be called good. The other may be do ceptive, stealthy, lazy and selfish. That this latter child grows up to be a doubt ful character, or to a life of dishonor, is no just reflection on earthly goodness But it may be a reflection on the standard by which most people estimate and apply the terms 'good' and 'bad' to babies and youth,"

For the Herald of Truth WHY I AM AN ABSTAINER.

BY ISAAC E, HERSHEY

I. From respect to God's word.

11. From principle. III. From policy,-with regard to one's own self-love.

1. Our much beloved and highly re spected Bro. Paul says. (Romans 12:1) that to present our bodies a living sacrifice unto God is but our reasonable service. We can only understand the living sacrifice of the body unto God. to be the works done by us while in the body, that it may all be for the upbuilding of His cause, which is the spiritual improvement of our fellow being, and the general welfare of God's creation, I can not use intoxicants to this end.

The wisest man that ever lived, said, "Wine is a mocker." A mocker is one who deceives or counterfeits, a make believe, one who causes to err, one who would have you believe he is befriending you while he really is working your ruin. In consequence of these facts. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and

ridden into immoderation does not like stingeth like an adder," the last phase of this moderation, since "Strong drink is raging," (clothed he is the chief creditor, and immediately with terror and destruction,) Its true cries out. "Cast him out of the syna character is so plainly to be seen that it. gogue, he has cheated me. He squand takes but little wisdom to discover its ered my money." So he is east forth as origin, hence the term, "Whosoever is a just compensation for his recklessdeceived thereby is not wise." Another ness. While the fact remains that our command reads, "Abstain from every self-indulgent, model, consistent tem appearance of evil." Can any one withperance in all things brother has by his ont violating any of the foregoing preselfish imprudence robbed that man cepts and by steering as far from whom we have just east out, of all that temptation as possible, deviale from is worth having, and by his meat dethe path of abstinence? If not, for an stroyed him for whom Christ died; and unerring guide see Matt. 5. "Whosoever after having destroyed his usefulness shall break one of these least commandwithdrew his sympathy. Such is the ments, and shall teach men so, shall be fruit of moderation when seen in its true called the least in the kingdom of light. It conflicts with Christian principle, hence Christian principle demands

11. I am a Christian and have adopted the principle laid down by Christ. Live for the good of others. Christ came not into the world to condemn (or destroy) but to save it: bence I cannot counter ance anything that is to the detriment of my fellow man lest he be destroyed for whom Christ died.

Have you ever seen a soul converted from sin by the agency of alcohol in any form, or, to be plain, by trying to imitate some one in the habit of moderate indulgence? The answer comes in a chorus, "Souls are not saved by meats and drink. The question is unfair."

Here comes a fair one. Have you ever seen a soul ruined and sent to perdition through the agency of alcohol? The answer comes, "YES," "No drunkard shall enter the kingdom of

Have you ever tried to save a drunk. ard? Did you ever try to block the wheel that was carrying him beyond your reach, by placing before it an in your view, infallible argument, such as. A man is tempted when he is drawn way by his own hist and is entired," or "Yield not to temptation," and showing him the deceptiveness of wine and the destructiveness of strong drink?

Then show him an example of some one whom he knows, one who has fallen, by first being deceived then destroved. His heart beats for his poor fallen brother, but his judgment is already somewhat impaired, and he rides over all the arguments you can place

sionally preached, and sees it practiced pay the penalty? Therefore I say, dear between duty and desire; between folby many of your brethren who are reader, the cost of drink as a luxury is your superiors in the good graces of the too high.

brethren of the same order. Methodist.

The downward plane goes from

moderation in drink to moderation in

Christian interest; from that to quite a

moderate number of evenings at home;

from that to moderate lying as to where

the evenings are spent; next a moderate

concern as to the comfort of the family

and the affairs of business and next to a

moderate settlement of his just debts of

perhaps 25 or 50 cents on the dollar

with not even a moderate allowance

left for himself or family, but onite an

The dear friend who was "no erank."

but had helped build the large wheel of

moderation upon which our subject has

111. From policy. (Self-advantage).

The first to be considered shall be the

necuniary one. Who among us would

not look with sorrow at the thoughtless

extravagance of one who would take a

plate of nice victuals and east them out

into the gutter, and then go back to

the house and say to some poor child

who comes with the often heard,

"Please give me a penny to buy bread,"

or "Please give me something to take

home to mainma," "Go away, I can't

give you all." What would be the cost

of such a dish of victnals? Less than

the price of a single glass of wine or

whiskey, and at the very best we can

say that that which goes into the till of

the groggery is a waste to the purchaser

"Let him labor with his hands that he

may have to give to the poor." Every

time you step up to the bar my dear

reader, and think of taking a glass just

ask this question; "If Jesus Christ was

on earth and hungry would I spend my

money for naught, for that for the

having of which I am really the worse

off, and let my Savior go without dinner.

when I could have appropriated my

luxury to His comfort?" The answer

would come, "No." Now listen to what

He will say in that great day of jndg-

ment; "I was an hungered, and ve fed

nie not," "When?" "Inasmnch as ye

did it not unto one of the least of these

my little ones, ve did it not to me"

Of the redeemed man, Panl says,

immoderate love for strong drink.

abstinence.

Mennonite, U. B. or anything else.

chnrch, in learning, and in '8 and As a ronic. More than ten years general popularity and favor with the ago, after recovering sufficiently from a "good fellows," He is no fanatic. He severe attack of sickness to go into the has seen lives saved for so it had been open air, I met a friend who accosted declared to him) by the use of brandy, me thus, "Hello--, you are looking bad, you must have had a bad spell. so he rides over all your efforts and the advice of God's word on the numeasure. What are you taking?" "Codliver oil." able wheel of moderation, built by his

"Well, if you have got down to that stnff you'll soon die. I never saw a man last long on codliver oil, but I'll tell you what to do. You just need a bracing up. I had a had spell and I couldn't get fixed up until I just got to taking a little beer, and it's bringing me right out." I however continued the use of the

oil and external remedies, and took no heed to the advice of my friend who really was desirous of doing me a kindcourse of medicine was short and very satisfactory. My health was soon in such a condition as to be quite enjoyable to myself, and the cost was quite nominal, while my friend. I am sorry to say, has never gotten through his course, but has increased the dose from time to time, at a tremendons cost, necessitating a foreclosure of property rights to satisfy his creditors and this even on the terms of moderation in all things. Besides this he has forfeited his church membership.

Therefore I declare the cost too high as a medicine when improdently used, of which there is grave danger in nearly every case.

I am an abstainer for my own individual comfort, which I shall try to explain by the following illustration of these being the only positions we have to choose from with regard to the people would laugh if we talked of selling indulgences for other sins,

We may consider the first as an exsouls, and made doubly pleasant by the fragrance from the most beantiful of and calls to mind that the same Solo Rechab, that he commanded his sons believe that the reading would imply, not to drink wine, are performed; for unto this day they drink none. There-Rechab shall not want a man to stand before me forever."

The second picture, moderation, may be considered a series of steps descending to the third, excess, or ruin. You way to get there, neither is moderation any thing short of the road to rmin. Allowing, however, that not all who get on the road follow it to its terminus, yet we must insist that it is the roadand a descending one, and that every step on that road leads to a lower at-

Hence we approach the edge of the plain when we concede a place of prominence to our advocates of moderation and the atmosphere is not so genial as in the interior, but is laden with: "Avoid every appearance of evil." By living in this meridian the next sound in the atmosphere is, "Will you have something? It won't hurt you!" and the air seems to be full of, "A man is Am I not guilty of that same offense tempted when he is drawn away by his before him on the big wheel of "temper- when I for sinful lust's sake let one of own lust, and is enticed." Here comes ance in all things," as he hears it occa- His creatures go unfed? Must I not a contest between faith and unbelief; over the precipiee having no place

lowing our better judgment and the following of our sinful lusts. These two very promineut factors of our make-up, duty and desire, we will allow our feet to represent.

January 15.

Duty would fain go to the very in terior of the plain, but we, having been led to venture close to the edge, desire prevails, and down we go one step. Our sense of duty maintains its position for a time, but gradually becomes weak from inactivity. Having thrown all my weight on desire the consequence is am uncomfortable, having my one foot higher than the other. At last I reluctantly lower my duty and I have be come more contented for a season, but these blasts of "Wine is a mocker" are rather exasperating and I have lots of company and at last I just throw it ness, but I doubted his judgment. My away and down goes desire to the meridian of "strong drink is raging I experience it and duty puts forth all his efforts to ascend with the aid of willing hands reached down from the plain above. He strnggles, dragging de sire who is always a degree lower thau duty until he has reached a place near the top. Suddenly a new obstacle ar "Why, to concede altogether to duty would be to condemn the former ac tion of following desire and I would make a spectacle of myself." Thus I reason, and along comes a sermon on tem perance in all things, not very clearly cut and easily misconstrewed, so that we can clearly see it is all right to take just a little. "No use in going any higher, says desire Paul said "Take a little for your stomach:" Well, what's the matter with your stomach? Ah. you've got abstinence, moderation and excess, a hankering that wants desire to be satisfied. Now, see here. Paul was a Jew who highly respected the fathers drink habit, as well as other sins, only and could hardly be expected to prescribe the kind of wine you want and of which Solomon said, "Look not upon it, at the last it biteth like a sement and tensive plain, congenial to habitation, stingeth like an adder." While I am conducive to healthful, useful, happy thus deliberating, in comes some consistent brother, one who is "no fanatic," flowers, God's approval, borne to us on mon prescribed strong drink, and strong the winds of His word, in this wise, drink meant whiskey, of that he was "The words of Jonadab, the son of sure, "No use in cranks trying to make "to extreme cases apply extreme rem edies; meet extremes with extremes,' fore, thus sailh the Lord of hosts, the and that verse just before the one God of Israel; Jonadah the son of quoted, Solomon's mother must have written, because it says, "It is not for princes to drink wine. women are always afraid that boys are going to be drunkards, but Solomon knew it was good in its place; and if will please notice that there is no other it was not for brandy I likely would be in eternity now," etc., etc. With this incentive desire prevails and I sink to my former level; more accustomed to the atmosphere of "strong drink is raging." I can inhale it with almost as good grace as I would inhale the atmosphere, "Well done, good and faithful servant, because it only means that other fellow. and I stand in the realm of moderation as placidly as though there were no higher sense of right, mine having been brought to that level. But now I see a brother, one who has placed all confi dence in me, one who had associated with me and as I had arisen toward the plain of right so he had risen, but as I fell, he fell, and when I make a short stop at the end of my desire, which is only moderation, the cord of compan ionship is snapped and my friend goes

HERALD OF TRUTH.

whereon to set his foot. I was his only hope while I was in the ascendancy, but now I, having shrunken into insignificance, his last hope is gone, I look over the edge and watch him sink into the quicksand of perdition through the rum fiend. I am unable to help him. Just as the last hope seems to have fled, he grasps the hand of God's grace ex tended to him through some J. B. Gough, Moody or other of God's serv ants and I see him raised to the high plain of abstinence declaring himself free by the grace of God, I am agreed that it is the only safe place for him and I feel a load removed as I clutch to my perch with a death grip, pretending that I am perfectly satisfied, when ar other walks into the road of modera tion pointing to me as a fitting example of manliness. One who has rested on me slips and I see him go down the road of ruin to its terminus, having gone there through trying to imitate me. The facts confront me and I hear the breeze geutly, yet how awful, "The voice of thy brother's blood crieth to me from the ground," What shall I say? "Guilty!" Can I afford such a

risk? I tell yon, Nay. Can I pay such price for such mock pleasure as the cup affords? No, a thonsand times no, and from henceforth my resolve shall be by the grace of God to abstain from all appearance of evil in the use of intoxicating liquors, except when prescribed by a reputable physician and in the communion and to use my influence to discourage the use of and traffic in the same

> For the Herald of Truth FEED MY LAMBS. John 21:14. BV G. W.

These words were spoken by Savior when He showed Himself to His disciples, after that He was risen from

What does our blessed Lord mean by these words? Could we not take them in this way, that our children are the lambs?

Next, with what are we to feed them? With the natural food? Not in this sense, but in taking them to Sunday school, not sending, but taking them with us and teaching them out of the word of God, and not by foolish talking or by false works. We are to let our light so shine before men that they may see our good works and glorify our Father which is in Heaven. Thie means our children as well. We ought to be very careful what we say or do in the presence of them, for what we plant in a child's heart in its young years is planted forever. Should we say anything in their hearing about the church or a member of it, let it not be evil. But, should we say anything evil of the church or of the minister we have, we may ruin their future happiness, and more than that, we are kindling a fire in their heart against the minister or the church,

By and by, these children grow older, and we call them to us, and tell them of Jesus and His love, what He has done for us, and tell them that Jesus loves them and wants them to give their hearts to Him in their young years, before the evil days come. They come (but remember that little fire we kindled comes too) saying, "Why, if the as bad as you said, there is something obedience to so unnecessary a comman

join with such people. I will go somewhere else." Or they may ask of us, "Does Jesus tell His people to talk falsely of the church or the minister? I would to God that we avoided such talk, especially if the children are in our hearing, for it ofttimes causes trouble, Could we not say with the Psalmist, in Psalms 30:1, "I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Brethren and sisters let us be more careful what we feed our lambs. Instead of fire, feed them out of the word of God.

LITTLE SINS

In one sense all sin is deadly. However slight it may seem it leaves its mark upon the soul. While there may he a wide difference between nets which are beingns and acts which are merely reprehensible, sin is sin and never anything that is helpful or grace giving. One can never touch fresh paint, however lightly, without carrying away some of it. It always makes a stain. An angel would lose his snotless whiteness if he came into the least contact with sin, Robes of white which have been dragged through the mire become so changed that the addition of particles of dirt make liltle show; but the specks have, nevertheless, their power to add to the unclean

Many appear to think that it is only important to keep one's self from grievons sin. If one does that he is white enough, they say, for this world. The little sins which are so common, what matters it whether we endeavor to guard against them or not? God is legient. He will not treasure them up against us. He knows we are human and do not the little sins, those almost colorless acts from which angels and angels only, of all created beings, are free simply show the weakness of our humanity? This is dangerous pleading. Sin ean never be anything but offensive in the sight of God and the heavenly host. The greater and more continuous, the more offensive; the less grievons the less offensive. There are no white sins. If an act or thought is white, it is not a sin; if it is a sin it is

not white. If we are to give an account for every idle word, if we are to keep ourselves nnspotted from the world, if we are to have oure religion and undefiled, we must not include loose notions about sins which are allowable and sins which are not allowable. If there is a divine law against an act, that act is sin; and if we hold to the contrary we impeach the wisdom of the Almighty Lawgiver and accuse Him of making laws arbitrarily and without reason. It may b that with all our watchfulness we shall not always avoid these lesser offences: but it is certain that we cannot expect to live lives pleasing to God, if we exense ourselves from obedience to the jots and tittles of the law on the ground that obedience or disobedience makes little or no difference.

No doubt Eve thought the command of God not to eat the fruit of the tree of life very unimportant. Why should she not eat of this fruit? Why should there be one tree prohibited to the owners church or that minister is so bad, and is and occupants of the Garden? Trnly,

wrong. Then, I have no pleasure to seemed useless privation, It was a small thing surely to eat of this tree, But the consequences were enormous greater, indeed than those of the horrible act of Cain, which was simply one of the vast train of evil things which the primal disobedience entailed. Disobedience is no little thing.

It is the little foxes that spoil the vines. We may avoid all of the so-called mortal sins, and yet live a life that is anything but pure. God demands purity of us. Our bodies are temples of the lloly Ghost. It is not a little matter when we defile them. We are ministers of the love of Christ; it is no slight thing to misrepresent it. We say that a man should not steal -do we craftily take away by a little word or a little act another's good name, or his business, or his comforts? We think it wrong to lie

do we misrepresent, deceive, bear false witness a little? We quote with approval and admiring reverence Christ's new commandment: "That ve love one another" do we hate this one and that In some degree? It is not excusable to steal ever so little; or to lie at all: or to bate to the least ex-The bloom on a basket of grapes is

very delicate and very beautiful. The grapes are not what they ought to be if they do not have it. They do not please the eye so well: perhaps they lose some thing in flavor also. But the least thing will rob them of it. A breath, a drop of water, a moist touch, reckless hand ling will take it away, and they disappoint our critical taste. The little sins destroy the beautiful bloom of the soul. They affect injuriously the freshness. purity of character. More than that they rob it of the possibility of perfect development, of that approach to maturity and ripeness which God designed. For the divine law requires us to grow in grace, and we cannot sow the seeds of sin with one hand and successfully cultivate the fruit of a devoted life with the other. N. Y. Independent.

AT LAST.

When on my day of life the night is falling, And, in the winds from unsunned spaces blown.

I hear far voices out of darkness calling My feet to paths unknown.

Thou who hast made my home of life so plens-

henve not its tenant when its walls decay;
O love divine, O Helper ever present,
Be Thon my strength and stay. He near me when all else is from me driftling

Earth, sky, home's picture, days of shade and shine. And kludly faces to my own upiliting The love that answers inlue.

we but Thee, O Father! Let Thu Spirit Be with me then, to comfort and aphold; No gate of pearl, no branch of palm, I merit, Nor street of shining gold

Suffice It If, my good and Ill unreckoned. And both forgiven through Thy abounding grace, I find myself by hands familiar beckened

Unto my fitting place. Some humble door among Thy many man-

Some sheltering shade where sin and strivlng cease,
And flows forever through heaven's green ex-

pansions
The river of Thy pence. There, from the music round about me steal-

ing,
I fain would learn the new and boly song. nd find at last beneath Thy trees of healing,
The life for which I long.

—John Greenleuf Whittier.

THE DAILY VISION. "if I had dwelt"-so mused a tender wo-All fine emotions stirred

Through pondering o'er that life, divine—yet human, Told in a sacred word— "If I had dwelt of old a Jewish malden.

In some Judean street Where Jesus walked and heard His word to

And seen the face, where utmost pity blended With each rebuke of wrong,

I would have left my lattice and descended. And followed with the throng

"If I had been the daughter lewel girdled Of some rich rabbi there, Seeing the sick, blind, halt- my blood had

At sight of such despair; And I had wrenched the sapphires from my fillet.

Nor let one spark remnit Santelied up my gold, amid the crowd to

For pity of their pain. "I would have let the paisled flugers hold

I would have walked between

About the Magdalene.

Foxes have holes-1 think my heart had hroken. To hear the words so said-

While Christ had not-were sadder ever spoken?—
A piace to iny H is head!

I would have flung abroad my doors before

And in my Joy have been First on the threshold, eager to adore Him, And crave His entrance hi!"

Ah! would you so? Without a recognition You passed Him yesterday; Jostled aside, unhelped, His mute pelition, And calmly went your way.

With warmth and comfort garmented and glrdled,

Before your window-sill Sad erowds sweep by; and if your blood is

enrdied,
You wear your jewels still. You calch uside your robes, lest want should clutch them,

In its imploring wild: Or lest some woeful penitent might touch

Them, And you be thus defiled. dreamers, dreaming that your faith is keeping

All service free from blot, Christ dally walks your streets, sick, suffer lug weeping, And ye perceive Him noi!

-British Weeklu.

"HEARING a lesson" in Sunday school. especially a reading lesson, is a small business. It is better than nothing, perhaps, but no really earnest man or woman in charge of a class will be satisfied with it. The inconsistency of such a limitation of influence, such a trifling with opportunity, such a disregard for momentous spiritual interests must, on the least reflection, bring anyone who practices it into self-condemnation. The teacher who sits often at the feet of Jesus will find much to do dnring the week, and the best of motives for doing it for very love's sake. The things a consecrated teacher can see to be done, and the ways he can discover for doing them, are practically number less. So far from avoiding responsibility, he will strive to become a living epistle to his class a daily example to them of the miselfish grace begotten in his heart by the faith of the Son of God who loved us and gave Himself for us

I oront to see the stripe that was made on the back of Jesus by each of my sins, McCheyne,

PRECOCIOUS PREACHERS.

It appears from the following quotation from the Memphis Commercial .tppcal that the south just now is afflicted with boy-preachers. It says. "They are becoming a misance, causing men of thought to become very tired. Those who encourage them are making a travesty of the most sacred of human concerns. The first one naturally created a sensation. The number has been increasing every year, until now, as is statements; the effects of accident augthe case with the English sparrows, there must be found a way to abate them, or the cause of Christianity will first see the other humbled; and thus, suffer."

We of the north can sympathize with our neighbors of the south, for we are somewhat suffering from this same af- of rendering to one another essential fliction. There are congregations up here who esteem a youth who can part his hair in the middle and properly carry a cane of more consequence than a man grown gray in faithful study and teaching of God's word.

The New York Advocate, in referring of this youthful phenomenon, says "A study of several of these boy preachers and of their careers enables us to evolain them to our own satisfaction, at least, They know nothing of Imman life. Sometimes they are con verted and sometimes they are not: but when they are not they think they are. They imitate the manner and tones, easily absorbing the words, ideas and bynins of those who surround them, are flattered by attentions, becoming abnormally active mentally, but never produce an original thought. and seldom utter anything that would attract the slightest attention were they not so young.

One peculiarity is always noticeable where there is reason to believe them sincere the rhythmical character of their speech. Owing to their youth any excitement of the brain and nervous system tends to produce tears; hence, as they speak, become rhythmical, and when the tears flow, it is a pathetic scene. Mothers look upon them: Oh, that my hoy were there. Sisters repine that their brothers are not capable of such deeds. Some one rises and exclaims: Out of the months of babes and sucklings God bath perfected praise. and all the handkerchiefs in the house

But in a few years a wonder comes tive of speakers. Their lachrymal glands are like thirsty springs in the desert. We have known several of them to dry up and have to leave the ministry. Others have retained the habit of eye wiping after the last fear has been dry for many a long month, and in som instances have developed a sniftle. summoning the membranes to supply what would no longer flow from the tear-dimmed eye," Set,

The essence of the gospel is God's Move. The incarnation was God's love coming forth from the viewless and tabernacling palpably in the midst of uien. The atonement was God's love providing a satisfaction to God's instice. and making it as consistent with His rectitude as it is delightful to His benevolence to pardon sin, and restore and renew the sinner. The New Testament. This morning we are thinking, dear dispensation is God's love, so to speak. organized and acting through various institutions and ordinances.

PROGRESS OF QUARRELS

The first germs of the majority of the disunlons of mankind are generally sown by miscouception, wrong interpre tations of conduct-hazarded, very possibly, at moments of ill-humor-and the whisperings and suggestions of susplcion, aroused, perhaps, without any cause, The mutual coldness often turns at first upon paltry trifles; this feeling is then strengthened by absurd reports and ment the evil. At last the false pride of neither party will give way; each must those perhaps who were completely adapted to mutually esteem and treas ure each other, and possessed the means services, part from each other's company in aversion. And does a mere trifle-for every thing temporal and earthly is such-merit being the cause for render ing mutually our lives so bitter in every way? [Every reader can put this question to himself. |- Foreign Journal.

ORITHARY.

Bro, Daniel Brundage was born Feb. 16th, 1812, near Toronto, York Co., Ontario. He grew up to manhood's years in the land of his nativity and in 1826 he was united in marriage to Mary Gayman. In 1858 they moved to Indiana, and for many years lived in Elkonton, which was the control of the c they moved to Missouri, a tormado passed through that part of the country, blowing their house to pieces and carrying all his books away. The family records were kept in the family Bible; this being also earried away and destroyed by the storm, all his family records were lost. In 1872 they moved to Mel'herson Co., Kan, and about two years after settling there sister brimdage died. On the 2nd of January, 1876, he was married to Mary Beutler, sister to the control of until about six years ago when they spend the evening of life in their former

Bro. Brandage united with the Men nonite church in Canada in early life nontic church in Canada in early life, having been a member about 68 years. He was ordained to the ministry before he left Canada. It is probable that he was ordained to this service by Bish, Benj, Eby. He was an earnest speaker, and preached an experimental religion, and exemplified his faith and doctrine by his walk and conversation. He was But in a few years a wonder comes to light. These same boy-preachers often become the driest and least effective of speakers. Their lachrymal them all patiently, and was not wearied them all patiently, and was not wearied. in well doing, and proclaiming to the best of his ability, salvation, by faith in the Lord Jesus Christ. He was ordained to the office of elder or bishop, in Mor-gan Co., Mo. While in Kansas he had a large field of labor. When he found the wigor of life abating, and his strength beginning to fail, he took the counsel of Paul to Timothy to heart, and appointed and ordained ministers and "elders in were provided with teachers and bishops, before he should leave his work. During the last few years he was not able, except occasionally, to attend public except occasionally, to attend public public that the properties of the pro vigor of life abating, and his strength 13. He leaves several children and a deeply sorrowing companion, in feeble health, to mourn his death. Peace to his

father, Of grief that has come to our home: ow you left us in silence one morning, You left us in sorrow and gloom.

And you're safe on the evergreen shore, Where the grief you so often have suf-

Will never be felt any more

We will bow in submission, dear father. And say "Let God's will be done;"
And meet you in that bright morning,
When our race on earth is run,

We will wander to your grave, dear

father,
And plant some sweet flowers there; And try to be ready to meet you In that land that is bright and fair.

MARRIAGES.

LEFEVER-STAUFFER. January 2, 1806, by Pre. John L. Landis, at the home of the bride's mother, in East Lampeter, Bro. Enos K. Lefever to Sister Annie K. Stauffer both of East npeter, Lancaster Co., Pa.

In purest love these souls unite That they with Christian care May make domestic burdens light By taking mutual share.

Weaver—Schaeffer.—On the 19th of December, 1895, by Bishop Isaac Eby, Samuel E. Weaver of New Hol-land to Kate G. Schaeffer of Leacock

MARTIN-WEAVER,—On the 19th of December, 1895, by Bishop Isaac Eby, David W. Martin of East Earl to Fran-ces V. Weayer of New Holland, Lan-

HERSHEY—LEAMAN.—On the 28th of November 1895, by Bish. Isaac Eby, Isaac E. Hershey, of Buyerstown to Ada K. Leaman of Kinzers, Lancaster Co.,

Hershey-Musselman.—On the 28th of November 1895, by Bishop Isaac Eby, C. H. Hershey of Bareville, to Lydia Musselman of Earl Twp., Lancaster Co., Pa.

WITMER-MARTIN.—On the 12th of December 1895, by Bishop Isaac Eby, Amos M. Witmer of East Earl, to Annetta Martin of Earl Twp., Lancaster

HOSTETTER-SLAYMAKER. On the 26th of December 1895, by Bishop Isaac Eby, Isaac Hostetter to Margaret S. Slaymaker, both of Salisbury Twp., Lancaster Co., Pa.

DENLINGER-DENLINGER,-On the 26th of December 1895, by Bishop Isaac Eby, John II. Denlinger of Leacock, to Barbara Denlinger of Strasburg, both of Lancaster Co., Pa.

BRUBAKER-HERR. On the 18th of Dec. 1895, by Amos Herr, at his residence, near Lime Valley, Lancaster Co., Pa., Frank Brubaker of Drumore to Pa., Frank Brubaker of I Ida Herr of Drumore Twp.

WINTERS-MILLER.- On the first day WINTERS—MILLER.—On the first day of January 1896, by Amos Herr, at his residence, near Lime Valley, Lancaster Co., Pa., Edward Winters of New Prov-idence Twp. to Emma Miller of Drumore

GROFF-BRURAKER-On the 5th of GROFF—BRUBANER.—Off the bride's Dec. 1895, at the home of the bride's parents by Amos Herr of Lime Valley, Lancaster Co., Pa., Bro. Enos H. Groff to Sister Martha E. Brubaker both of Strasburg, Lancaster Co., Pa.

HOLLINGER — ESCHLIMAN.—On the 2d of Jan. 1896, by David Garber, Bro. Martin L. Hollinger and Sister Emma J. Eschliman, both of North Lawrence, Stark Co., Ohio.

DETWEILER — SCHLEGEL.— On the 8th of Dec., 1895, by Joseph Schlegel, Valentine Detweiler to Catharina Schle-gel, both of Lyon Co., Kan.

SMIDT-YODER .- On the 22d of Dec. 1895, at the German Spring Mennonite church, by Simon Hetrick, Bro. Henry Smidt to Sister Amanda Yoder, both of German Springs, Oklahoma Ter.

DENLINGER-SHENK.—On the 26th of November 1895, by Bish, Isaac Eby, Harry D. Denlinger to Anna M. Shenk both of Leacock, Lancaster Co., Pa.

January 15,

DEATHS.

Shehk.—On December 20, 1895, in Bertie Twp, Welland Co., Ont., Sister Sophia Sherk, widow, born Nov. 18, 1813, aged 82 years, I month and 22 days. She was in her usual health, retired to her bedroom and fell over and expired. A loud call to the friends and neighbors to be ready when the Master comes. Flueral on the 22nd, services by Nichose. las Michael.

FORDENWALD, - Elizabeth Forden FOIDENWALD.— Elizabeth Forden-wald was born near Strasburg, France, January 3, 1813, died December 4, 1895, aged 82 years, 11 mouths and 1 day, Buried on the 6th, at the Oakgrove M. H. She united with the Amish Church in her youth and remained a faithful member to her death, Funeral services by J. K. Yoder and Benjamin Geriz Gerig.

GRABER.—Catharine Conrad was born in France, on the 5th of November, 1823, died on the 21st of December, 1885, aged 72 years, 1 month, 16 days. She was a widow since the 7th of Feb-ruary, 1870, and emigrated from France to America with her family in 1872. Of her 10 children 3 preceded her. She leaves 7 children, 23 grandchildren, and 12 great-grandchildren. Her remains were laid to rest on the 23d of Dec, in the Pleasant Hill graveyard. Funeral services by Bishop J. K. Yoder and Fre.

Loux.—On the 22nd of December, 1895, at Dublin, Bucks Co., Pa., of con-sumption, superinduced by La Grippe and other complaints, sister Loux, wife and other complaints, sister Lohx, whee of Bro. Enos B. Loux, buried on the 28th at Blooming Glen, where a large circle of relatives and friends met to pay the last tribute of respect to the deceased. Sister Loux was fully resigned to God's will and was ready to May God comfort the bereaved go. May God conn-husband and friends,

NEUHAUSER. On the 29th of De AETHAUSER.—On the 29th of De-cember 1895, in Livingston Co., Ill., only daughter of Emil and Anna Neuhauser aged 10 days. Funeral services by An-drew Werckler, Joseph Kinsinger and John P. Smith. Buried on the 30th.

Horen.—At Stoney Brook, York Co., Pa., Dec. 12, 1895, Mary E. Horen, aged 52 years, 11 months and 16 days. Serv-ices by Martin Whisler and Elias

Landis.—Near York, York Co., Pa., Nov. 28, 1895, Britta A. Landis aged 20 years, 2 months and 14 days. Serv-ices by Martin Whisler. A loud call to the young people,

Whisler.—Near Hanover, Pa., Dec 9, 1895, Esther Whisler, mother of Pre Martin Whisler, aged 82 years, I month, and 9 days. Services by Jacob Herr of Cumberland Co., Pa., and Samuel My-ers of near Hanover. Peace to her

HORNING. On the 30th of December 1895, in Brecknock Twp., Lancaster Co., Pa., Davis, son of Deacon Joseph G. and Pa., Dayls, son of Deacon Joseph t, and Lizzle Horning, aged 5 years, 5 months and 20 days. Services at the house by Benj. Horning. Buried at Bownansville M. H., where services were conducted by Henry G. Good and Elias Nolt. Text., Matt. 19:14. Many friends as-sembled at the burial.

sembled at the burial.

WILE.—On the afternoon of the 2d of January, as Benjamin K. Wile, of near Morwood was on his way home from the mill with a double team, in going down the hill at Bergey's the horses be down the mill at Bergey's the horses be chirally a state of the same night. His age was 30 years, I month and 12 days. He leaves a wife and two children. Safford graveyard on the Th. Funeral services by H. S. Bower and Michael Moyer.

MYERS.—Dec. 26, 1895, near Hanover, Pa., very suddenly, Bro. Martin Myers, aged 61 years, 6 months and 25 days. Services by Martin Whisler, Harry Loose and Theodore Forry. A very large concourse was assembled to pay large concourse was accepted the last tribute of respect.

1896

BAIER.-December 15, 1895, in Hanover, Pa., Samuel Baier, aged 75 years, 1 month and 19 days. Services by John K. Brinbaker in German and Martin Whisler in English. Peace to his ashes.

Myers,-Bro. Martin Myers of New Saltimore, York Co., Pa., died suddenly of heart failure while at work in the city of York shortly before 1 o'clock P. M., Dec. 26, 1895, aged 61 years, 6 months and 25 days. Funeral on Sunday Dec. 29, buried at Bare's meeting day Dec. 20, buried at Bare's meeting house near Hanover. Services by H. H. Loose, Theodore B. Forry and Martin Whisler. Text "There is but a step between me and death." I Lam. 20: 3 latter part. Bro. Myers was a consistent member of the Memonite church and was well liked by all who knew him.

SCHMITT.— On the 14th of December, 1886, in Wilmot, Waterloo Co., Ont., of pneumonia, David B. Schmitt, aged 48 years, 2 months, i day. Services by Tobias Bowman at the honse. Moses C. Bowman spoke on Rom. 8: R, which was selected by the decessed, and Memo Cressman on Psa, 49; swife, five control of the c sons, brothers and sisters to mourn, br not as those who have no hope. Buried in Latschar's graveyard.

God saw fit to call our father From this world of toll and care;
To his home beyond the river,
And we hope to meet him there.

Pain no more shall heave his bosom All his trials now are o'er; He has passed a while before us, Joined the saints on heaven's shore.

At our loss we will not murmur. Though it fills our hearts with pain Nature's ties are strong and tender. But our loss is father's gain.

Then farewell, our dearest father, Till we meet on heaven's shore; For when life's short day is ended

STATTER - On the 30th of Dec In Livingston Co., 1ll., Catharine Schertz. She was born in the Palati Schertz. She was born in the Palattuate, Germany, on the 12th of Dec. 1822 and was thrice married; her first husband was Peter Unsieker, married Jan. 18th, 1850. He died on the 29th of March 1896; the second marriage was with Christian Finchs in 1850. He died in 1879. Her last husband was John in 1879. Her last hisband was John Stalter, married in 1881. He, together with 4 sons and a daughter by her first marriage, also 22 grandchildren survive her. She was a faithful sister in the Amish Mennonite church. Her age was 73 years, 18 days. Her remains were laid to rest on the 1st of January, 1896, followed by many relatives and friends. Funeral services by Andrew Werckler, Joseph Kinsinger, Christian Zimmerman and others. Texts Isa. 38: 1-3; Gen. 24; 56 and Heb. 4; 9.

KILDER. On November 12, 1895, of gangrene, Christian I. Kreider, aged 22 years, 9 months and 25 days. The deceased was for many years a faithful member of the Mennonite church. The funeral took place on Thursday following. The principal services were conducted by Pre. Elias Groff at the Strasburg Mennonite M. Il. Text, Thess. 4: 13, 14. After the services, the body was consigned to earth, in the city was consigned to earth, in the control of the consistency of the control of the co KREIDER, On November 12, 1895 explicitly relied as his Saviour and Ne-deemer. During his last sickness he was in body almost totally helpless, but his mind was clear and serene. He was wonderfully patient during his affliction, wonderfully patient during his affliction, and often expressed to those around him, that he committed himself wholly into the hands and will of the Lord, and said whatever He does is well done. He leaves an aged widow, one son, and grandchildren to mourn their loss, in confidence and with the best hope, that their loss is his external galu.

REIST.—December 7, 1895, near Fontana, Lebanon Co., Pa., John Reist, aged 81 years, 2 months and 1 day. Funeral on the 11th. Text: John 3: 10. Buried in the family grave yard.

GREENLY. December 11, 1895, near GREEKI - December 11, 1950, hear Bassler's meeting house, Bro. David B. Greenly, aged 45 years, 7 months and 9 days, Funeral on the 14th, Text, Amos 4: 12. Buried at Bassler's meeting house. May the good Lord comfort the bereft family

Manheim, Lancaster Co., Pa., sister Elizabeth Blocher, aged 72 years, 3 months and 20 days, Funeral on the 25th. Text, Matt. 24: 41. Buried at

WEAVER. Near Oronogo, Mo., on bec. 23d, 1895, sister Mary Weaver, (maiden name Mishler), aged 28 years, 9 months and 22 days. Sister Weaver was one whose loving, winning manu called forth the love and esteem of a who became acquainted with her, and although her death was very unex-pected both to herself and others, yet she was able to say. "The will of the Lord be done," and died in the hope of a blessed immortality, thus while we feel to say.

"A precious one from us has gone.
A voice we loved is stilled; A place is vacant in our home. Which never can be filled,

yet we are glad that while we grieve be cause there is a vacant place in the home here, we can believe that she has gone to the regions of bliss there to await the arrival of those whom she loved so dearly while on earth. May the Lord enable the bereaved and sor-rowing ones to realize in Him a loving friend and an abiding comforter. The funeral was held on the 24th, Serv-ices were conducted by the writer from Eccl. 9: 10 and Rom. 5: 23.

Andrew Shenk.

BEERY,—Amos Beery was born Dec. 24, 1925 in Fairfield Co., Ohio, and died tec. 24, 1925 in Fairfield Co., Ohio, and died tec. 24, 1925 in Fairfield Co., Ohio, and died tec. 24, 1925 in Fairfield Co., Ohio, and Winchester, Ohio, aged 70 years. It was his desire to live seventy years, but a constant of the control of the ried Hannah Strohm. To this minor were born one son and two daughters, all of whom are living. He united with the United Brethern church about the year 1880, of which he was a consistent member when in 1877 he united with the Mennonite church and lived godly life until the Lord Carlon left. home. Bro, Beery was the last one left out of a family of thirteen children and lived to be the oldest. He leaves and fived to be the oldest. The leaves a sorrowing companion, four sons and four daughters and nineteen grand children, with many relatives and friends to lament his departure. A few friends to lament his departure. A few days before his death he called his family to his bedside and bade them good-bye saying "I want you all to live so as to meet me in heaven." A loving fam-ily circle is broken again, a kind and laving husband and father and friend laving hisband and rather and triend is gone, but remember, we may meet again in a better home thau the best earthly home can ever be. During father Beery's last illness which lasted over five weeks, he suffered greatly with stomach trouble, which he bore with patience and resignation to the will of his Lord and looked forward to the hour of his departure, having a de-sire to depart and be with Christ. He was buried in Union Grove Cemetery Dec. 27, 1895. Funeral services were conducted by Rev. G. Hempleman at the U. B. church in Canal Winchester,

Death has visited again our circle Robbed us of our father dear, In the depths of our affliction Cau we help but shed a tear?

Father, thon art sweetly resting Here thy toils and cares are o'er, Pain and sickness, death and sorrow, Never can disturb thee more."

ITEMS

-The deepest artesian Rudapest, Depth, 8,140 feet.

OF the Boys' Brigades introduced into various churches of Cincinnati, it is stated that only one is now in existence.

A LARGE meeting was held in Chicago, Dec. 25, in which plans were adopted for raising funds and sending relief to the Armenian sufferers.

MINISTER Terrell advises all Americans, especially women and children, to leave Turkey unless the massacres are stopped by the Christian powers, for which he sees little hope.

-A TARRIFF bill designed to raise \$40,000,000 for the immediate relief of the Treasury, passed the House on a strict party vote. Its operation is limited to two and a half years.

ON Sunday, January 5, the second step in the elevation of Archbishop Satolli to the rank of a cardinal of the Catholic church took place at the Cath-edral in Baltimore with imposing ceremonies.

SALES of New England rum in Africa have decreased one-half in two years. The Scottish Reformer asks, "Is this a case of waking conscience in New England, or of the slaughter of the innovents in Africa?

The total number of American citizens in Turkey, including one hundred and seventy two American missionaries in various parts of Asia Minor, is estimated by Minister Terrell at be-tween five and six hundred.

was found, Dec. 18, on the northern coast of Newfoundland. Twenty-two lives were lost in her. The loss of the schooner Goldfinch was also reported, with fourteen lives. Great destruction was caused by the recent gale along the Newfoundland coast.

THE Northern Pacific steamship Strathnevis, after floating two months Strathnevis, after floating two months in mid-ocean at the mercy of the waves, was rescued by the Canadian-Anstralian steamer Miowtra, bec. 18, and is now in Port Townsend. Her passangers and crew were on the point of starvation when rescued. She had broken her shaft and became helpless Oct. 20.

—The German ship Athena, with a cargo of 9,000 barrels of naphtha, blew up, 319 miles off Cape May. She left New York for London Dec. 10, had New York for London Dec. 10, had been dismasted by the heavy weather, and was drifting helplessly about when the British steam ship Tafna hove in sight and attempted to resure the crew. Rough weather prevailed on the 14th, and next day the maphtha exploided, killing the capitaln and threen men and blowing the ship to pieces. Six men were rescued by the Tafna.

THE Vladivostock correspondent of THE Vacuivostock correspondent of the Noroe Ironya asserts that the con-ditions under which Japan evacuated the Liao-Taug peninsula were, in addi-tion to the payment of the agreed in-demnity by China, that neither Russia. France nor Germany should be allowed to rance nor terminy should be anowed not occupy that territory after its evacuation by the Japanese. China was also to waive the right to cede to any other Power, and was to declare Talien-Wan a free port, and open Fa-Tung and Takn-Sha to international trade.

THREE million four hundred and —THEEE million four hundred and eighty thousand dollars in Pacific Rail-way bonds for money borrowed of the United States came the on Junuary Ist. The Tailways are making no attempt to pay the debt and it is be-coming palpable to the dullest huldli-gence that the companies concerned are will be permitted to drag along in an insettled state until the holders of the first mortgage bonds can foreclose. In this event the government would loss \$150,000,000 Invested in the properties.

-Dr. Bollinger of Munich, Germany, says he rarely finds a person there with a normal heart and kidneys. The latter have been overtaxed by excessive beer drinking, and the heart suffers before long from the degeneration of the kidneys, Ex.

—Manitoba, replying to the Dominion government on the school question, rejects "positively and definitely the proposal to establish a separate system of schools in any form," and declares its intention to adhere to the principle of a uniform non-sectarian public school system.

WHERE PENNIES ARE COINED. It — WHERE PENNISS ARE COINED. It is not generally known that all the minor coins of base metal, such as pennies and nickels, are made at the Philadelphia mint, and that nearly 100,000 pennies are coined here every year. This large nnmber is occasioned by the fact that thousands of pennies are lust annually, and the government has some difficulty in maintaining a supply. The maintaining a supply supply the maintacture is large. The blanks for making them are purchased for 81 a thousand from a Cincinnatt firm that produces then by contract. Blanks for nickels are obtained in the same way, half apiece. Sam only a cent and a supply a cent and a su large number is occasioned by the fact

half apiece,
Gold is coined in Philadelphia and Gold is comed in Financipina and San Francisco. Not enough of it comes into the mint at New Orleans to make the coinage of it worth while. Gold pieces are the only coins of the United States which are worth their face value intrinsically. A double eagle contains \$20 worth of gold without counting the one-tenth part copper.

"A FAMINE of the word of the Lord." Is it not this famine which produces the unrest and discontent of our time? It has been boldly said that men who have lost confidence in a happier life beyond death have set themselves to seeking, in improved fortunes, a happy life on this side of the grave. Does not that point to a famine of the word of the Lord? To some thousands of souls perhaps many more the word of the Lord is as though it did not exist. Dear ears, closed hearts, unbelieving minds, know no divine word, hear no heavenly voices trust no eternal hope. The word of the Lord abideth forever. It is an open book, a living voice in the Church; but this does not preclude a famine, a religions starvation a spiritual anemia which saps the strength of morals and poisons the fountains of desire. Whatever this or that reform may accomplish. it cannot supply the place of faith. Rejecting the divine word, men die spiritnally, and they die, morally of starvation; and fearful possibilities loom up in the face of a world spiritually perish ing unchained passions, reckless assent to or demand for change leading up to a "reign of terror," The preventive and the enre is the word of the Lord Western Christian Advocate.

REPORT, HOME MISSION. RECEIVED IN DECEMBER, 1895.

Jacob S. Augspurger, E. L. G., Kans., Sycamore Grove Church, Mo., 2.00 5.10 5.00 ,50 2.45 3.50 1.00 3.24 2.00 8.00 l. J. Schroek, Masontown Cong., Pa. Anna Hershey Anna Hersney
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Young People's Meeting, Nappa Gratefully acknowledged

THE EVANGELIZING BOARD TREASURER'S REPORT FOR DECEM

Cullon Cong., Ill. Shore Cong., Ind. Roseland La. Cong. Maple Grove Coug., Lagrange Co. 22.52 Barbara G. Kreider New Danville Pa. A Friend, Princeton, III. A Friend, Sarah Ziegler, North Lima, Ohio Birmingham Cong., Jackson Co., Kans. Casselman and Folk Cong., Somerset Co., Pa.
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Mrs. N. S. Hoover, South West, Bowne Cong., Kent Co., Mich.

Downe Cong., Kent Co., Mch., Clay and Owen Co. Ind. Cong. A Friend, Inman , Kans. II. R., Strasburg, Pa, Scottdale Cong., Fa.

Jacob Burkey, Shanesville, Ohio Daniel Stonffer, Morrison, Ill,

Daniel Stouffer, Morrison, Ill. 2.75 Yellow Creek Cong., Inl. 2.75 Gratefully acknowledged, Gratefully acknowledged, C. K. HOSTETLER, Treas. Besides the above, a friend who called at the Memonite Pub, Co's office a few days ago, left one hundred dollars for foreign missions, but as that will not be used in direct evangelistic work un-der the direction of the Evangelizing Board it is not included in the above Highest of all in Leavening Power .- Latest U.S. Gov't Report

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Semi-Monthly

ELKHART, IND., FEBRUARY 1, 1896.

VOL. XXXIII. No. 3.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
ABRAM B, KOLR. ASSISTANT EDITORS.

Entered at the Post Office at Elkhart, as

Contents of this number ermon. One Thing thou Lackest." "One Thing thou Lackest,"
"Une Thing thou Lackest,"
Faith.
The Lamb of God.
The spirit of Rivairy,
God our Help.
God our Help.
Is your Light shining ?
The slory of my Conversion,
The slory of my Conversion,
Look to the Guide Post,
Business Notices and 8. N. Items.
Cyrrespandence and S. N. Items.
Report of S. S. Conference.
"Come," "Come."
A Danger Signai.
Narrow Men and Broad.
The Teaching of Morais.
Servants.
The Blossoms of Christ.
Secret Societies.
A Plea for Arbitration.
The Ability to see God.
The Strength of the Scrip
Hypocriles.
Marriages and Deaths. riages and Deaths.

EDITORIAL NOTES

Religion is worth only what is practiced by the person professing it.

God cannot help the man who is continually trying his own hand at bettering himself. Such a man knows neither himself nor God.

Bro. D. H. Bender closed his labors in Indiana at Nappanee, on the 20th of January. From here he went to Canada to remain there for some time.

Self-aggrandizement seems to be called "charity balls." The money that the other on the lodge question? is taken in for charity is a secondary matter, and Satan takes in the bulk of the profits.

Bro. J. K. Brubaker of Rohrerstown, Pa. was at Salem, Wayne Co., Ohio, holding meetings about the middle of the month. The Lord abundantly bless the effort to the edification of the church and the salvation of souls.

Aid Plan Meeting .- The Bi-ennial Meeting of the "Mennonite Aid Plan" was held at the rooms of the Mennonite Publishing house, and a number of delegates were present. Among those from a distance was A. A. Wall of Mountain Lake, Minn., M. S. Moyer of Moniteau Co., Mo., Jonas Stineman of Howard of our readers in Canada to the fact than any other single cause." - M. Leon Co., Ind., and Philip Nice of Morrison, Ill. The institution had rather a pros- Hallman, Berlin, Ont. any of our books Appeal at Douay, in France, writes to talking about things that should awaken perous year. The amount of property or other publications, such as Sunday La Paiz par le Droit, contrasting the the deepest interest in us all.

million dollars. The losses paid out ag- will fill all orders for our books by such wise Bishops as those of Lon gregated to between \$4,000 and \$5,000, promptly. which was 23 cents on the \$100.00. There is now a cash balance of \$1,827,00 in the treasury.

Bro. Lewis Burkholder of Box to the ministry a few weeks ago. Bish, Elias Weber of Berlin, Ont. officiating. The Lord guide and strengthen our becharge that has devolved upon him.

Considerable interest has been manhave already given their views and we shall be glad to receive a word from all as well. It is a general matter and must be openly and generally discussed. The HERALD will be free to all who

A church paper that never has anything to say against the evils of the lodge throws out the dreadful suspicion large and influential part of its readers. who are members of the lodge. We might add that the devil never says anything against himself. What is good is church papers, who are fighting intemperance, and other iniquities, remain so the prime object of the entertainments painfully silent from one year's end to States Minister to England, in his lec-

> Our esteemed friend, Josiah W. Leeds, calls attention to an error in his prefatory remarks to the article on page 23, col. 1, l. 10, where occur the words, "a small mortgage of sixteen hundred dollars," It should be "six hundred." It is true, as our friend says, that farmers in Kansas and Nebraska would not "consider a mortgage of \$1,500 a "small" matter. We believe that seventy-five per cent, of the people who give mortgages would be better off in the end if they would postpone their purchases until they could pay their debts without giving mortgages,

that they can obtain from Cressman &

the Christian nor with the ungodly. their Bishops has lately been speculat-The ungodly man will swear,-and lie nevertheless. The Christian will tell Grove, York Co., Ontario was ordained the truth without an oath because to This bellicose Bishop has attixed his him falsehood is sin. It may be that a superstitious man would be afraid to tell a lie after taking the judicial oath, ulated largely in hops for breweries. loved young brother in the responsible but such people are scarce. Perjury is Nor is he by any means a solitary inseldom found out and still more seldom punished. The way also in which the France. oath is usually administered is enough ifested in the matter of the General to destroy all the virtue that could possi-Conference. A number of brethren bly be in it. These are simply reasons against the use of the oath. But above all these things Divine reason has come expected of the poor unfortunate souls our bishops, ministers, and by the laity to decide on this matter as follows, whom they are supposed to teach? The "Swear not at all." and that settles it.

Cincinnati "Boys' Brigades."-The wish to write their views on this subject, items in the last number of the HER-ALD contained a brief notice of the fact that of the Roys' Brigades introduced into the various churches of that city. only one, as far as can be learned, is that it is muzzled by the lodge, or by a now in existence. Our esteemed friend Josiah W. Leeds of Philadelphia draws our attention to an item in the Herald of Peace, under the above heading. After speaking of the decline of the "Brigspoken of publicly. Then why do some ade" movement, the item continues as

Mr. Bayard, the excellent United ture on "Individual Freedom," at Edinburgh, condemned in the severest language the Protective policy now in force in the United States. He said:-"In my own country I have witnessed the insutiable growth of that form of State Socialism styled 'Protection,' which I believe has done more to foster class legislation and create inequality of fortune, to corrupt public life, to banish men of independent mind and character from the public councils, to lower the public conscience, create false standards in the popular mind to familiarize it with reliance upon State aid and guardianship in private affairs, divorce ethics We would again draw the attention the low level of a mercenary scramble, de Montluc, Councillor of the Court of

represented is now just a trifle over two school supplies, etc. The above firm support to the Peace cause, in England don, Durham and Ripon, with the warlike attitude of some of the French The judicial oath has no virtue with Catholic clergy. For example, one of ing on a wholesale scale in explosive powder for destroying troops in war! cross to eight bills of £1,000 each for the sale of the explosive! He has also specstance of a bellicose Catholic cleric in

While the desire for worldly glory pomp and display and the insatiable thirst for riches remains among men who claim to be teachers, what can be decline of the "Boys' Brigade" in many places no doubt is due to the religious press and public opinion which denounced the movement as shamefully inconsistent with gospel teaching, and partly to the boys themselves who grew "tired" of the thing and lost their interest in the monotonous exercises of the drill, and especially so since the gospel did not only not require so much ado but positively forbids it. May we not hope that the peace sentiment will take such effective hold upon the minds of the people that Boys' Brigades and similar movements will die for want of encouragement and support.

SERMON

on Evangelizing work, preached at the Holdeman M. H., Elkhart Co., Indiana, Jan. 21, 1891.

> BY J. F. FUNK. Text. Matt. 28:19 20

The purpose for which we have med here to-day, is to take a review of the work that has been done in our denomination during the past year for the upbuilding of Christ's cause and the ingathering of souls into the kingdom. Many of you who are present, and tone of national representation, blunt perhaps more so those who are not present with us to-day, may think it strange that we meet together to talk about this matter, or it may even be that some are inclined to think that by talking about these things we are from politics, and place politics upon boasting of what has been done. 1f we were to boast, our meeting together would certainly be wrong. But when we examine the word of God we see that we have a scriptural reason for

1896.

When the seventy disciples came back from their first evangelizing trip they reported to one another what had been done and rejoiced at the wonders they had performed. You may say that Jesus reproved them on this occasion. He did not reprove, but only told them that they should rather rejoice that their names were written in heaven. So may we rejoice, not only that our names are written in the Lamb's book of life, but with the angels we can rejoice when the Lord in His abundant mercy, and through our humble instrumentality, can lead souls to accept the Savior and likewise have their names entered upon the great book of God.

After Christ's ascension the disciples continued to do the same work. And we find by what they reported when they met together, that their work was not exclusively among their own people, the Jews, but among the Gentiles also When Peter was down at Joppa he had a vision which showed him that he should preach to all people, and that as a Christian he would not defile himself by mingling with the Gentiles, for he still had the idea that he would defile himself by eating certain kinds of food. and that it was best to keep himself aloof from any people but the Jews, but the Lord miraculously showed him that the Gospel of Jesus Christ was not for the lews only, but for the Gentiles as well. and that whosoever believeth in Jesus shall be saved. The result was that at Casarea was formed, through the preaching of Peter, a little church, which in time, became quite prominent.

Thus the disciples went everywhere preaching the word, They were not onfined in any way. It was God's will that the Gosus should have free course. that it should be spread over all Judea.

We find also that after the apostles Paul and Barnabas had gone down to Lystra and Iconium, Derbe, Pamphylia and other places, preaching the word, and had realized that the Lord Jesus would be received of, and receive Jew and Gentile alike, they came to Antioch, whence they had been recommended by the grace of God for the work which they performed. There they gathered the church together and reported the glad news to their fellow-laborers all that God had done through them, and how He had opened the door of faith unto the Gentiles that all might understand the fact of the universality of the

In the old dispensation it was also customary for God's people to come together every year, to rejoice in the goodness of the Lord, and to remind one another of God's mercy and protecting care and delivering power, so that we see it is perfectly right and proper for us, and pleasing to our God for 11 is people to come together, and by talking of llis work, and hearing of His goodness, be drawn closer to Him.

Some professedly Christian people, when they come together, talk about things that are not of an edifying character. In fact, there is very much talk among professing Christians that has not even the tendency to edification, but much rather the opposite tendency. They will talk about their fine cattle about their fat porkers, their strong or fast horses, the number of bushels of grain they raise per acre, the low price of grain, the difficulty to make ends neet, the prospects of the harvest for next year, the political situation, the

financial depression, and a hundred other things that do not encourage spirituality or a godly life, but that point to material things, and only have a tendency to draw the mind away from God, away from His word, and that tends to put men into a dissatisfied condition with this life, and with God's kingdom. providences, and leads them to trust n their own strength and their own wisdom for the things that they need in life. This is wrong, and especially so on the Lord's day when the mind should dwell upon heavenly things, and upon the things that may have been heard in the sermon or at Sunday school: for how can we order our lives according to God's word when we throw away the good impressions that may have been made during the sermon, by conversation that is not at all edifying? If you go into the society of such people, and talk to them about spiritual things, and about the extension of God's kingdom upon earth, or evangelizing, or other Gospel work, you find many of these

There is joy in heaven when a sinner revents, and there is joy on earth among God's people when we hear of souls returning to God, and especially so when we can come together and hear that by the preaching of the good old Gospel hundreds and hundreds of souls have been brought to a saving knowledge of after. the truth: therefore I am persuaded that it is right that we come together to-day and hold a meeting, just like this, because we have divine news to tell. We have seen by the reports of the Secretary and Treasurer what has been done, and he must be truly unsympathetic who cannot rejoice at

very people either disinterested or op-

posed to this work.

the good news. We are often charged with bringing innovations, that is to say, introducing things into the church that are not good. These charges have caused me to examine more closely the Scriptures. and the history of our church from its earliest time, to see what Scripture teaches on this matter, and what the church has done in the past. This evangelizing work is to send ministers into congregations where they are needed, whether these congregations are large or small, and where there are no congregations at all, but where the preaching of the Gospel is desired. We have, up to this time, however, confined ourselves mostly to places where people of our own faith live, and have there fore not done nearly what the Coercl. requires of us: for as the Gospel in its earliest days made no distinction between Jew and Gentile bond or free so we to day should make no distinction as far as preaching is concerned, be tween those of our own faith and others who may never have heard the Gospel

preached. There are many letters from different places with the most urgent appeals to come and preach the Gospel, and the larger part of these calls are made in vain for the simple reason that we have not enough men in the field that are qualified, or able, or willing to go. This is indeed a sad state of affairs, and the remedy seems so slow in coming, and it is doubly sad when we think that some well-meaning people who are perfectly sincere in their purposes are not at all in sympathy with this all-important work. This work is simply to send ministers where they are needed to preach the Gospel in its simplicity and

purity. During the past year this has been done as far as possible, and we rejoice to know that in almost every place where such work has been done the Lord has blessed the effort to the salvation of souls, and the encouragement of those who were already in the

If this is a new thing, the very nature of it would nevertheless induce a sincere believer to search earnestly and carefully to find out whether such work is in accordance with the Scripture. The earliest record that we have of ministerial work, is that given in Genesis in the time of Enoch, when we read, that, in those days the people began to preach the word of the Lord. In the days of Noah, the record tells us, the people became very wicked, and God sent Noah to preach to the people for the space of 120 years. Then, under the Mosaic dispensation we find that judges, priests, prophets, seers, teachers, lawyers, and doctors taught the people out of the word of God But we must remember also that this preaching and eaching was restricted almost entirely to God's chosen people, the Jews. They were not to go out to the heathen, but were to remain among their own people, teaching generation after generation the will of the Lord Under the Gospel dispensation, things were changed. However, more of this here-

We of the Menuonite denomination have, in the past 200 years, restricted our work almost entirely to our own people. The reason for this is plain to students of history. Time was when cruel persecutions threatened even the very life of our church, and to preach the Gospel was to risk one's life. In the course of time, the act of toleration was passed by virtue of which our people were tolerated, and permitted to hold their services in places where there was no danger of other people being "contaminated by their heresies," but they were restricted under pain of banishment and even death from preaching the Gospel publicly, or in doing what we now call evangelizing work. Compliance to this restrictive mandate. and long continuation in the same, has had its paralyzing effects npon our people at large, and we have been put. into a condition very much like that which prevailed in the Mosaic dispensation, and hardly that, for under that dispensation it was the solemn duty of the parents to instruct their children about the law, and to teach them the meaning of the sacrifices and ceremonies of the law, that they might fully understand their original meaning, and this manner of teaching, we are sad to say,

is to a large extent neglected. When Jesus chose II is disciples, He took into consideration their qualifications for becoming fishers of men. These in due time were sent out to their work. He sent other 70 disciples also and thus the word was spread abroad through Judea, and even Samaria, and when His earthly mission was about to end, and He was about to ascend to the Father, He said unto His disciples, "All power is given unto Me in heaven and in earth: go ve therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world," this our church has for a long time heer

that Christ had promised to send, that is, the Holy Ghost, they spake in such a wonderful way, that on the day of Pentecost they were charged with being full of new wine; but Peter, standing ur with the eleven, lifted up his voice and said unto them. "Ye men of Judea, and all ve that dwell in Jerusalem, be this known unto you, and hearken unto my words: for these are not drunken as ve suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy. And I will show wonders in heaven above and signs in the earth beneath blood, and fire, and vapor of smoke: and the sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved " Then telling them that it was through Jesus whom they had crucified that all these things had come to pass, and that it was simply the fulfilling of His promise to pour out upon them the Holy Ghost, he preached into them the Gospel with such wonderful power and directness that the people who heard said to the apostles.

'Men and brethren, what shall we do?' This Holy Spirit is not shed upon all. because all are not. Christians, but, it is shed upon all true Christians, and this ponring out is upon all nations, Jews and Gentiles alike. "Thanks he to God for this unspeakable gift," for by it we who are of Gentile descent, have full and free access to and enjoy the enlightening and comforting benefit of the outpouring of this same Spirit. John in the revelation saw a great multitude which no man could number who had made their robes white in the blood of the Lamb. These were of all nations, kindred and tongnes to whom the Gosnel had been preached for the apostle tells us that faith cometh by hearing, and hearing by the word of God but how shall the nations hear unless there is some one to tell them, and how can one go unless he is sent?

Upon the day of Pentecost, the Snirit was noured out upon the disciples in a wonderful manner, and 3000 were received into church fellowship on that day, and numbers were added to the church daily thereafter. The disciples, however, remained but a short time in Jerusalem after this for soon bitter persecution came. The despised followers of a despised and crucified Redeemer fled everywhere for safety, but as they went they preached the Gospel, and the power of God was with them. In this way, the cruel rod of persecution that drove them bither and thither simply became an instrument in the over-ruling providence of God by which the Gospel was spread abroad all the more. so that in a short space of time all Judea, and the country round about, even with the limited traveling facilities of that time, heard the Gospel pro-

It is without question and ever will be the will of God that His Gospel should be proclaimed to all people. In When they were endued with the power neglectful. In making this statement.

I do not wish to charge our forefathers unjustly. They lived and did the best they could. They were sincere in their purposes and pious in their lives and they have retained for us in a remarkable manner the faith which they so dearly loved and which was purchased and preserved for us at the cost of rivers of blood and untold hardships and privations by our martyr forefa thers, and by the strict integrity and fixedness of character and firmness of mind by our more recent ancestors. But I can look back almost half a century and see that not as much was done as might have been done, and when I see us sitting down as a church and doing nothing, our hands folded with apparent satisfaction and with but little concern for the salvation of those around us, the fear sometimes comes upon me that God will hold us accountable for neglect of duty.

But I started out by asking the question whether this work is right or Script

ural. We see that it is in every way, therefore, why should we neglect to do such work? I have been reading the family history of my ancesters, all of them Mennonites, I follow out branch after branch of the family, and see the father a Mennonite, and perhaps all the sons Mennonites. Of the grandchildren and later descendants I see in the record that comparatively few of them united with the church of their fathers. I find some Presbyterians, some Methodists, some Congregationalists, some United Brethren, some Reformed, some Evangelical, and many not even members of any church at all, in a word, perhans outspoken infidels. I have a near relative. I am ashamed to say-the sou of a pious father,- who is a Roman Catholic. Why are so many of these outside of the Mennonite church? The reasons are various, Coming out of a country where German is the language, into a country where the acknowledged language is English, the tendency is always for the younger people, or at least the coming generations, to adopt the Euglish language. Then, again, being sur rounded by different influences, and having free access to the ways and places of worship and religious work of other denominations with their nineteenthcentury activity and zeal in their way for the extension of their cause. it is not to be wondered that the results are as they are. Gradually our young people, in very many places at least, became more familiar with the English language than they did with the German. Their schools were conducted in the English language nine tenths of the literature around them was in the English language, and was therefore more readily read and studied than the liter. ature of our own denomination which, even vet, so far as our historical works are concerned, is mostly in the German language, and even at that, does not find a place in a very large part of socalled Mennonite homes. There were Sunday schools in other denominations all around them, while our people, adhering strictly to the German language. having a meeting perhaps at one place only every two or four or eight weeks. with no Sunday school on the intervening Sundays, had but very little means or opportunities at hand to encourage our

oung people on the intervening Sun-

days to study the word of God together

or to encourage devotion to their own

church, no church periodicals to interest

them in the work of the church, noth-

them away. The result in time, has been most sad in many places. In some churches in Pennsylvania, in Ohio and in other places where once there was a flourishing membership, there is now nothing left but the old closed up meeting house, a sad memorial of the inactivity, and perhaps the fatal unwisdom of those who labored and worshipped there. One church in Pennsylvania that was erected at a cost of \$2500.00, with a seating capacity of 400 persons showed a total of four members in the late census report. In Ohio, there are several churches where the condition is about the same. Why are we not doing more? Why have we not more ministers? Why do we not bring the people the Gospel in the language which they can understand? At the day of Pentecost, the Lord used miraculous means by which all the people could understand the Gospel in their own tongue. To-day, with our facilities for learning languages, and having the surroundings and conditions in our favor, why are we so slow in taking advantage of the opportunities that God places thickly around us, and for which He will hold us accountable in the great day when it will be said of the unfaithful, "Inasmuch as ye did it not

We have men in our church who are eloquent, who are well grounded in the faith, who are willing, who are pious and consecrated followers of the Lord Jesus, who are eminently qualified as teachers, and who should be ministers,

unto the least of these my brethren, ye

have not done it unto me."

We sometimes complain and mourn that other churches are taking away our young people. I say that we deserve nothing better. If those around us are working more than we do, they certainly deserve more than we do, and they simply get what we by our inactivity deserve to lose. We are going to get only that which we deserve: nay the Lord is gracious unto us, and gives

us more than we deserve, If it is true that evils have crent into many church denominations, that hinder spiritual life, and have a tendency to draw the people into worldliness; if we believe that the doctrines we profess are the doctrines of the Gospel in their purity, why do we not act in accordance with our belief, and spread these doctrines as a counteracting power to that which is no longer pure? Not to do anything, would give outsiders the very best reason to believe that we have not enough faith in our doctrines to put them before the world: that we do not appreciate them enough to make some sacrifice for the sake of leading others to learn and accept them, that we do not value them as others do theirs, and that, consequently, we ourselves do not care enough about them to speak to others, or make a study of them. A few will mourn over the condition of things, and say that people will not this young ruler, if you place the literal accept these doctrines. It is a deep meaning on these words, "Sell all that satisfaction. however, to those who are keeping themselves informed on the work of our church, to know that wherever our principles of faith and practices, which by many are called precliarities, are intelligently proclaimed to people of intelligence, to people who think, and who take the trouble to study the word of God, these very people are readily won for Christ. Perhaps, I am over zealous in the matter of the spreading of the Gospel, but great work,

ing to hold them, but everything to draw If it is so, it is because I see more urgent need of more activity in the line of Gospel work among our people. I may say, however, that our congregations east and west, north and south, are beginning to realize the necessity of more effort, and from the results that have already come through the efforts of the few, others are catching the inspiration and are beginning to use the means and opportunities that God has given them, and are sending out men as our church did long ago, and the result already is that our church is more united, more active, stronger, and better qualified to follow out the Master's injunction, "Go, preach." We hear the people complaining that

ministers are not sent here and there to preach the Gospel in the language that the people can best understand, The reasons for these things are various, and I must leave the matter with you to indge, although it sometimes makes my heart ache to see that no more is done, and so little encouragement is given to do special work for the salvation of souls, that so many of our young people, who might have been gathered in and been true and valiant soldiers for Christ, have been either lost to the church or called away without the opportunity of making their peace with God. Who is responsible for this neglect, brethren and sisters? What part of the responsibility do we bear? and how are we going to excuse ourselves in the day of indement for neglecting to discharge our responsibilities? Let us preach and proclaim the Gospel everywhere, at morning, noon and night, Let us cry alond and spare not: let us obey God rather than men; let us rise up in the strength of the Lord and do onr duty to our church, to our neighbors, and above all, to our God,

For the Herald of Truth "ONE THING THOU LACKEST." BY HENRY HORST.

These are the words of Jesus to that young ruler who wished to inherit eternal life. The remarks that the Saviour made concerning this "one thing" greatly astonished His disciples, the word tells us, and truly very many disciples have been astonished since then by reading and meditating on this text. and many different explanations are given to this Scripture to justify worldly minded church members in gaining and hoarding up earthly riches,

The writer of this article claims no special gift in explaining scripture; but is firm in his belief that there is indeed danger in riches even to the extent of losing the soul. But some one will say riches are all right in their place. This is certainly true, but out of their place they are all wrong and serve only as a millstone to drag the soul down to perdition. Others will say that Christ made a very unreasonable request of thon hast," and so they try to attach some figurative meaning of their own invention to the Savior's words, so that will not exclude the "great possessions which they have

We will examine this with the Scriptuses, and see whether God has not many times made harder and to human eves more unreasonable requests than this of His people in order to try their faith, and to qualify them for some

Notice Abraham when he was com manded to offer up Isaac. I appeal to the sympathies of every father as to the greatness of this trial. Was not this greater than giving up earthly possess ions? Yet Abraham obeyed, and received great blessings by so doing We also refer you to Joseph, and to Job. also Daniel, all of whom were required to undergo very great trials to test their faith and sincerity, and who afterwards were wonderfully blest of God as a reward for their fidelity and obedience.

Then, O man of wealth, take one look at the loving Savior, the King of Glory. Behold what He gave up in order to enrich us! He left His home in glory at the right hand of God and voluntar ily took upon Himself our iniquities that we through His poverty might be-

The blessed Savior lived a perfect life, and the nearer we live and walk in His footsteps the more spiritual blessings we will enjoy, 1 l'et. 2: 21. So with this young ruler, if he would have obeyed the command of the Savior, he would have received something Instead that would have been worth infinitely more to him than his riches, and have had the promise of eternal life in the world to come, besides.

By giving to the poor he might have caused many weary hearts to rejoice and thus, relieved of hls worldly goods, he could have done a great work in helping to rescue and save fallen bu manity, and have eventually realized the promise of Dan. 12; 3, for surely there are joys and pleasures greater than the pleasures derived from riches The argument often used to justify the possession of great riches is, "I don't see any harm in them, so long as I get them honestly." This we will consider in the light of God's word and show where the sin of riches really is,

According to Luke 16:1 we are only stewards of God's riches, and when we spend money for selfish purposes, such as adorning our bodies with the foolish fashions of the world, spending it for tobaceo, or intoxicating drink, and any of the luxuries and vanities of the world only for the sake of display, or for carnal gratification, knowing that the Lord's cause is suffering for want of means to carry on the work, we are robbing God.

"Will a man rob God? Yet ye have robbed me. But ve say, Wherein have we robbed thee? In tithes and offerings." Mal, 3; 8. . This is just as possi ble now, even by well meaning brethrer and sisters, as when those words were spoken centuries ago.

The cause of Christ has been very much hindered by lack of means to carry lt on. From East, West, North and South comes the Macedonian cry to our Evangelizing Board for help.

We do believe that there are still men who would gladly spend and be spent for the sake of the gospel of Jesus Christ, and would even go to distant lands to bring the people the bread and water of life, and help them out of heathen darkness and idolatry: but can not for want of means; and whose duty is it to furnish the means? O man of wealth, will you luake yourself responsible for souls who may be lost by your neglect!

But the excuse is, "I have not the money to spare." We will investigate the cause; the Lord has been blessing you, and your land brought forth this year and last, probably for a number of

Of the beauty of that city Christ's apostic has foretoid; How the walls are huit of Jasper.

Oh, my lovely, loving Master,

Thou art fairer than the sa

Faith gives me a vision bright;

Thou art hrighter than the light

In Thy crown are gems of beauty

From the furnace here below

They who hravely did their duty

Heaven's courts with praise are ringing

THE SPIRIT OF RIVALRY.

Already do we see this spirit mani-

festing itself among political aspirants

for the highest oflice in the gift of the

people of these United States viz: the

presidency. Men of supposed worth

are brought forward by their friends,

who let no opportunity pass by unim-

proved to gain their election: thus hop

ing in return to gain for themselves

nositions of honor. Immense sums of

and upon the public -amounting to

hundreds and thousands of dollars, and

if their candidate fails to be elected

their hopes are crushed, their money

gone and no means provided whereby

How strangely different the affairs of

the political and the religious world!

How was it in the time of Christ? The

Jews looked for a deliverer from Ro-

man bondage and hoped that in the

promised Messiah they might find their

expected king. He was by them re

ceived with much enthusiasm, as they

donbtless believed their former king

dom would again be restored to them

As soon, however, as they were in

formed that "His kingdom was not of

this world," when all their offers of

honor and position were by Him re-

jected, they sought to get rid of Him.

even to kill Him, and get Him out of the

way, realizing that, of Him, they could

popular in His new kingdom. After

that announcement Jesus went about,

at the peril of His own life, doing good,

and performing miracles in order to es-

This same spirit is noticeable all along

through the history of the political

world, and, we believe, has been pro-

ductive of much evil. Before the disci-

ples understood the nature of Christ's

kingdom, they too seemed to have im-

bibed of this spirit, as we infer from the

fact that they questioned among them-

Jesus taught them the better way by

giving them an object lesson which they

could easily understand, and from

which we, too, are to learn a lesson of

Notice the ministry of Christ and that

of John the Baptist. How they labored

in the same country, and not far apart.

and at the same time. John, having be-

gnn his ministry, perhaps a year and a

half before Christ, might, we think

with propriety, have claimed the first

"John introduced Jesus and the two

streams of their ministry ran together.

gradually merging into one. Both Je-

sus and John refused to be put into a

relation of 'sivalry,' either by their

selves who should be the greatest.

humility and submissiveness

place right there,

tablish His kingdom.

they can recover their loss.

money are lavished upon candidates-

BY A. R. ZOOK

By the Joyful, blood-washed throng.
"Praise the Lamb who bath redeemed us,"

For the Herald of Truth.

Now like stars in luster glow

Is the hurden of their song.

I ampeter, Pa.

And the streets are paved with gold.

years; now instead of giving to help the Lord's cause you lay your plans to build more barns and sheds, buy more stock, and after awhile another farm or two if they are offered cheap; or if farming does not pay very well you may find some poor brother or neighbor in need of charity (?) and loan him the money, and take higher interest than you could make out of it yourself on the farm. Or do you drive sharp bargains in buying and selling; charge more rent for some shift of a tenant house than you would pay yourself, and many other ways of "making money" that have the ring of popularity.

My brother, will you ask yourself the question "Have I acquired my wealth honestly in God's sight, and am I using it to llis name's honor and glory?"

We are to love our neighbor as ourselves, and we daily pray, "Forgive us our debts as we forgive our debtors. Christ says, "Blessed are the merciful; for they shall obtain mercy." The apostle James says, "They shall have judgment without mercy that showed no morey" Now if God will dool with us in the day of judgment as we do with our poorer brother or neighbor, how can we stand in that day? Happy that man or woman then that made friends of the Mammon of unrighteonsness, and was considerate of the poor for the Lord shall deliver him in time of tronble. Psa. 41: 1.

How many have realized the trnth of Acts 20: 35! "It is more blessed to give than to receive." Do we not have the wrong idea of happiness very often? We try to obtain it by getting, when we should be by giving. Where is the love and the "one heart and one mind." that held the primitive Christians together? Where is the greatest of Christian graces, charity, at the present time?

Do we see it when we look over the professing Christian world of to-day?

When we give alms, do we not give pennies many times when we should give dollars? And then we must be hunted up by a brother with a sub scription list and give oftentimes more to get rid of him than out of a feeling for the cause it is intended to help. This is plain talking, but is it not only too true in many cases that you can re-

I would appeal to you, my rich brother and sister, in behalf of the poor: especially you who are highly blest with this world's goods.

Look about you, see the poor in our own beloved church. Open your pocketbooks as you profess to open your hearts toward them and come to their assistance, and not only give them a cup of cold water to drink (they may have plenty of that), but give them, let us say a twenty dollar gold piece, or perhaps better still, its equivalent in some of the necessaries of this life, and see whether you do not get a round or two higher on the ladder of the Christian life; but do not put it on a subscription paper for your church brethren to see,just give it, and if he never finds out who gave it, your reward will be all the greater. Just so long as we do not love our poorer brother enough to make some self-denial to help him, there is still "one thing" lacking in us.

To those who feel that they really do want to help the good work with their riches, and do not know inst where to begin, let me suggest a few places much to give, only remember if you and we have meetings every week and

give it with a heart overflowing with every Sunday in the college. Some one love, it may go a long way, and do a says, We had no college education, and great work, for God's blessing will why do you need it now? We surely go with the gift. You can give it must take into consideration our surin supplying the temporal wants of the around you, by lending them good books to read, or have the HERALD OF TRUTH or some other good reading sent to them. You can do good without much money in this way.

Or if you desire to do a greater work. use your gift of earning (not "making") money to help along some poor minister who has the gift to preach, and who would then be enabled to go and preach and thereby save souls from death. Your reward would be just as great as the one who did the preaching and converted sinners to God.

And if you trnly want to do a great work for the Lord, my brother with tains to our eternal welfare? your many thousands over and above any earthly comfort or need, listen to the cry of the orphans, and the forsaken sent out are educated? We know that children of our land, open your purse and build us homes for these helpless innocents, that those whose hearts are made to bleed by their sad condition can care for them and rescue them from the doom that awaits these neglected children.

Yes there is danger in riches and if we will we can find out where the Lord needs our money.

"O, the good we all may do.

While the days are going by."
Will we examine our lives and see if this "one thing" is lacking in our lives, and if we find it let us not go away sorrowful, but let us come before a throne of grace and pray for aid in helping us to make an entire consecration to the will of God. Then we can go "rejoicinstead of "sorrowing," even if the Lord does require our "possessions" in order to serve Him.

Stark Co., Ohio.

For the Herald of Truth SCHOOLS. BY D. S. KING.

In the HERALD of October 1st, we notice the question:

"Is it in accordance with the word of God and edifying to the Church to establish and support high schools, in which both theology and the spiritless sciences of the world are taught?"

We are well aware of the fact that our young people are striving for an edneation, and we also believe that many have good intentions in view, and it seems that we are allowed to go to such schools and study all or any of the branches, and if so, which would be the better: to go to such schools or have one of our own, in which many of the things which have a tendency to draw our young people away from Christ might be avoided? We believe the greatest harm in such schools is not the course of study, but the influences that are or doubt the fact that He will accept thrown around us, such as entertainments and display which are not in accordance with our faith and practice. Young people, if not firmly established in the faith, are apt to be drawn away little by little, and before they are aware of it they are going with the current. Of course this is a hard question for some of our dear brethren to an swer affirmatively. I think the best lesson for such would be to go to such places and see for themselves. We do not say that there is nothing good Suppose you actually have not very at college. There are many good people

roundings and the age in which we are living now. Some one says, Oh yes, you want to keep up with the times. Well, yes, we must be able to take the questions of life as they come to us. We will illustrate, Fifty years ago many of our ministers were uneducated, at least in English, and they were splendid men for that age. They also cut their har vest perhans with the hand sickle and got along well in that line. Now, where would the man be who would undertake to harvest in that way? And now, if we will take advantage of those things that pertain to our temporal welfare, why not much more to that which per

Again if education is no help, why is it that most of our ministers that are education alone will not make a man. but we know that it will help him. I wish some able writer would write on this important subject. The harvest truly is great, and where are the laborers? Let us strive with all our God-given powers to promote the cause of Christ

Great Bend. Kans.

For the Herald of Truth, FAITH.

BY S. M. SCHROCK. Christ is the object of our faith. Grace comes alone through Christ and by faith alone can we receive it. Faith is the substance (confidence or assurance) of things hoped for: the evidence of things not seen."

Christ's blood was shed as a ranson for all, 1 Tim, 2:4. Also in St. John 3:16, we have these most beantiful words: "For God so loved the world, that He gave His only begotten Son. that whosoever believeth in Him should not perish, but have everlasting life. But for all this comparatively few will be saved and that solely because of unbelief. Mark 16:16. Only three souls were saved in Sodom, and only eight in the time of the flood, and the Savior says, Matt. 7:14. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it " But if we have a living faith in the "Son of God" as our Savior, we have the full assurance that we are saved by Ills precious blood which He so will ingly shed for us all, How wrong it is to dishonor God by doubting His word.

The prison keeper, at Philippi, upor asking Paul and Silas what he most do to be saved, received the answer. "Re lieve on the Lord Jesus Christ and thou shalt be saved." How thankful we should be that we need not worry about

The same spirit that speaks about predestination in Rom. 8, also gives us the following promises: "He that is athirst, come; and whosoever will, let him come and take of the waters of life freely. Rev. 22:17

The Lord hath no pleasure in the death of the wicked. "Turn ye, turn ye from your evil ways; for why will ye die. O house of Israel." Ezek. 18:23, 32, and 33:11.

Our faith is often tried only to strengthen it and to bring us into closer communion with God. 1 Pet. 1:7. 8.9.

For the Herald of Truth THE LAMB OF GOD.

> RY B. H. HERR. PRELUDE.

Oh, the rich and full salvation, That was purchased on the cross, Oh! the wondrous expiation, To retrieve the hitter joss

For the powers of man were highted By the dire effects of sin, And the place his soni delighted, Was no more a home for him.

Forfeited that sweet communior With his Maker and his Lord; We believe has been restored

For the loss and consternation The first pair that evening shared To their soul's grand restoration In Christ, cannot be compared.

TYPES AND PROPRECIES

See in those ordained oblations Traces of the great "I Am." Pointing to the incarnation Of God's meek and Holy Lamb

Through the many, many ages. From the very dawn of time God, by prophets, signs and sages, Truths and metaphors sublime

Hath declared there's no remission But hy man's sincere contr And firm faith in blood shed free

We can read how righteons Abel Offered np a lamb to show That his faith in God was stable Though it caused his blood to flow

What prophetic words sublime Spake old father, Abraham Sounding from that age pristing God will provide Himself a Lamb

When the Lord performed those wonders On old Egypt's cruel king
For to rend his will asunder,
And his people forth to bring,

Hear the sound of Egypt's crying When that final plague was sent, For their first-born loves were dving And their hearts with terror re

Not a soul in Israel perished, 'Twas to them a giorious night, God's commands obeyed and cherished

Brought them forth with great delight, Twas the blood, my Christian brother, Of the Lamb so typical, And love's feast with one another, Thai preserved old Israel.

While those grand Mosaic ages Were treading in the march of time Was there lack of signs or sages, To predict events sublime?

What a great and glorlous vision Of Messiah's earthly mission, Of His scepter's mighly sway.

How His meek lamb-like hehavior, When He would for sin atone: y those stripes become man's Savior And Zion's sure foundation stone.

Look, oh earth! the day is dawning Angels flii the courts of space, God is rolling back the awning That so long obscured His face

In that humble village vonder. Now is born the mighty Lord; Honored not with cannon's thunder But by angels' songs adored.

Here behold the star adorning Those grand prophecies of old To whom wisdom from the morni

LIFE AND MISSION

How He grew and waxed in spirit. He asionished doctors learned. to be about His Father's husined. His noble spirit yearned.

When by Jordan's rippling waters, John was preaching righteousness, Came forth Jewish sons and daughters Hoping that they would be blest,

As deep truths i e was explaining John the while in Joy exciaiming "Lo, behold the Lamb of God.

While the Lamb of Heaven appointed Labored in Sin's wilderness, Few men thought Him God's anointed Through whom alone they could he biest.

1896

Sin had marred the soul's discernment Of its brightest, purest lovs. Wrapped it ln a base concernmen Of Death's false and fickle toys,

Have you seen a lamb's condition? Incapacity for harm? Then behold Christ's disposition When the Jews raised an ala

Ever gentle, rather fleeing. Than His power in Indement spend. But the healed His beauty seeing Did with Joy His praise attend Falien man whose deeds were evil.

And who loved in sin to lie. Could not see there was retrieval Of his woes in Christ so nigh Claimed He would destroy the nation,

And offend Great Clesar's throne, We who know His sweet salvalion, Feel He did for sin atone. What lncarnate love and pily,

See Him weep o'er that proud city, Tho' He did its sins despise. Notwithstanding all the wisdom And the power He had shown Weak Tradition's haughty pioliers Thought they could not be o'er thrown.

Soid at length by Mammon's lover. And by base deception piled Our pure, nieck, subinis

GETHSEMANE.

List, my soul in sacred wo. der Hear those agonizing sounds, From my lovely Savlor yonder Bloody sweat fails to the ground

Why His soul with sorrow filling ? What strange words from such as He! "Father, oh, if Thou be willing, Do remove this cup from me.

CALVARY.

Muse, ye mortals, look and ponder Christ is hanging on the tre See, the vail is rent asunder This was all, oh man, for the

See what bloody streams are flowing From His hands, His feet, His side While His friends stand far oil weeping Hear His euenik s deride.

'Tis beyond our comprehensio To secure man's great redemption Ere saivation was procured

Haste, ye sonis, unto the fountain That will wash your stains away.

And, relieved of sin's great mountain,

May you ne'er from Jesus stray.

RESURRECTION. Lo, o'er death and hell He trinmphed For their powers against Him ro And, arising from death's chamber Scattered nii His mighty foes,

When His mission here was ended And His last charge had been given, He with angels bright ascended, To His glorious home in heaven.

Aye, the worth of sonis I'm learning Through that blood on Calvary; Mark, my soul, the sacred yearning.
Mark the Father's love to thee.

Haslen, oh, my soni, accept llim, Bind thy spirit's armor or Labor till His grand appearing Can the proud and careless sinner

Who God's mercy will despise, Of this glory be a winner, And to heavenly mansions rise? At the door He's long been knocking

Till His locks with dew are wel Will you thus His love be mocking Till your earthly sun is set! ENTHRONEMENT

There enthroned with God forever, Is the Lamb that once was slain While loved ones redeemed are shouting Who like us in sin had lain Thon art worthy, Thou art worths

Thou hast purchased with Thy blood, And brought up from Death's corruption All these happy ones of God.

heard that Jesus made and baptized more disciples than John, he left Judea. and departed again into Galilee," John

Is this stream flowing harmoniously on to-day, and are all striving, in the spirit of humility, to do the work "as unto the Lord?" Are we, according to His word, "in honor preferring one another?" Let the snirit of love prevail.

Suppose we had a large field of wheat

already ripened for the sickle, would we employ all young men to do the work or would we prefer to have a few of the older and more experienced in the use of the sickle in the company? We undoubtedly would prefer the latter, for fear the young men in their zeal to get through with the harvest, would lose much of the golden grain by not gathering up carefully the fragments, But neither would we want all in our employ to be old men, fearing lest the grain would become over ripe before being harvested, and thus also sustain a loss. We would therefore employ both old and young, that the young be restrained and taught to exercise due care and be helped along over the rough places, smoothly; and the step of the older ones quickened and their life made buoyant by the vigorous help of the young; so also in the Lord's work, "we need an example and gnide, to show as by actual life what our own possibilities are, and how we may reach them." Do we see such an example in the life of our Lord? We who are looking elsewhere for examples after which pattern, look in vain. Christ is the life and light of the world,

Topcka, Ind.

For the Herald of Truth ONLY ONE TRUE GOD.

There is only one true God, and we are all trying to meet that God. Are we sure that we are on the right way? Are we on that narrow road that leads to everlasting joy and happiness, or are we on the road that leads to everlasting destruction? Let us examine ourselves expect no position of honor or become often. There is only one way to heaven. and that is through Jesus Christ our Savionr. There are so many people that want to find some other way to get there, but Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

There are so many Christian professors that say, I would not go to this or to that church. Why? Because it is against the rules and regulations of the church. Now, dear reader, these people build more on rules and on church than on the word of God. There are some brethren that are continually making strife and contention in the church. Is that what the word of God teaches us? No! The word of God teaches us to love one another, bear with one another, and encourage one another. Now, brethren, and sisters let us show more love for one another; let us not be so proud, so selfish, so self-righteons; let us pray for one another. Thousands Christian professors go to rain. Why? Because they build on the outward rules and regulations of the church only, and neglect the word of God. Dear brothers and sisters, let us read the word of God more carefully, and take that for our guide instead of the decrees of man.

I heard a sister say sometime ago, friends or their enemies." For when that she would rather see her children

the Lord knew how the Pharisees "had go to a picnic than to meeting for prayer and edification. Oh, may God save such people, may God send them grace that they may see the danger in which they The word of God teaches us are. to be of one mind. If we cannot be one here on earth, how are we going to be one in heaven? For as the body is one and has many members, and all the members of that body being many are one body, so also is Christ. "For by one Spirit we are all baptized into one body. whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit," 1 Cor, 12: 12, 13,

Dear brothers and sisters, shall we not work together more earnestly. Let us not be "weary in well doing." God loves one soul just as much as another, for God is no respecter of persons. Oh, let us obey God rather than man. If we are truly born again, we will feel it our duty to help others to repentance, for we have a love for every one.

So must we employ extra means and energy to withstand the adversary of our souls. May God's bless us all, Amen.

AN OLD RUSSIAN SERMON.

First of all, brethren, it is our duty. and that of all Christians, to keep this commandment, viz., to believe in one God head, in the Father, Son and Holy Ghost, as was taught by the apostles and to believe in the resurrection in the life everlasting, and in eternal punishment for sinners. When you are in church stand in the fear of God and worship Him: do not talk por think about anything else, but pray to Him with all your heart, that He may forgive your sins,

Have love towards every man, and especially to the brethren, and do not have one thing in your heart and another in your mouth. Do not lay a tran for a brother, lest God throw you into a worse one. Bear an injury, and do not return evil for evil. Praise one another and God will praise you. Do not quar rel with one another, lest ve be styled the suns of the Devil, but be reconciled, and thus you will be sons of God, Do not condemn a brother even in thought remembering your own sins, and God will not condemn you. Think of the strangers, and have compassion upon them, and the poor, and those shut up in prison, and be merciful to your own servants.

It is not becoming for you to take parts in plays, or to speak obscene words, or to lose your temper every day Do not despise each other. Do not ridicule any one. Be patient in misfortune having your trust in God. Be not high minded or proud; remember that perhaps sickness or disease may come upon von tomorrow. Be humble and gentle for the Devil is with the proud in heart, and God's Word has no influence upon them. Honor an old man and your parents. Do not take God's name in vain Judge according to the truth. Do not lend money for interest. Fear God honor the king. Servants, first of all obey God, then your master. Neither kill, nor steal, nor lie, nor be a lying witness, nor bear ill will, nor envy, no slander. Be neither angry nor insolent. Rejoice with those who rejoice, and sympathize with those who are sad, and may the peace of God be with you all.

For the Herald of Truth. GOD OUR HELP

"If God be for as, who can be against as? Rom. 8: 31. What if all the world despise us, if we have a friend "that sticketh closer than a brother," a friend that the world can never give. We may have many friends here in this world who show their love toward us, but when we are in sorrow or distress we feel that God is a very present help in time of trouble. and that He will not forsake us when we are most in need of Him like some of our earthly friends may. How often have we had warnings of God in order to be brought to repentance, and yet how many will not receive Christ. We have often heard of followers of Christ. telling of the happiness gained in turning to Christ, but as long as we are living in the vanities and pleasures of the world, they too often overcome us and we can not truly believe. And very often we are also not willing to take un the cross. We feel ashamed of being mocked by the world and if we wish to be true followers of Christ we must forcake the world and choose the naths of righteousness, for we can not go with the people of God and also with the world if we love God. Many may perhaps be living in their sins day by day and year after year, simply because they are afraid of being despised by the world yet not thinking how soon God might cut them off to be separated from this world for eternal happiness or eternal misery. We have no promise for to-morrow. God's sword is ever hanging over us by a single thread. Dear reader, if you have not as vet made your peace with God, do not put it off from time to time for once too late is forever too late, for it is written, "God's spirit will not always strive with man." but also in John 6:37, "Him that cometh nuto me I will in no wise cast out,"

Landisville, Pa.

For the Herald of Truth IS YOUR LIGHT SHINING?

BY LIZZIE M. LIND

Are we truly a light to the world, or are we trying to follow the world's follies a little and still trying to be a light. to those that are yet in darkness? Let our daily walk and conversation be such that they can see our good works, for that which is pleasing to the world is an abomination in the sight of God. Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day; and having done all, to stand. Eph. 6:13.

are God's children? Does the spirit itself bear witness with our spirit that we are the children of God, or are we standing in doubt about it? O do not doubt. but ask God, He will tell you. He that asketh receiveth, he that searcheth findeth, and to him that knocketh it shall be opened. But we must ask in faith, believing, and nothing wavering, and amples. I fully believed that if like God will show us our condition. We them I could reach perfection and holiknow whether our names are in the church book; we should know just as miracles, such as healing the sick, givmuch whether our names are in the Lamb's book of life. We know whether we have peace with our neighbor; just as much we should know whether we have peace with God.

() clear brother and sixter let us make use of the talent that is given us, for to I began to fast, make penances, chaseach of us a talent is given. Let us be tise my flesh and pray.

ware that we do not hide It or bury it. If we do even that which we have will be taken away from us. There are some who try to find consolation in this way, thinking that God will be merciful unto them: but "be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Let come whatever may, buffetings, persecutions, trials and temptations. O that we can say, "There is nothing that can separate me from the love of God."

"These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Soon these light afflictions will be exchanged for happiness eternal. What a comfort the blessed promises of the Bible are to the Christian, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven."

O that we may ever be led by the Holy Spirit which He has given us, and not give room for the carnal mind. thinking that perhaps I can do this or that or I can perhaps adorn myself thus or so. Christ says, "Deny thyself, take up thy cross and follow me."

O may we please Christ and not men. "Our lamps are trimmed and burning,

Our robes are white and clean. We've tarried for the Bridgeroom

That we can call our own; The light, the oil, the robes we wear Are all from Him alone

Behold, the Bridegroom cometh,

Whose lamps are trimmed and burning, Whose robes are white and clean."

Akron, Ohio.

THE STORY OF MY CONVERSION.

Cathotie, of New York, published in the January number the interesting account of the conversion of the Romish Priest G. C. Maugeri to Protestantism. Following is the ex-priest's own account:

Pastor O'Connor has asked me to say something about my religious experience and how I was brought to renounce Romanism for the Gospel of the Lord

My relatives were all sound Roman Catholics. Their doctrines were instilled into me when a small boy, and I loved my Church with an ardor seldom found in a young boy. I even used to erect altars to toy saints and the Virgin and solemnize feasts at play with my young companions. I was a very pious child, llave we come to the light that we and was taught to believe by my spirit. ual leaders that I must work out my own salvation by good works, penance, mortification of the flesh, hearing masses and confessing to my priest. Thus I must buy my salvation, as it

were. I used to read the lives of canonized saints and tried to imitate their exness by good works, I too could work ing sight to the blind or raising the dead. By their Jesuitical teachings I was fascinated with the ambitious thought of becoming a saint in order to work miracles and have the honor after death to be venerated on the altars. To this end

I can remember very well when as a little lad I began to understand the teachings of the priests. It was during lent and they preached for forty days nothing but Christ. His sufferings for sinners struck deeply in my heart. I learned to love 11im with a tender genuine, boyish love and thought notliing in the world could check this love. But soon after lent the month of May came. This month is dedicated to the Virgin Mary, and is called Marian month. For 31 days Mary was extolled, and elevated above Christ. We were taught to love her above everything else, because without Mary's aid there cannot be salvation. But I wondered if Christ died to save us and required all our love how that love and worship were to be divided between Him and His mother. I had to struggle a great deal to love both, but at last the Virgin triumphed.

While the year was unfolding itself now one saint and then another and another were presented for our worship, trust and veneration on account of their special gifts of working miracles and asking favors for us. Growing up amid such surroundings, by the law of habit my natural boyish common sense was blurred and could no longer detect their irrational and Inconsistent teachings. When I grew older I determined to be come a priest, but on reading about the holy lives of monks I was ambitious to become a brother in some monastery and devote my whole time to saving my own and others' souls.

Therefore, when I reached the age of eleven years I gathered some of my companions together and formed a sort of boy monastery. In this fanciful cloister we met together for practicing penitential works in various ways,

One day a boy came to me with a book and offered to give it to me. I That excellent paper, the Converted was much at a loss to understand why he, my enemy, should make me a present, but I accepted the book and began to read it. It was a New Testament I became intensely interested in the wonderful things I read therein. The more I read it the more delighted I became with its promises and the character of Christ as therein portrayed, I read it by day and far into the night. After a few days I was enrorised to see that same boy come back to me and ask me how I liked the book he had precented to me

"It is the best book I ever read." I replied with great fervor.

"Do you know that it is a Protestant Testament? You must burn it or you will go to hell." We quarreled and I found out that he had not read a word of it, and that the reason why he had made it a present to me was only for the fun of seeing me cast away with scrupulous indignation an heretical book. When he saw me reading it so eagerly for days he felt compunction and told me the truth. But as I knew nothing of the book being had I read it and received the first germs of salvation by faith. We agreed that I should show the book to the priest without telling him how it came into my possession. I was perfectly sure that the priest would not take away that book from me, so I went straightway to call on

He took the book in his hand, opened it and said: "Who gave it to you?" "Never mind who gave it to me," said I, "just tell me whether it is a Protestant book or not."

"Yes." he replied, "it is."

"How can it be," sald I; "it is such a good book; it speaks of Jesus and saints; it is the best book I ever readand you always taught me that Protest ants were such bad people that they did not believe either in God or in the saints, and that they were the most dangerous, soul-destroying people on earth.'

"Well, my son," said he, "they are so keen to deceive the inexperienced ones as to make darkness appear light, They are wolves in sheep's clothing. If you read this book it will destroy your soul."

"I cannot understand you. This is the best book I ever read, and you are going to take it away from me because you say it is a false book. How can

"You see," said he, "in translating it they change some little words which you are unable to detect. Those little words will bring your soul to perdition '

While he was thus speaking I fully realized that my little treasure was to be taken from me, and I felt in agony, and, being overpowered with sorrow, I burst into tears.

"Weep not," said he, tenderly, "I will give you another book."

"Another book like this, with no little words changed?" naively inquired

"Not like this but just as good "

"Could you not buy me a New Testa ment in Italian which is not beretical? "No; there are none in our language

"Have you one to lend may" "I have one, but it is in Latin and

you cannot understand it." "I will study Latin, then," said I stamping my foot on the ground and

leaving him. I borrowed an old Latin grammar from one of the fathers, but when he learned the cause of my anxiety to study Latin be took his grammar back. I gave money to a young priest to buy me a new Latin grammar and a Latin dictionary. But, as he left the parish, I had neither my money nor books Afterwards he gave me some old, superstitious books just to quiet me, but I tore them in pieces and threw them

away A few months later a book was given to me which described the corrupt monastery life of our day. This made me lose faith in the priests.

In a religious revival hundreds of children were converted to a better and more consistent life in the Roman Catholic religion. All my young class mates were of the number, but I held aloof. My friends so annoyed me that I was at last compelled rejuctantly to vield.

The priest imposed a penance of 150 Ave Marias and to sween the ground to a distance of fifteen feet with my tongue, but as I would not do this h imposed a somewhat lighter penance on me.

As I grew older and got free from the priestly control I read many patriotic books and histories of Italy that were true and unbiased. I also read the history of the awful Inquisition in Spain; and, as this reading led me to understand the hypocrisy and chicanery of bishops, monks and priests, I no only became discusted with all manner of religion, and abandoned the idea of entering the cloister or becoming a priest, but hated bitterly and above all

the Pope. Italy's bitterest enemy is the Pope, with his cardinals, bishops and on earth,

1896

I was a soldler in the Italian army in Rome when I was first invited to attend trundle a wheelbarrow while some one a Protestant meeting. One afternoon some friends came to me, saving, "Let us go to a Protestant meeting just for fun. There is a heretic who preaches to the soldiers. Will you go with us?" As I was anxious to break the monotony of my soldier life. I consented to accompany them thither. There I heard things, provided they are right things the Italian missionary preach from the the Protestant Bible, and for the first time the true Gospel was expounded to me. I spoke with him after the service, nent figure-heads get the credit for it; and he gave me kind advice, some tracts and a copy of the New Testament single-handed for the Lord may be far printed in my own language translated by the same author as the Testament which the priest took away from me years before. The evangelist was the well-known Cavaliere Luigi Capellinl. He is a converted Catholic, and a very successful man in his work.

When I opened the New Testament and saw what book I had in my possession, "Oh!" I exclaimed, "this is the same precious book that was taken from me by the priest. No power on earth shall take it from me again. I will never part with it."

My mind was enlightened, but my heart was not changed then. It was by earnest seeking and prayerful study of the precious Word that I at last came into the liberty of the true Gospel. I am now auxious to preach the glad tidings to my own people in America or elsewhere, for which I have been preparing the past three years at Princeton Seminary.

KNOW YOUR OWN WORK.

It is related that a man made a "thou sand dollars clean money in one year by minding his own business:" and that he "made another thousand dollars by letting other people's business alone." It is a great thing for a man to attend to his own business, it is very important also that he should learn to let the buslness of others alone Recause the Lord has set one man at a certain work, it by no means follows that everybody else must do that work, or even help him while he is doing it. The same Master who has given him his work may have given another man an entirely different work, which may be equally important and to the performance of which he is solemnly bound.

Each man then should know and love his own work. He may think it is the most important work in the world it is so far as he is concerned: for it is the work which the Lord has given him to do. But he must not disparage the work of others; they may have work just as important as his; work which God has given them to do. He may not see the necessity of their work he may not know how to do it; but let him beware how he meddles with it.

The Gosnel track has room enough for all the trains which God sends out; and if they will follow the time-table they will keep out of each other's way, and flowery plain, The great difficulty is when trains undertake to pass each other on a single and troubles of all sorts; but if men sky is usually clear, (Matt. 10:38),

every evil, both in Italy and all over Lord, who knows His own business, the world. It is impossible for a good and other people's business too, will Catholic to love his country and obey guide and protect and prosper and bless every man who fulfills his mission here

> Your lot may be a lowly lot, your sphere may be very narrow; you may else is engineer for an express train. All right! your wheelbarrow will not explode, and if you manage it properly will not get off the track. You may not go so fast as the express, but in case of emergency you can stop a good deal quicker. Be contented to do little and remember that most of the work which makes a great show is done by many men, while one or two promiand the little work which you may do greater than the amount actually done by those whose usefulness and success you perhaps may envy. When the Lord shall come to reward His neonle according to their works, He will not give His reward to organizations, or Boards of Directors, or Secretaries, or to great Societies; His reward shall be "to give every man according as his work shall In that day there will be a careful scrutiny into each individual case King Ahasuerus, in the midst of royal pomp and luxury, had forgotten how Mordecai the Jew had saved his life but there came a night when he could not sleep, and then when the Chronicles of his reign were read before him, he enquired what had been done as a return for this signal service, and then Mordecai's time of honor came.

> So a day will come when the Lord will remember the cup of cold water given in a disciple's name, and many will be astonished and surprised to know how far-reaching has been the work which they have wrought for God, The word spoken in season, the kindness done to the sick, the sorrowing and the stranger; the gentle training of a little child; the song of praise sung from a devout and loving heart: the tract handed to the passer by; the word spoken by the wayside; the humble testimony to the power, and grace, and goodness of God; the warning word spoken to one who is going astray; the note of cheer attered in the hour of darkness and despondency, all these. little as they may be thought of, may, in the great day, assume an importance of which we have never dreamed. If we know our own work and keep stead ily at it our toils will certainly tell for the glory of God and the good of our fellowmen, and the Lord will remember our work, and reward it in His own good time, - The Christian.

For the Herald of Truth. THE CROSS-BEARER.

"If any man will come, let him deny him self, and take up his cross and follow me." Matt. 16:24.

Behold the Christians bearing up manfully under the cross. It is a glorlons sight. You can see them going with their crosses up the difficult mountain passes as well as along the smooth

View the crown. It is seen in the distance. Sometimes the clouds gather track: then come collisions, explosions, around it, but to the cross-bearer the

the Romish religion as the cause of keep strictly to their own work, the "And he that taketh not up his cross and followeth after me, is not worthy of me."

The cross-bearers discover the crown glittering in all its beauty. The young Christian will know what that means spiritually. It is not of the Saviour's cross, but of the Christian's own proper cross that we now speak. For the preaching of the cross is to them that perish foolishness, but unto us, who are

saved, it is the power of God. What is it to bear the cross? To bear the cross always, is to do right always. It is no less than to fulfill the high commands of the Saviour under all circumstances. It is to deny, control, and conquer self. It is to watch and pray. and by divine meditation, have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation. We read in Phil, 1:20 that "our conversation is in heaven," therefore let our conversation be as becometh the Gospel: forgiving enemies, loving all men, aiming to do them good bodily and spiritually, in a word, it is to follow Christ as far as the disciple can follow his Lord, In piety toward God and benevolence toward men, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world?

Nor steep ascent, nor roughness of the way. E'er make us hall, or turn our feet astray Should we in weakness think to lay it down Our strength increases when we see the crown, Our strength increases when we see the crown, Our soul rekindles at the glorious sight, His yoke's more easy, and His cross more light.

The hallowed cross is the Christian's boast. When Peter exclaimed "I know not the man," he laid down his cross "If any man will come after me, let him deny himself and take up his cross and follow me." This gives the cross-hearer no place to lay his cross down.

"Hold fast to that which Is good," which is the cross of Christ, in which we glory. When Paul exclaimed, "I am ready not to be brought only, but also to die at Jerusalem for the name of the Lord Jesus," he expressed his willingness to keep bearing his cross, and his delight therein, looking unto Jesus, the author and finisher of his faith, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God's throne."

The Christian's proper work is to bear the cross. This is his calling, his profession. As it is the business of a watchmaker to make watches, so it is the business of the Christian to bear the cross, in the home, abroad, in shops, in the store or office, in the market place or in the field, and although those who will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:12) "by reason of corruption within, of opposi tion without of the malice of the wicked one, so that the burden is sometimes a heavy one, yet strength will increase with practice and endurance." "We may be persecuted, but not forsaken; east down, but not destroyed." 2 Cor. 4:9. The cross-bearer has many discouragements, and many solicitations to lay it aside; yet if we remain faithful children, then we shall be heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together. It sometimes presses heavily upon us, but the thought of the crown inspires us with fresh vigor.

By his conduct the Christian is die. tinguished from the lover of the world: 2:17

while he bears the cross the cross will bear him. It will guide him through the labyrinths of darkness; as a shield it will protect him in dangerous conflicts. Among the Romans, criminals about to be crucified were compelled to bear their own cross to the place of execution, but the Christian bears his to the place of triumph. If it should prove at any time so heavy as to crush him down to death as it did Stephen like him he beholds the heavens opened the King in His beauty, and the crown of celestial glory.

He comes off more than conqueror Who suffers with his Master here, We shall before His face appear, And by His side lie down; To patient faith the prize is sure And all that to the end endure The cross, shall wear the crown In hope of that ecstalle praise, us, we now sustain the cross And at Thy footstool full Till Thou our hidden lives reveal, Till Thou our ravished spirits fill,

sor the Herald of Truth LOOK TO THE GUIDE POST. BY MARY KING As we wander down life's vale, we

meet with things that will make us feel like Christian and Honeful when they got out of Doubting Castle. The first thing they did was to set a warning for unwary travelers, "Be guided b the word of God" is our warning Brethren, let every man, wherein he is called, therein abide with God, 1 Cor 7:24, we are warned to abide in our calling. We should love our calling because of the highness of God, and because we have the blessed privilege of being the son of the Most High; not because of being honored or praised of man, but of reverence to the Lord. Every one has a calling, therefore we need work with more zeal, with more love to God and mankind, to win perishing souls Through fear and duty we may fill our calling, but at the same time have a desire that it might be otherwise in order to escape our responsibility. The desire may lie so deep in our hearts we scarcely know it is there. We need to cry with David, "Lord, search my heart to see if there is any wicked way in me," Ps. 139:23. Lord, show us the errors of our way in the day of salvation: because then hast promised to be faithful and just to forgive our sins if we confess them. (John 1:9.) When once called to the plow let us not look back, but press through the multitude of hindrances and say, By the grace of God I will do what I can, for obedienc is better than slothfulness. Satan may say ever so many things, he may tell you that you are not qualified, or ask von how you may know that your call ing is right, and even bring many doubts and fears till he may have us confused, and we wish to be released And if Satan brings about such a state of affairs, he will not go away and leave us. No, he goes to gather his force to bring about the sighs and desires. We need to give our hearts to Jesus to keep them pure. He would have nothing but His will to reign in our hearts. But we thank God for His unspeakable gift to mankind. His only begotten Son, a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sin of the people. For in that He Hinself has suffered, being tempted. He is able to succor them that are tempted. Hel

PARABLE OF THE SOWER .- This

parable (verses 4-15) in two ways en

courages faith, "It is both an experi-

ence and a prophecy." (1) If some of

the good seed sown by the Master Him-

self falls on rocky soil amid thorns or

by the wayside, there is no reason for

His disciples to be discouraged under

the same circumstances. (2) This para

large harvest from the seed sown.

ble is the prophecy and promise of a

OPPOSITION FROM RELATIVES -

From verses 19-21 and other scriptures

giving an account of the same incident

we learn that His relatives opposed Him

also. But from the brief narrative we

gain two encouragements to faith. (1)

Even Jesus had to encounter opposition

in His mission, not only from enemies

but from Ilis dearest friends. Yet He

went on and succeeded. (2) Faith is

encouraged by the knowledge that we

stand in the nearest and dearest relation

to Jesus. His love to those who own

and love and serve Him is deep and

strong and tender. All true Christians

THE TEMPEST STILLED.-The inci-

are brothers and sisters of Christ.

HERALD OF TRUTH.

February 1, 1896.

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Monthly Calendar for February, 1896

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

OUR PAPER, the WORDS OF

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VERGISMEINNICHT (Forget-me-not) a partaker of Thy glory hereafter, -a collection of verses and passages through Jesus Christ our Lord. Amen.

sultable for Autograph Albums, etc. This is the only collection of this kind that is published that we know of and it is very convenient when a friend asks you to write in his album when you have a collection in which you can find something suitable without any trouble The selection is a very good one, free from all objectionable matter, and contalns verses both in English and Ger man, bound in cloth. Price by mail 10 cents per copy.

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ONE OF JEREMY TAYLOR'S

PRAYERS. O eternal God, who hast made all things for man, and man for Thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue. the works of nature into works of grace, by making them orderly, regular, temperate, subordinate and profitable to a supply of fine silver steel tuning forks ends beyond their own proper efficacy; and let no pride or self-seeking, no covetousness or revenge, no impure mixtures of unhandsome purposes, no little ends and low imaginations pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus: that doing all things for Thy glory here, I may be

SUNDAY SCHOOL LESSONS.

LESSON VI.-FEBRUARY 9. THE SERMON ON THE MOUNT. -Luke 6:41-49.

GOLDEN TEXT.-Why call ve me. Lord, Lord, and do not the things which THE GREAT HELPER.-I say 9... Luke 6:46 Luke 7:2-16.

INTRODUCTION.

TIME.—The summer of A. D. 28.

PLACE.- Horns of Hattin is the name of the hill which tradition has fixed as the place where the Sermon on the Mount was preached-the "Mount of Beatitudes." It is about 60 feet in height and lies to the west of the Sea of Galilee, two miles from the sea and seven miles from Capernaum.

PARALLEL SCRIPTURES.-Matt. 7:3, 16-18, 21-23, 24-27; Matt. 12:34, 35,

A NEW EPOCIL-Jesus had now, by His gracious teachings and His divine works, gained so many disciples, and some of them had reached such a degree of His Spirit, that the Great Teacher could begin the organization of the working force of His kingdom, and lay down the Platform of its Principles, This marked a new epoch, a new de velopment of His mission. - Pelouhet.

PRAYERS OF JESUS,-Leaving His disciples for needed rest. Jesus went alone up into the silences of the Hattin hill, and spent the whole night in prayer (Luke 6:12). That He should spend so much time, time needed for sleep, that He might find opportunity away from "the madding crowd" for secret prayer shows how greatly He felt the importance of the crisis to which He had come. and the value of secret prayer for meeting it. It was the habit of Jesus to spend long seasons in prayer at each great crisis or marked change in the progress of His mission .- at His bap tism, His transfiguration, the institution of His supper, in Gethsemane (Heb. 5:7) -Peloubet. Why cannot His disciples of the present day more readily learn a lesson from this?

LOVE, THE LAW OF THE KINGDOM. Jesus shows that not force but love is to be the moral power of His kingdom (verses 27-40). In these verses there are certain applications of the law of love to daily life, which not only show us how to live, but are tests by which we can know whether we really possess love. Love seems beautiful and easy in dreams and theories but is the greatest and most difficult of all virtues, because it comprehends them all, as a ray of sunshine has within it all possible colors, Love is to be exercised, not only to the good, but to active enemies, to those that are bad and disagreeable, to the unjust, to those who have needs of any kind. Jesus by the law of love lays down the principles of the new kingdom, according to which all who are members must live. "If every one lived according to these principles, the millennium would have come, paradise would be regained, heaven would be on earth." The truly enlightened in the kingdom do so live and they have much of heaven on earth.

DAILY READINGS.

M. (Feb. 3.) The Sermon on the Mount Luke 6:20-26

T. The Sermon on the Mount. Luke 6:27-38 W. The Sermon on the Mount.

T. Blessing of godliness, Psalm 1 F. Known by its fruit, Matt. 12:31-37 S. Reaping what is sown, Gal, 6:1-10
S. The rock foundation, 1 Cor. 3:8-15

February 1,

LESSON VII.-FEBRUARY 16.

GOLDEN TEXT.—They glorified God, saying, That a great prophet is risen up among us.-Luke 7:16

INTRODUCTION.

TIME,-Midsummer of A. D. 28, immediately after the Sermon on the Mount

PLACE,-(1) Capernaum, a city on the north-west shore of the Sea of Galilee. (2) Nain, a village about 25 miles south west of Capernaum, and seven miles from Nazareth.

PARALLEL SCRIPTURES.-Matt. 8:5-The two accounts are independent. According to Matthew the centurion comes a petitioner in his own person; according to Luke he sends others as mediators between himself and the Lord. "In the Scripture it is customary to make messengers speak as in the words of those who sent them. An account of the delegation sent by John the Baptist to Jesus is found in Matt. 11:2-19.

DAILY READINGS.

M. (Feb. 10.) Jesus the Great Helper Luke 7:1-10

T. Jesus the Great Helper. Luke 7:11-16 W Life in Christ John 11:14-27 T. A pitying helper. John 11:32-44

F. Faith in the Power of Jesus. Matt. 9:27-35 S Eternal life John 10:22-30 8. Spiritual life. Eph. 2:1-10

> LESSON VIII.-FEBRUARY 23. FAITH ENCOURAGED -Luke 8:43-55.

GOLDEN TEXT,-Thy faith hath made thee whole; go in peace.-Luke 8:48,

INTRODUCTION

TIME,-A. D. 28. According to the order in which Mark and Luke tell the story, the daughter of Jarius was raised from the dead immediately after the return of Jesus from the land of the Gadarenes. Matthew tells it in different order, but it is evident that chapters 8 and 9 of his gospel are arranged according to topics, and not according to time

PLACE.-Capernaum; at the house of Matthew the apostle; later at the house of Jarius.

PARALLEL SCRIPTURES .- Matt. 8:18-34: 9:18 -26: 12:46-50: 13:1-23. Mark 3:31-35: 5:1-43.

JESUS was at this time thirty-two years old, and near the close of His second year of public ministry.

MINISTERING WOMEN.-Verses 1-4 gives a brief story of some devoted women, which shows several ways in which Jesus encouraged faith. (1) I brought into action the wealth and serv ice of another class of disciples, the women, and thus enlarged the realm of faith. (2) Earnest devotion always in creases faith. Active service destroys

CORRESPONDENCE

FROM SOUTH CAYUGA, ONT.-We have been having a number of meetings here, the interest has been quite good, but the attendance was limited on account of bad roads and other meetings being held in this vicinity. Two persons have confessed Christ as their Savior. This congregation is not large, but is prospering, and has regular ap pointments and Sunday school during the entire year. Bro. Moses Hoover, of Selkirk, has charge of this congregation The Lord willing we expect to continue the meetings another week. COR.

FROM WAYNE CO., OH10.-Pre. 1. J. Buchwalter and wife, of Dalton, Ohio, have returned home from an extended trip through Lancaster Co., and Cumberland Co., Pa., and Washington Co., Md., where a number of meetings were held. They report a good interest in a majority of the churches and also that the Lord has blessed the efforts put forth to the gathering of a few more souls into the fold. May God be praised and we be blessed. COR.

GARDEN CITY, MO., JAN. 15, 1896.-

Thinking that some of the readers

might be interested in an item from

this place. I take pleasure in noting a

few things. During the past year we

have been abundantly blessed here, both

temporally and spiritually. God has

seen fit to bless us with a bountiful

harvest, and while the health, generally,

has been better at times than it was

this winter, we still have reasons to be

grateful in this line. We have reasons,

also, to be thankful for visits from

some of our ministering brethren.

Among those who have been with us

during the last six months were the

brethren, D. F. Driver, J. C. Driver, and

D. D. Kauffman, from Morgan Co., Mo.,

J. II. Hershey, of Olathe, Kansas, Sam-

nel Miller of Monitor Kansas J. S.

Coffman of Elkhart Ind. The latter

two remaining with us a little over a

week, and each in turn holding a series

of meetings. During this time we have

had 14 additions to the church, and there

are now 15 more precious souls, who

have seen the folly of their sinful

course, and agreed to follow paths of

righteousness. We request the prayers

of the brotherhood that these young

converts might remain true to the yows

which they have made, that those of us

who have been in the service for some

time might show the light which Christ

ians ought to show; and that we might

all stand together, armed with the full

armor of God. To those who have so

kindly favored us with their presence

and with their help, we return our sin-

cerest thanks, and pray God that heav-

en's choicest blessings may rest upon

FROM CLINTON, ELKHART Co., IND.

On Nov. 17th. Bro. D. H. Bender, of

Tub Pa came into our midst and held

meetings until the 2sth of November,

During these meetings we were earn-

estly admonished that if we desire to

our whole life under divine law, to

make God's glory the sole rule and

measure of our activity in every employ-

ment of life, for there is no other true

devotion but of life devoted to God.

They must keep close to the throne of

grace who would win the crown of

glory. On the 15th of December four

dent recorded in verses 22-25 furnishes another encouragement to faith. Jesus needed only to say, "Peace, be still," and the winds and the waves obeyed Him. It is a help to our faith to know that our Savior is ruler over all the forces of nature, noticing every occurrence even to the falling of a sparrow. All the diseases, oppressions, cruelties, gnawing of conscience, lives without hope, and hearts without rest are a part of the tempest raised by sin. He will still them all when He sees that the time has come to say, "Peace, be still." The Church is a ship in a storm; many a time have the storms of persecution of temptation of worldliness seemed about to overwhelm her. But Jesus is always in the ship, always watching and guiding to the port of peace.

DAILY READINGS M. (Feb. 17.) Faith encouraged.

Luke 8:41-56 T. Great faith Matt. 15-21-28 W. Examples of faith Heb 11:1-10 T. Faith failing. Matt. 14:22-33 F. Weak faith helped. Mark 9:17-29 S Trust in the Lord Psalm 62:1-8 S. Come boldly. Heb. 4:11-16

SPURGEON ON SUNDAY LAWS.

I am ashamed of some Christians be-

cause they depend so much on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus, I should be afraid to borrow help from the government; it would look to me as if I rested on an arm of flesh instead of depending on the living God. Let the live unto God it is necessary to bring Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true

religion triumph by the power of God in

men's hearts, and not by the fines and

souls were received into the church by baptism, and one by letter. May the Lord lead and guide them through the wilderness into the land of Canaan and there fight the enemy faithfully until they shall be permitted to take possession of that "city, whose builder and maker is God." COR. OSBORNE CO. KAN JAN 10 1896 -

> On December 24th we were favored with a visit by Bro. J. M. Nunamaker, from Roseland, Neb., who preached the word very acceptably to us and we appreciated it very much as we have not had the privilege to hear our own brethren preach regular as some Rut the brother was very willing to impart the bread of life to us as he preached 17 sermons and also made arrangements for regular services every eight weeks for six months and he then returned home on January 2d, and may God bless him in all his labors. We would be very glad to have other ministers stop with us as they travel through Kansas, if any should come we would be glad to meet them at the railroad station which is Osborne City.

Address, J. L. SHELLENBERGER. Kill Creek P. O., Osborne, Kan.

West Liberty, Ohio, Jan. 11, 1896. I hereby inform you that I and my family have moved from Bluffton, Ohio to West Liberty, Ohio, to more actively engage in the work of the Lord, we held our first meeting in the new church on Christmas day and every evening since. there are eleven at present that have expressed themselves that they want to live for Jesus. There are still many yet almost persuaded. Bro. J. Blosser is at present laboring in our midst; the Amish brethren are attending the last three or four meetings with more liberty and are taking active part in the work. Pre-Mose Stutzman told us that he thought at first this dare not be and that it was wrong for us to build a church here but he sees now it is the Lord's way and believed it would be the means to bring us together; we opened our Sunday school last Sunday with 70 scholars, S. P. Plank and Jacob Umble Supts. Pray for us. DAVID HILTY.

MUMMASBURG, PA., JAN. 4, 1896,-Our new meeting-house was opened for worship the 24th day of November 1895, Pre. John K. Brubaker, of Robrerstown. Pa., preached the opening sermon from Heb. 3: 1-4. Bro. Brubaker also spoke in the evening from Gen, 43, latter clause of the 7th verse, Pre, David Shank, of Ringold, Md., was also present and spoke at the opening of the services. Bro, Martin Wisler is our home minister. There were seven deacons present, two being our home deacons, We have our meetings every two weeks. one time in the morning, then in the afternoon. On December 8th, Pre. Sain uel Myers, of Hanover, l'a., in company with Deacon Samuel Forry of the same place were here. Bro. Myers spoke in the afternoon from Rom 12-12 Rro Samuel Yoder, of Elkhart, Indiana, preached for us on the evening of the 28th of December and morning and evening of the 29th, Bro. Yoder did not get snowed in here this time as he did last February when he was here. Hope other ministers traveling this way will call on our small congregation at Mummasburg and preach for us. COR.

FROM WASHINGTON CO., MD .- On the 31st of Dec. 1895, Bish. I. J. Buchwalter and wife, of Dalton, Wayne Co. Ohio, arrived at Hagerstown, Md., where they were met by Pre. J. M. Herr and wife, Deacon Jonas Zimmerman and wife of Ailen, Cumberland Co., Pa. and remained with us until Jan. 6th 1896. During this time they filled seven appointments, meetings were fairly well attended considering the cold weather Great interest was manifested in all these meetings. The dear brethren preached to us the pure and unadulter ated word of God, and since we as brethren and sisters in Christ were very much encouraged in the good work through the brethren, we pray for those who were present and are yet unsayed. that they too may see the necessity of coming to Christ and accepting Him as their Savior. We feel thankful to God and the dear brethren for their kind visits.

MARKHAM, ONT., JAN. 21, 1896,-On Thursday evening January 9th, Bish. Elias Weber, of Breslau, Out., came here, and on Friday morning there was a meeting in Widemans meeting-house for the purpose of nominating brethren for the office of a minister. Three brethren received votes, viz.: Deacon Samuel Reesor, Isaiah Hoover and Lewis Burkholder, On Saturday another meeting was held for the purpose of examining the candidates and on Sunday the lot was cast and fell upon our dear young Brother Lewis Burkholder May the Lord biess him in his new field of labor, and ever lead, guide and direchim in the path of righteousness and may he, by the grace of God, become instrumental in the salvation of many souls. A. B. RAMER

SUNDAY SCHOOL HEMS

MILEORD, SEWARD CO. NER. JAN 13, 1896. On Sunday Jan. 12th we re organized our Sunday school again for 1896. John Schlegel was appointed Superintendent, and Nicholas E. Roth, assistant. Let us pray for the brethren that they may take a deep interest in the work before them.

TUB, Pa., JAN. 11, 1896. The Chestnut Spring Sunday school was closed Dec. 29th, 1895, and a Bible meeting was organized Jan. 5th 1896, in which the following officers were elected: Elias S Millier and F. W. Bender, leaders, Annie L. Miller, secretary, and Norman S. Manst, treasurer. The meetings will be held every Sunday afternoon. The Sunday school also held a service on "Christmas," in which a suitable program was carried ont. May the Lord bless the efforts but forth by the Sun day school to advance the cause of Christ; may these Bible meetings result in edifying many souls and bring them

MENNONITE NEWS IN GENERAL

Ernser Coorgo Lambert of the Mon nonite Brethren in Christ, branch of the Mennonite denomination, who recently made a four around the world and spent considerable of the time in Bible lands, is now preparing the manuscript for a book describing his traveis. It will contain several hundred pages, with numerous tine illustrations from photographic views.

1896.

JACOB SYBRANDI, one of the oldest come, after which conference proceeded and ablest Mennonite ministers in Hol- to organize. land, died on the 30th of December 1895, aged 75 years. He was in the ministry over 50 years, and was widely

THE daily papers state that a few ministers in the Old Amish church near Decatur, this state, have been arrested and released under bonds of \$5,000 each for performing marriage ceremonies without marriage licenses. The report is false. The facts will appear in next number

Our exchanges from Eastern Pennsylvania inform us that Gottlieb Klettke of near Lansdale, Montgomery Co., Pa., who died a few weeks ago, left a will bequeathing all of his property, valued at \$1400, to the Mennonite congregation, of llattield Twp.

A committee composed of M. S. Moyer, Excelsior, Mo., S. F. Sprunger, Berne, Ind., and II. J. Krehbiel, Trenton, O., of the General Conference branch of the Mennonite church, recently met in Bluffton, O., to consider proposition looking to the erection of an Orphans' Home at that place.

A CONFERENCE is to be held on the 16th of February, in the "Egli" Mennonite meeting house near Gridley III The purpose of the Egli brethren and those assembling with them is to deliberate upon co-operative mission work, both home and foreign.

THE Mennonite mission at Muard-Sipongi, on the island of Sumatra, in Australasia, has now a house for public worship. The mission is in charge of J. Wiebe and is supported by the conferences of Germany and Russland.

THE Mennonite conference of Holland, held at Haarlem, reports 137 congregations of which 130 are in Holland and 7 across the boundary in Germany, The membership numbers 30,108. Dur ing the past five years legacies and donations amounting to 110,487 florins (about \$44,200).

OUR aged Sister Past, mother of Pre-Gerhard Fast, of the Neufeldt congregation near Mountain Lake, Minn., died about Christmas at an advanced age It was her request that the writer should visit her while attending conference there during the last days of Oct. 1895, but time and other duties compelled us to deny ourselves the privilege; and now the Lord has called her home and we hope to meet where tears and sufferings and partings are never known. She had her home with her son who is also an carnest laborer in the Lord's vineyard. May God comfort the sorrowing ones, to whom this aged mother and grandmother was so dear, and may they all be gathered home to meet in unending joys in the bright home beyond. J. F. F.

REPORT

Of the Mennonite S. S. Conference of Kansas and Nebraska held at the Roseland M. D. Adams Co.

Neb., Oct. 2d and 3d, 1895.

A number of brethren and sisters assembled on Wednesday morning to hold the second Sunday school conference for Kansas and Nebraska

Session was opened by singing several hymns, after which Bro. S. C. Miller made a few earnest remarks and led

After prayer and singing, Bro. J. M. Nunemaker gave an address of wel- Bro, S. E. Miller,

chosen moderator; Bro. R. M. Weaver, secretary and Bro. Jacob Burkhard, assistant secretary.

After a few brief remarks on the 12th chapter of St. John by the moderator, conference at once proceeded to the program.

A few brethren and sisters were chosen to read the essays of those who were absent The first question on the program

was, "What do we gain by a Sunday school conference?" Two essays were read on this subject, one written by Bro. R. J. Heatwole and the other by Sister Fannie Landis.

We gain much or we gain but little in proportion to the spiritual condition of every heart that is exercised in the work of the conference. If there be a deep concern for the souls of dving mortals by the committee who arrange the program, and again by those who confer together upon the various topics considered, there will be much gained, even more than can be enumerated, just as there is at our church conference.

The reports of the different Sunday schools represented were next submit ted as follows:

Roseland, Neb., 129 teachers and pupils; average attendance 60; condition prosperous

Spring Valley, Kans,, school in a pros-West Liberty, Kans., average attend-

ance 84, condition prosperous.

Sterling, Ill., an interesting and pros-

perous school in general. Forenoon exercises were then closed with singing hymn No. 156 H. & T. Prayer by Bro. A. Schiffler, to meet

again at 2 P. M. Session opened by singing No. 82 G. Prayer by Bro. D. Diener,

The first topic for the afternoon, "What relation has the Sunday school to the church?"

Three essays were read on this subject, written by the brethren, H. H. Rutt, A. Schiffler and David Weaver

We may properly call the Sunday school the nursery of the church, where the church is to nurse the newborn babes in Christ, to feed them with the sincere milk of the Gospel, to encourage and strengthen saints to a holy life, and to be active workers in the vineyard of the Lord, and to lead souls to a saving knowledge of the truth.

Topic,-"For what purpose are we in the Sunday school work?"

Essays by Sister Katie Ebersole and Bro. Noah Ebersole.

We should be in the Sunday school work for no other purpose than to teach the way of salvation and to honor and glorify the name of Christ.

Topic, "What qualifications should be manifested in a Sunday school superintendent 2"

Essays by Bro. D. G. Lapp, and Bro. Caleb Winey.

The superintendent should be wholly consecrated Christian. He should always be bright, cheerful, sociable and lead such a life as the Bible teaches, which every truly consecrated Christian will do.

Topic,-"What qualifications should manifested in a Sunday school teacher y"

Essays by Bro, Christian Snyder, and

A teacher should be a true Bible character, filled with the Holy Spirit Bro. Philip Nice of Sterling, Ill., was and well acquainted with the word of God, whose labors the Lord is willing to bless, so that His word will not return to Him void, but will accomplish that were unto it is sent.

Topic,-"How can parents help along in the Sunday school work?" Essay by Bro. Daniel Hess.

Parents can belo along in the Sunday school work by punctuality and regularity at Sunday school, and taking an active part, also by interest in the Sunday school. When children see their parents interested in such a work they will naturally pattern after them because they expect to be men and women in the future, and a child does not want anything that looks dark and gloomy. Singing No. 17 G. H. Prayer by Bro. D. G. Lapp, conference closed to meet at 7:30 P. M.

EVENING SESSION.

Session opened by a song service led by Bro. R. M. Weaver. Bro, S. C. Miller led in prayer.

The first tonic for the evening was:-"How to make the study of the Bible

attractive to the young." Essay by Bro. Noah Eby.

They who would strive to make anything attractive to others must necessarily themselves be well acquainted with the subject. This implies study; and to study the Bible successfully requires implicit faith in its promises; and an increasing faith in the glorious Gospel demands unceasing and fervent prayer. Where this abounds the study of the Bible will become so attractive that it will be a source of pleasure to present its leading truths to the young, and our manual labor will not so engross our time and strength that no time can be spared for the studying of

the best of all books. Topic.- "How to teach an unconvartual class "

Essay by Sister Clara Brubaker

A number of brethren gave their experience in teaching such classes, and they all agreed that such a teacher should be a truly consecrated Christian who should always come before the class with a bright and cheerful conntenance and a well prepared lesson.

A teacher should always hide behind Christ and let Him teach through him. He is the best of teachers then. Let us take Him as our model

No. 92 G. H. was sung after which Bro. Henry Yother made a few earnest remarks.

After singing No. 154, and prayer by Bro. J. L. Winey, conference adjourned to meet again Thursday morning

THURSDAY MORNING.

Conference was opened by singing. Prayer by Bro. Andrew Good.

The brethren, A. Schiffler, S. C. Miller and J. L. Winey were chosen as a committee to look over the questions that were handed into the question box.

While the committee were looking over the questions, the time was occupied by singing.

The first question for the morning was then discussed "Primary classes, their importance

and how to teach them." Essays by Bro. Henry Horst and Sister Elsie Rhine.

As the future state of the church depends largely on what we teach the primary classes, great care should be

taken that the right principles be taught to them, and to do this we must have truly consecrated Christians as teachers.

February 1.

The last subject for discussion was:-"How should temperance and the evils of the use of narcotics be taught in the Sunday school?"

Essay by Bro. T. J. Cooprider.

The evil effects of intemperar should be taught, and as our Sunday school board have at least one lesson during the quarter for the exposition of intemperance, of which the use of to bacco and strong drink are the most important, and while we try to teach the danger of their uses, let every Christian set a right example by re fraining from all such articles that do not give nutriment to the body.

The committee on questions the handed in the following questions which were discussed and answered.

1. Are not short essays and such as bring out the minor points, more bene ficial than lengthy ones for Sunday school conference work?

Ans. Essays should be short and to the point

2. What is the best method of conducting a Sunday school where there are not enough Christians for teachers for the classes.

Ans. The superintendent should be filled with the Holy Spirit and come before God in prayer and follow the guidance of the Holy Spirit.

3. How should the teachers be chosen? Ans. By a committee of which the superintendent should be one

4. How long should a teacher hold his or her class?

Ans. As long as satisfaction is given 5. What is the best method to study the Bible in the Young People's Meetings to benefit all?

Ans. Choose good leaders and get the class interested.

Bro. S. C. Miller made a few earnest remarks, after which Bro. D. G. Lapp led in prayer. "There shall be showers of blessing" was sung as a closing hymn.

Thus ended one of the most interest ing meetings this place every enjoyed. May all the benefit that has been derived be used to the honor and glory of God, and may all profit by what they

May the Lord grant us many more such happy privileges through His abundant love and mercy through Jesus Christ our Redeemer.

JACOB BURKHARD Secretaries. R. M. WEAVER

For the Heraid of Truth, "COME."

BY SALINA YODER.

Our Father in heaven has always a helping hand, ready in time of need, Sometimes it is quite discouraging for Christians to invite people who do not care whether they do wrong or whether they do right to come to Christ. And if they do not heed the invitation or the warning, we must plead with God for and plead with the sinner time and again, and if the sinners will still not heed the precious word "Come." we have done our duty, and God will bless us for it in some way, and those out in the cold world will suffer the consequences, for the great suffering will come in due time

Oh! if sinners would only realize this one important command recorded in the

must be born again," how happy they would be. They must be taught its necessity, and the need of praying for it and for forgiveness. Millions rejoice that they had the courage to offer their first prayer, even if they could not say more than "God have mercy on me a poor sinner." God will surely hear every prayer, and comfort all who ask with their whole heart. If a sinner hannens to read these

lines, will you follow the advice I have given? I hope you will. Only "come." in true repentance, that is all that is required, and God will see to it that you will not go astray if you will only listen to His blessed book, the Bible. May these three words ring continually in your ears, "Will you come?" In Heb. 10:7 we read, "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will. O God." We also read Ps. 50:3 "Our God shall come, and shall not keep silence. A fire shall deyour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people." There are a great many good commandments in the Holy Bible. and those who obey God's commandments are always the happiest, because the Christian will gladly obey our dear Father in heaven. The Bible also says (Matt. 11:28), "Come unto me all ve tha labor and are heavy laden, and I will give you rest." In Matt. 16:24-26 is another important commandment. "Then said Jesus unto his disciples, if any man will come after me let him deny himself, and take up his cross and follow me." "For what is a man profited if he shall gain the whole world. and lose his own soul, or what shall a man give in exchange for his soul? Again we read what will come to pass to those that do not obey God. "Whoseever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27. Therefore be earnest, obey in all as well as in one. "Will you come?"

For the Herald of Truth. A DANGER SIGNAL.

There is no need of warning any one against yeal for the cause of the Master. for one of the crying evils in the Christian church of to-day is a spirit of indifference. But where people have been aroused from an indifference for religion there is great danger of a sort of zeal springing up which scatters instead of gathering. There is great danger that we become zealous for church forms and creeds instead of being zealone for Christ

RV J. A. RESSLER.

There are many branches of the Christian church to-day. Sad as is the cause of all this disunion it is plainly evident that God uses it to further His ends in spreading the gospel even as He used the contention of Paul and Barnahas as a means of forming two lines of missionary work where there had formerly been but one. The church at fight alone. Jerusalem was different from the church at Antioch and the church at Corinth was different from either. It was right that they should be different and it is right that in our day under different conditions different forms of He was conscientious, and that little worship should spring up. But when band believed in him because he was some of the leading disciples went up from Judea to Antioch and withdrew narrowed down to one truth. Every themselves from the Gentile portion of Christian that believes in the promise

blamed. Is a person to be less blamed when he has faith in his integrity.

In our day if he refuses to worship Dayld was all these men in same form as the people of his own immediate home?

person becoming exalted in his own of God. opinion. If there ever was a Christian views, that minister was Paul the apostle. But there never was a man Paul. See I Cor. I. He even purposely refused to advocate any other doctrine than Christ and Him crucified. 1

Cor. 2:2. We have no time for preaching manmade creeds. Life is too short. Surely the principles put forth by Christ and His apostles are not advocated to such an overburdening extent that we need when it comes to claiming perfection of practice we are all so short-coming that we may well hold our peace and let others praise us and not our own lips Besides, dogmatic statements advocating any certain denomination almost in variably defeat their purpose and repel those whom they were meant to win.

Oh yes! It is all right to teach doctrine, but let us teach the doctrine of Christ and of the Scripture and not found our arguments upon the sayings and doings of nien. If we do, we are trying to build upon "other foundations" and our work is sure to crumble. Scottdale, Pa.

NAPPOW MEN AND BROAD.

Five men in the Bible represent phases of Christian fellowship and nonfellowship Gideon, Barak, Samson, Jenhthab and David.

Gideon brought about a fellowship of common interests against a common foe. He was a narrow man, too narrow to take into his creed the altars of Baal and the priest of the grove.

The religion of Jesus Christ has no fellowship with idols. The moment Gideon went to war, he said "Peace," and there is a peace that comes only through war. The world gives peace by surrender: Christ gives peace by vic-

You notice in Barak that there was a fellowship of dependence. He could not go alone; and yet in a hero God does not despise the faith that wants something to lean upon. He took Deborah along with him. I like that sort of fellowship.

Samson had fellowship with nobody. He was a lover of nothing, not even himself. He was willing to use God, but not to let God use him, and he could never fight until he got mad. He had to get up a personal quarrel, and then sail in and pile them up by the thousands. All his battles he had to

Jephthah was a man with a personal following. His men were attached to him because they believed in his integrity. Whatever we may think of him, he was a man that kept his promise. true, and God has called men that are

Bible, "Verily, verily I say unto you, ye the church they were much to be of Jesus may rally around such a man,

David was all these men in one. with any except those who have the and David is a symbol of "David's greater Son." He is the man that had individuality, and yet fraternity, that is When a person claims for the sect or willing to be himself and to believe in party he represents absolute perfection the special truth that God has given of practice, and denounces all others as him to live out, and yet willing to link heretical, there is great danger of that hands and to keep step with the army

There is a narrowness of breadth minister to whom we should all concede that is sometimes pitiable. There are the right to ventilate his own peculiar men so liberal as to fight the man that will not be as liberal as they. And the narrowness of breadth should be just as more free from sectarian bias than much condemned as the narrowness of bigotry. What we need is the narrowness of Jesus and the breadth of Jesus. that will make us individual workers, and workers in harmony with all others. As we comprehend with all saints God's idea of dimension, and know the love of Christ that passeth knowledge even of all saints, then we shall be filled with all the fulness of God, and not till seek new doctrines to promulgate. And then, We cannot do it in segments. It house of God, and that the churches must be done by comprehension with should adopt such a scathing standard all saints. Set.

THE TEACHING OF MORALS. Is not a catechism of ethics needed for use in schools and Sunday schools and even to shape the ideas of preachers ?

The evangelical churches have the faith that, if they can only secure a man's regeneration, the moral virtues will naturally, if not necessarily, follow. Is it fair, however, to claim of God that a man should be miraculously taught the principles of right and wrong? Would t not be as reasonable to leave to divine inspiration the acquisition of spelling and grammar, as there is no doubt that God could teach a man either; or of tongues, as on the day of Pentecost? We do not at all doubt that every man may, if he will receive it, have all the spiritual guidance he needs both as to moral and as to material knowledge to make the very best of his life, but the customary method of divine guidance is not to provide a royal road to knowledge. The divine Spirit imparts a godly sensitiveness to sin whereby the man who obeys receives heavenly monitions which he cannot analyze but at bottom these are apt to be based for the most part on his acquired knowledge and convictions. There is certainly a sad lack of the knowledge of right and wrong through large sections of our population, and it would seem as though this lack was largely due to de fects of instruction. There is no doubt a difficulty which forever meets those who undertake the task of imparting moral instruction, namely, that an in portant class of human temptation lies in a region not open to free discourse, The same lion lies in the path of the ethical primer writer that caused part of the story of Joseph to be eliminated from the book of selections from the Bible made for the use of schools in Ontario and that causes the bassages of Scripture selected for use in Sunday schools to be consitively selected

But what is to be done? The most deplorable statements reach us from time to time of the very low moral tone of various sections of our country with regard to every section of the moral law egrading political life, business life, family life and the very sources of life Criminal practices to prevent increase are making fearful war against our Matt, 16; 26. Let us so serve that we

national growth. Criminal corruption of young women with fatal effects is condoned by juries, and even by magistrates. The very church knowingly harbors without rebuke both men and women living notoriously in sin. Gam bling is growing general in connection with lotteries and in connection with fast horses. Commercial honor is in some districts not looked for. Children grow up not knowing that it is wrong to lie, because all about them lie. Some who, because their parents steal, do not know that it is wrong, are told pretty stories in Sunday school to make them "love to come," but are little instructed on so crude a subject as stealing We might go on indefinitely in telling deplorable things that have come to our knowledge. These are facts, however, and facts which are largely due to ig norance and the utterly untrained con dition of individual consciences. Who will tell us what is the right thing to be done about it? It is time, at all events, that judgment should begin at th of morals as will make them no resting place for willful sinners. Is it not time that instruction as to right and wrong should form an important part of all religious teaching? - Montreal Witness

For the Herald of Truth SERVANTS.

BY MARY KING.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto

righteonsness?" Rom, 6; 16, How well we can understand when we consider things in a natural way (or, rather, when the Lord teaches us) that we obey the master to whom we have hired. We work for no other man. nor have we time to do so, for our time and all is the master's whom we serve. We need to come out from under the bondage of sin, to serve the great Master, Jesus Christ. So our time and talent, and all we have is to be consecrated to the Lord. Since He promised to care for us, even to the end of the world we

need no time for self. Jesus Christ is not a hard Master, as some may think. We need to get better acquainted with Him, and His com mandments, for in Matt. 11: 28, 29, 11e says, "Come unto me all ve that labo and are heavy laden, and I will give you rest. Take my voke moon you, and learn of me, for I am meek and lowly in heart, and ve shall find rest untiyour souls: for my yoke is easy and my burden is light." We may have trials and tribulations, but it is written "Through much tribulation we must enter the kingdom of heaven."

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the neaceable fruit of righteousness unto them which are exercised thereby Heb, 12; 11. He gave His life to deem us, and suffered the shame of the cruel cross to redeem us from so great a death. Should, then, any of His commandments appear too heavy for so great a sacrifice?

In a lifetime everything is to be won or everything to be lost. What shall a man give in exchange for his soul?

may have life eternal, and join that lnnumerable communy of angels to praise the eternal God, where sin and sorrow shall never be known, and where the weary are at rest. But if we lose everything () what anguish to that soul where their worm dieth not and the fire is not quenched." May we be found serving God aright when the day of the Lord comes.

For the Herald of Truth THE BLOSSOMS OF CHRIST.

DE MADEDA P. MESSELMAN The young are the blossoms of the

church. Upon them depends the future prosperity of the church. Let the young remain away from the church and it will seem like a dry tree ready to fall to the ground: for we who are now the body of the church and laborers therein, will soon be called home to re ceive our reward and leave the work for the coming generation. Since this is so is it not to be lamented, that so few of the young are persuaded to turn in with the overtures of mercy, and seek salvation before their hearts are hardened in sin, and they have wan dered far from God and from Christ, the Saviour When they grow up and come to the place where the two roads meet, sin with all its pleasures is presented before them, and is so desirable to the carnal mind, which by nature rules in the hearts of all men, that they are very apt to be led in that direction, into the broad way of ease; but if they could only see the decention the sinfulness which lies in the way, and all the horrible suffering and sorrows to which it leads: if they could feel that the "wares of sin is death," not so many would be induced to walk this way of rain and misery. Could they only see the joys and pleasures and eternal blessedness that await the faithful children of God methinks that they could see and feel a desire to enjoy it and would look with an eye of faith to the Saylour, who through llis suffering on the cross, wrought out for us all free salvation, so that through 11im we may obtain remission of our sins, and be made the happy children of God, and members of His church, namely, by coming to Christ and obeging His Gosnel Now then. young readers of the HERALD, perhaps. some of you are halting between two opinions, almost persuaded to be Christions. Let me admonish you to turn while it is called to-day. God nowhere promises to save you to-morrow: "Now is the accepted time; now is the day of salvation:" to-morrow it may be too late. Think, () think what are you laboring for? What are you treasuring up? Let conscience answer and act accordingly; enter upon new life, have your name inscribed among the children of God, and yours will be the eternal blessedness of the redeemed.

SOME OF THE EFFECTS OF SECRET SOCIETIES.

BY L J. BOSENBERGER.

Some years ago reports became cur rent that a certain brother held member. ship with the Freemasons. When visited on the report, he would stoutly affirm that he had left the lodge. That, for the time being, would end the matter. At length the brother died, and a Mason stated that the church could not eateh too complete, for whenever any suspic- action or testimony."-H. H. George.

lon would arise as to his being a Mason he would withdraw from the lodge by taking out his demit, and when the cloud of suspicion would subside, he would hand back his demit, and renew his association with the lodge. This brother did deceive the church as he doubtless aimed to do, but his language, "leaving the lodge," was well understood by his lodge brethren, hence he did not deceive them: and he ought to have known if he did not-that he did not deceive the Lord. But what woeful deception-a low grade of hypocrisy. When you hear persons say, including brethren, that they have left the lodge, facts almost universally are that they simply do not attend the lodge. They respect their obligations to the lodge, hold their lodge principles; in fact are lodge members.—Gospel Messenger.

THE CHURCH AND THE LODGE.

"Were the church only an aggregation of individuals, and each one of these had only a personal responsibility to his God, then might one member, on conventional grounds, be in sworn identification with a Christless organization and still retain his standing. But when the members are parts of an organization formed and through the body, mutually liable in organic responsibility, then what poisons one member vitiates the

"Can that therefore, that is Divine in form and fashion in law and ordinance. in the comings in and goings out, admit with impunity, and welcome to her privileges, the man that by a shocking oath is sworn to set the lodge above the church and obey Masonic law whether it conflicts or not with the law of God revealed in and through the church? But there is the specific statute of the divine code given to the church with reference to such associations of secrecy. Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret.

"But if the church nourishes and feeds, if she protects and builds up such institutions she closes her own lips, she puts her light under a bushel, she blunts her arrows of truth, she weakens her strength, and fails in her design to be a reflector of God's truth and character, to be the city set upon a hill that cannot be hid. The church is God's organism to reflect the light of heaven upon a dark world, and if her light be darkness. how great is that darkness?"

"Shall the church, then, so weaken her nower so counteract her influence, so forestall her testimony for Christ and holiness of life, as to swear into her communion one already sworn and resworn to companionship with Chinese, wild Arabs, Savages, Jews and Heathen, and Infidels of every kind? But these fraternities, when committed to the church, cripple her energies."

"If churches, who are known to have examined the subject withhold their testimony, if they continue to receive persistent and intelligent Freemasons, if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly in ferred by other branches of the church. and by the world, that there is nothing in it so bad, so dangerous and unchris their Masonie brother, their system was tian as to call for their examination,

SECRET SOCIETIES.

"The presence of church members in them, and the silent indifference or active encouragement of the church of God regarding them is that which gives them respectability and constitutes the chief part of their strength, just as for merly was the case with slavery in this

The church cannot afford to occurs a neutral, much less a friendly position toward them; for, if they belong to the 'unfruitful works of darkness,' as I think can easily he shown then she is bound not only to have no fellowship them, but rather to reprove them.' If, as I think will be evident as we proceed, they belong to the world that lieth in the wicked one- the god of this world then they are the enemies of Christ and His kingdom, from which she is bound to maintain a complete separation, and with which she must an uncompromising war. And what is the duty of the church is the duty of individual Christians.

The question is one of intensely practical importance and nothing can be more amazing than the apparent apathy and indifference of the churches on this subject as formerly on the subject of slavery, unless it be the impodence and arrogance of these societies in claiming recognition and encouragement and at the same time resisting and hitterly resenting all investigation and indement of the character and truth of these claims. Indeed the very attempt to screen themselves from public observation, and honest, candid investigation, is itself a confession of weakness and is the old cry of the demons, to which the enemies of Christ and truth have always resorted to stifle inquiry, saying, 'Let us alone, what have we to do with thee, than Locus of Nazaroth " But desnite all these attempts by ridicule, defamation, and even persecution and violence to stop our mouths, we claim the right in the name of the Master and are bound in faithfulness to Him and to this point it must come sooner or later with all the churches, to inquire, 'Art thou for us, or for our enemies?"

"That intolerant spirit everywhere manifested by these orders which aims to fetter the freedom of speech, and of the press, and which prevails to muzzle editors, publishers, and public speakers, and even the ministers of Jesus Christ. most of whom dare not utter their own convictions, and can hardly call their own souls their own."

"Surely Christians instead of having any fellowship with, ought to expose and testify against all such miserable pretenses as ilishonoring to Christ and ruinous to the souls of men."

"This might be illustrated by the history of secret orders, from the Jesuites down to the latest, and in some respects, most dangerous, the grange."

"How is it possible that the ministers and members of the church of Christ, who are set as watchmen to give the alarm can without great guilt snare to ery aloud and lift up their voice of testimony like a trumpet against this great growing evil, to show men their danger. much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?"

"The obligation of secrecy, whether by promise or oath, is ensuaring to the conscience, and so contrary to the express command of God."-J. G. Carson.

A PLEA FOR ARBITRATION.

February 1.

Following is the memorial presented by the Friends (Quakers) to our Govern ment in the interest of peace.

To the President of the United States and the Senate and House of Representatives in Congress assembled The Memorial of the Representatives

of the religious Society of Friends of Pennsylvania New Jersey and Dela ware, respectfully represents:-That we have participated with many others of our fellow-citizens in anxiety and regret at the threatened disturbance of amic able relations between our Government and that of Great Britain, relative to the boundary dispute between the lat ter and Venezuela in South America. The efforts made by the Executive and Cabinet of the United States for months past to induce Great Britain to refer this question to arbitration meet with our cordial approbation and sympathy. We believe this is the true and Christian colution of all differences that may arise between either individuals or nations. in accordance with the benign rule in stituted by the Supreme Lawgiver in His Sermon on the Mount: "Therefore all things whatsoever ve would that men should do to you, do ye even so to them: for this is the law and the prophets."-(Matthew 7:12). But we think our Government is liable to lose the firm ground thus assumed in its peace ful intervention between the contend ing parties by holding out a menace against one of them, that in case she did not accept our good offices in the mode we had prescribed, the United States would "resist by every means in its power, as wilful aggression upon its rights and interests, the appropria tion by Great Britain of any lands, etc. which, after investigation, we have determined of right belong to Venezuela. The intense agitation of the public

mind, both in the United States and England, which has followed the publication of the late State papers on the Venezuela question, involving, as they do, the thought of the possibility of war, indicate the sensitiveness of the think ing part of the two nations to anything that would refer to the arbitrament of the sword a difference between them Surely nothing that we could gain by entering upon a contest of arms with Great Britain in such a cause could ever compensate for the unspeakable loss both moral and material, which must result to both nations by such a conflict Should not the minds of all good men slirink with horror from initiating even the entering wedge of so dire a calam ity by using intemperate or offensive language in dealing with the question at issue, either in diplomatic or state papers, or by their public utterances when in official positions? For wars, in many instances, owe their origin more to the offended pride of rulers on trivial occasions than to the invasion of the just rights or property of the comhatants

The Saviour of men, who is the "Prince of Peace," has bestowed His blessing on the peace-makers: and His inspired Apostle declares that "the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits. and the fruit of righteousness is sown in peace of them that make peace."-(James 3: 17, 18.) It is this peaceable wisdom, and a just regard for the rights of all at this critical period, that we desire to commend to our rulers, and to believers do not know God as a personal beseech you that no haste to vindicate what may be supposed to be the honor and prestige of our beloved Republic, may obscure the benign purpose of the religion we profess, which was ushered into the world by the angelic anthem of 'Peace on earth and good-will to men." We feel that any occasion should be carefully avoided which might kindle the flames of animosity between two of the foremost nations of the globe, who are bound to each other by the ties of a common language and race, commercial intercourse and Christian civilization.

Signed by direction and on behalf of a meeting of the aforesaid Representatives held in Philadelphia on the Thirdday of the First month, 1896.

THE ABILITY TO SEE GOD

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God is everywhere present, but our trouble is to recognize and find Him. Perhaps there are more people who are spiritually color blind, than there are in the natural world. And yet there is a remedy for this blindness. "Open thou mine eyes that I may behold wondrous things out of thy law," was the prayer of the Psalmist. It was addressed to God. He can open the eyes to all the wondrous things in His law, but there is something to do with the eye itself; it must be used in looking. "Blessed are your eyes, for they see," said the Muster. And again "Looking unto Jesus lest ve be wearied and faint in your minds." Still again, "Beholding, as in a glass the glory of the Lord, we are changed into the same image" By "heholding" looking steadily at, we are transformed through the seeing.

But more than this there is a promise for the seeker, the one looking for the Lord, God has methods of discovering Himself to "those that seek Him." On a boat trip on Salt Lake, I sat with friends on the prow of the vessel watching the shadows creep up the Wasatch mountains as the sun sank in the west. The come was of wondrous beauty. A number of passengers saw nothing desirable in it, and sat in the cabin, reading or playing eards. God had placed the beauty there, and had given eyes to see it, but they were engaged elsewhere. They might have seen if they would,

but they were not so minded. It is only "while we look," we can see Looking for God we shall find Him. Feeling after Him we shall come in touch with Him. Waiting for Him, He will come. Loving Him we shall become loving. Following Ilim we shall find His footsteps, Patterning after His ways, we shall come to do as He does. Making Him our ideal, we shall be changed into His image.

Don't you see how it is? God may be and is around us, and yet may be unrecognized. In the apostles' day they even worshipped "The Unknown God." It is not out of the way to say, the apostles' day is not over yet. As then, we only accept so much of God as we recognize. The sinner believes there is a God, but he does not recognize Him as one who can justify; but the believer so seeks and finds IIim, and to him God means more than He does to the sinner and yet God is the same. The difference is in the men. In one case He is looked for as a justifier of sin; in the other He

sanctifier: others do. Many make but little out of the goodly land into which they are brought. Those who abide and tent all the while by the Jericho fords cannot see the land from the heights. Never having gone up to where the battle has been set in array they have never seen the falling walls, or the sun stand still or gathered the spoil of the retreating army. They cannot see what others have seen because they have never as cended to their point of vision. To see from the mountain's brow we must climb there. To find God in providence we must look for Him. To see Him everywhere we must look for Him everywhere. It is not to look for Him in Heaven only nor in His "second coming." See to it He has had His first coming to you, before you perplex vourself about the "second coming"

But before I close, let me note a few special points, for your further thought and elaboration as there is not room to

prolong the theme here: 1. In the field of morals we cannot see what we do not desire to see, or seek to see. The want to see is a prime coudition of seeing. Inward interest is a potent belier in seeing. The interested party is the one who sweeps the home diligently until she finds the piece of silver that was lost. Zaccheus saw Jesus by helping his shortness with the strongth of a tree. The blind beggar saw Him because the inward desire was so great that he would not keep silent until his call reached the ear of Jesus. 2. As a rule we see only what we

have prepared ourselves to see. Sight is susceptible of wonderful improvement by practice. There are eyes which are not yet accustomed to see any beauty in holiness. They have never stood on Observation Point where the view is pos sible. A man in the bottom of a well cannot see any landscape.

3. We may see what others have to show us. The Psalmist says of a certain type of character: "God will show him his salvation." The Greek inquirers came to the disciples and asked them, or made request, "to see Jesus," Jesus is the special revealer of the Father. He can "show us the Father." There is ever this idea present in our seeing of God. In a sense there is a blindness in us which ever needs some one to take us by the hand.

We can see what is now invisible. We are coming to what our eyes cannot see. More, we are coming, if in God's order, for what we are not yet prepared to see. To-day, it is altogether probable we rould not stand in the sight of the King in His beauty. For this we need the preparation above referred to. It is the "pure in heart who see God." Sel.

THE STRENGTH OF THE SCRIPT URES.

The Bible may be likened to a cable, every book forming a strand in itsixty-six books interlocked each book challenging specific faith on its own merits. If it were possible for one strand to fail, the cable would not be broken. As it is constructed, each book adds strength to the cumulative force of all; concurrence of thought, statement, principle, and spirit from many witnesses establishes all.

factors, and these books aim to reveal them both. One factor is divine, the other human. Neither can be understood without the other. Religion combines both. A true idea of religion depends upon a personal, practical, correct union of both. A religion for man must include man as well as God, and hence must be revealed through humanity. No one man fully represents humanity. True religion is many sided and rich in elements. It is one, as the light, but abounds in primary colors. Many men. moved by the Spirit, can reveal more of God than one man can. Truth bath not only to be emitted but also reflected. Men suited to reflect it have been rare. Only a few in the centuries could do it truly, so as to inspire, instruct, and save. God has chosen the best He could find and they have snoken. To incorporate truth with practical effect, it had to be connected with practical life, in great variety, and wrought out through men of affairs. These books give the

best results of truth wrought into personal life, for more than twenty centuries. The inspired men are mountain peaks on the broad plane of history. bathed in the light of heaven. Some are higher and brighter than others, but each combines the divine and the human. Moses, Job, David, Isaiah, Daniel, all the "holy men of God, moved by the Holy Ghost," spake out of their personal experience, shading divine trnth by samples of humanity at its best estate, God and man permeate all they wrote. Had the books been wholly human or purely divine, they would not meet our wants. Interweaving the per fect with the human through diverse persons in diverse degrees and proportions, fits them to all grades of life, be cause enriched by wide selections from the field of humanity.

The agreement of so many different books, written by such a variety of men, proves that one grand inspiration moved them all. Godward, in eternal principles, the spirit of piety, the essentials of religion they positively agree. The like cannot be found in any other line of teachers reaching through many centuries. Manward, in application of principles, they often differ. That is human. The agreement on the God ward side, and the diversities on the manward side are just what should be expected from the combination of agencies in writing them, and both facts add to the logical force of their authority.

The sweep of centuries enriches the book. The men inspired were representative. They were inspired both by God and the life of ages. The thought and experience of nations create an atmos phere; certain receptive sonls absorb its temper and synthesize its elements. The prophets focalized the religious convictions and hungerings of ages, and the Spirit fell upon them on that account. A prophet is the fruitage of subtle historic impulses, the product of a long growth. During centuries, threads of truth were being drawn from enstangled falseness by providential guidance and ordained evolution, and prophets picked them up and wove them into strands, and made a cable. They are incarnators, emboditiers of the spirit of history, religionwise, as if they were men living through all the centuries, assimilating and rendering personal the volume of experience that percolated The strands are diverse as well as the generations. The books they wrote, many, and this gives them strength and therefore, contain more of human ele-

is not. This law abides. Many justified value, Religion is the sum of two chief ments combined with divine truth, than could possibly be produced in a century and are on that account more valuable truer, more heluful, than books wrought out in a shorter time. The volume grows in wealth, as well as length and

breadth, as the ages sweep along. Thus the cable grew till "the fulness of the time had come" for a union of God and humanity, more wonderful still, and Immanuel began His mission and perfected right courness In His own person He was Religion, Truth, Revelation, Light, Life, Christianity, Salvation. Twenty-seven books set Ilim forth. . In Him humanity, evolved during the centuries reached a perfect type: truths from above and from the mysteries of our sin stricken race, were incarnated. The Holy Spirit used the best resources available to set Ilis excellencies before the world. He is the stontest strand our cable has. If all others were broken this one would hold. Christ Himself is an unanswerable argument for the truth of the books. He vindicates Himself and all the prophets and apostles. The world may outgrow Moses but it can never rise above Christ. This composition of the divine and human is final When religion is abreast of Christ, it will be thrished glorified Our Journal

For the Herald of Trulb HYPOCRITES.

BY D. S. WENGER.

Wee unio you, scribes and Pharisees hypocrites! Mutt. 28:13-33. This passage of scripture is sometimes misquoted, or not fully quoted. thus, "Woe unto you, scribes and Pharisees," and the word "hypocrites,' is omitted. Some even take it as a passage by which to oppose Sunday school work claiming that Christ condemned the scribes and by having Sunday schools Bible readings, etc., we become scribes Oh what foolishness. The scribes that are hypocrites are condemned, not the scribes simply because they are scribes. as some would make it appear. By reading verse 31 in the same chapter we find that Christ said, "Wherefore, behold. I will send unto you prophets,

wise men, and scribes," Now, if we would have no scribes of prophets, to teach us in the word of God where would we be? In darkness, just as thousands are unto this day. feeling about with the hands for some one to lead them. Christ commanded His disciples to go out into the world and teach all nations, and baptize them and teach them to observe all things. "whatsoever I commanded you," includ ing the whole gospel. They were to teach, but first they had to harn and get acquainted with His word and will before they could teach. See 2 Tun.

We should pray God for more light. wisdom, and understanding, in His boly word, which is able to make us wise unto salvation, through faith which is in Christ Jesus.

When I read 2 Peter 3:16, 1 find that we, by being unlearned, have to be very careful lest we wrest the scriptures unto our own destruction. Think of it, dearly beloved. Search and study the script tures with a prayerful beart and teach and admonish one another, in God's word, and in hymns, psalms, and spirit nal songs and there will be love, peace joy, and happiness, instead of strife and contentions, calumny and slander, as is comptimes the case

Weaverland, Lancaster Co., Pa-

MEYER -On the 14th of Jan 1896, at

MEYER.—On the 14th of Jan., 1896, at the home of Bro. Mathias Pile, in Lan-caster Township, Stephenson Co., Ill., of spinal meningitis, Betty Meyer, of spinal meningitis, Betty Meyer, of nooths and 3 days, Betty left low abut a few weeks previous to visit among her relatives in Illinois. Little did she think when she bade father and mother farewell, that in a few short weeks she would be brought

few short weeks she would be brought back a corpse. She was sick but a few days, and her sudden departure is a sol-enn warning to us all, to be ready, for in such an hour as we think not, the Son of man cometh. Funeral services held at the home of Bro. Pfile's on the afternoon of the 14th, conducted by J. S. Shoemaker assisted by A. L. Meyers. Text, John 5.28, 29. Many had assen-

bled to extend their sympathies to the bereaved ones. After the service the remains were conveyed to the Station, and with sad hearts did father and mother (who had arrived shortly before

her death) wend their way homeward with Betty silent in the embrace of

death. Our sympathies go with them.

1896, at Landis Valley, Mennonite meeting house, Lancaster Co., Pa., Ervin S. Landis, oldest son of Susie and

oos by Pro's Breuneman and Lefever in

LANDIS.-At Landis Valley, Lancaster

counted. The announcement of his death was a surprise to many. Deceased was at one time a faithful member of the Mennonite church. His seat was never vacant, and the tears could often be seen rolling down his cheeks as he was moved by the Spirit of God. A righteous God will reward him. He leaves a faithful wife and loving sister in the church. T sons and 5 daughters

son of the deceased. At midn when left at the fireside alone,

Father, how hast thou bereft us

In this sad world below, Yet a mother still is left us For our God would have it so.

But our God shall be our Father

Though we shed so many tears God can wipe them all away,

"O' dear children, do remembe

That our lives will soon be o'er.

heaven,
To that bright eternal shore,
And there dwell amongst the living

In bliss and joy for evermore.

When we are done with life helov

Since the Bible tells us so, And we hope again to meet

And we can allay our fears.

clothing caught fire accidently and he was burned so badly that death ended his sufferings at 3 o'clock P. M.

Israel K Landis, aged 214 years,

LANDIS On the 22nd of January.

Traveling over the vast plains of the South and West, one is profoundly impressed with the enormous quantity of caluable land of the most fertile and productive kind, and able to sustain tens of millions of human beings, and yet utterly barren and waste slmply from the want of water. The rain rarely falls on these desert wastes, and no springs flow through the arid plains; but here and there we come to a little oasis in the desert, where the fields are green and the fruit trees of every kind hang heavily laden with the rich clusters of the orchard and the vine.

What is it causes the difference? The soil is just the same. Experts tell us that this desert land is the richest in the world. The secret is simply this: The oasis is watered, the desert is dry; and vet there are streams within immediate reach of all these wastes. The only thing that is necessary is to bring the water from the neighboring mountains and irrigate the plains, and then the desert will blossom as the rose.

How like all this are many human lives! They have all the possibilities of highest usefulness and blessing, and yet they are empty and vain, bearing only the thorns and weeds, and sometimes the wild flowers and the fruits of the wilderness.

All that they need to develop the hidden possibilities is the water of life, the thools and fountains of the Holy Chost to pour into their emptiness and quicken into life all the capacities of their being, and they, too, will become gardens of spiritual freshness and fruitfulness. And for them also the fountains are close at haud. The bills of God lie hard by, and they are full of living fountains, which the hand of faith may bring in irrigating streams through every part of their lives.

Every human being is simply a great possibility, worthless without God, and incomplete without the Holy Spirit but, filled with 11im, the commonest, meanest and most wrecked and wasted existence may be reclaimed, like the oasis from the burning desert, and, like it, may be transformed into a paradise. of beauty and blessing. Sel.

NO MAN LIVETH TO HIMSELF.

We often hear men say that they can do as they please, for if harm is done at all it is to themselves alone, and no one else has any right to complain. Well, let us see. The pebble flung from my careless hand as I stood beside the lake subsched down into the deuths of the water, and that was all, Was It? No, it was not all. Look at those concentric rings, circling one after another over the wide face of the water, rolling their tiny ripples among the sedgy reeds, dipping the overhauging boughs of bush and willow and producing an inthience, slight but conscions, to the very shores of the lake itself. In its length and breadth, and to its deepest depth, not a single drop of water in that lake but has been disturbed and felt the inthrence of the dropping of that pebble on its surface. This is a common fact which every school boy knows and no one of ordinary intelligence will deny.

The hasty word, that word of pride or scorn thing from my lips in casual comnany, produces a momentary depression. and that is all. And yet it is not all. It deepened one man's disgust at godliness, and it sharpened the edge of

another man's sarcasm; it shamed that half converted one out of his penitent misgivings, and it produced an influence slight but eternal, on the destiny of an immortal life. How often, in pass ing out from the house of God, where the soul has been deeply impressed by the mighty truths which have been brought home to it and has been almost persuaded to accept the love of God and the life eternal which He bestows, has some careless, flippant word, it may be from Christian lins, destroyed all the good effect, and thrown the soul back again luto its former indifference and peril of eternal death! And yet it was but a basty, thoughtless word,

It is a terrible power that we havethis power of influence, which, for aught we know, may often prove a power of life or death. And it clings to ns with a tenacity that cannot be broken. We cannot shake it off. It is born with us. and grows with our growth and strength ens with our strength. It speaks, it moves, it walks; it is powerful in every look of the eye, in every word that comes from the lips, in every act of our

It goes with us wherever we go, and it is impossible for us to rid ourselves of it. We cannot live to ourselves. We cannot separate ourselves from the influence and consequences of our actions and words. We must either be a light to illumine, or a tempest to destroy. We cannot stand alone in any relation However sad the thought may be that any should perish, it is a sadder thought still that no man ever perishes alone in his iniquity. We are so constituted in onr nature, and so placed in our social relations that it is not possible any man should be able to live to himself alone. We must have an influence greater or less for either good or evil. Let us pray and strive that it may be for good .-

"Freey man according to his ability Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brothren would be if this were the recognized standard of giving in the church to-day. H. C. Trumbull.

MARRIAGES.

ROTH-ULRICH.-On Jan. 2nd. 1896 in the Fairview meeting house by Bish, Joseph Schlegel, Benjamin Roth to Barbara Ulrich, both of Seward County,

Whisler-Lillich.—On the 14th of Jan. 1836, by H. 11. Loose, Pre. Martin Whisler of Hanover, Pa., to Ananda Lillich of Menges Mills, Pa.

KAUFMAN - GRABILL - Dec. 22nd KAUFMAN—GRABILL.—Dec. 22nd, 1895, ADraham N. Kaufman of near Fairbanks, Moultrie Co., Ill., formerly of Johnson Co., lowa, to Sarah Grabill, of Daviess Co., Ind., by Bish. Daniel Beachey. The weldling was held at Gid-eon K. Kaufman's.—Both members of

MADNER HOSTETLER Dec 21th MARNER HOSTETLER, Dec. 24th 1895, at Daniel Beachey's residence, by Bish, Daniel Beachey, George Marner, of near Arthur, Ill., to Katie Hostetler, of Howard Co., Ind., members of the Amish church.

HOSTETLER SCHROCK, Jan. 5, 1896, at the residence of Jacob Kanfman, by Bish. Daniel Beachey, Gideon Hosteler of Johnson Co., Iowa, to Amanda Schrock of Donglass Co., Ill., both members of the Amish church.

DEATHS

Horscu.-On Jan. 1, 1896, of nervous Housein.—On Jan. 1, 1986, of nervous prostration, Sister Margarette Barbara Horseb, aged 66 years, 10 months and 20 days. Buried on the 4th in the Mennonite Cemetery. Services conducted by John Nice and J. S. Shoemaker. Text Heb, 4:9 and Isa, 41: 10. She leaves a husband and an only daughter to mourn their loss, but their loss is, we hove her sterola entry. She was a faith. mourn their loss, but their loss is, we hope, her eternal gain. She was a faithful member of the Mennonite church and an exemplary Christian since her childhood. She was an invalid and sorely afflicted for many years, but bore her affliction patiently saying "Lord, Thy will be done, and not mine." Christ was the lock of her salvation, and her longing was to depart and be and her longing was to depart and be with 11im, which is far better.

There remaineth therefore a rest, Yes, unto the people of God; Prepared for those whom Christ hath

And who in all His ways have trod. Our sister had longed for this rest.

And waited to be wafted away; But, "just as our Father sees best,"
"His will be done," she would say. In mercy the Messenger came.

And called her to mansions of rest; There to praise Christ's excellent And join in the songs of the blest

MARTIN.—At Broadfording, Va., Dec. 24, 1985, of old age, Bro. Martin, aged 81 years. 2 months and 16 days. Bro. Martin moved from Lancaster Co., Pa., to the vicinity of Hagerstown, Washington Co., Md., 1839, where he lived with his family until July 1835, when moved to Broadway, Va., and made his moved to Broadway, Va., and made his home with his daughter, Mrs. Lewis Shank, until the time of his death. His wife, Elizabeth (maiden name Horst), preceded him to the spirit world about 2 years ago. Eight sons and four daughters survive him, Michael, John, dangnees survive mm, Menaet, Joint, Henry, David, Samuel, Ahraham, Amos, Mrs, Solomon Martin and Mrs, I. W. Ehy of Washington Co. Md., and Jacob of Augusta Co., Va., Mrs. Lewis Shank and Miss Lizzie of Broadway, Va. He was a member of the Menno-Va. He was a member of the Menno-nite church over 60 years. His remains were brought to Hagerstown on the 26th and thence to his former home, where the funeral was held on the 27th. Buried at Relff's meeting house. Serv-ices by the Brethren George Keener, Adam Baer, and Bishop Benjamin Zim-merman, of Shiremanstown, Pa.

HARTZLER. Nov. 28, 1845, near East Lynn, Mo., of diphtheria, Sadie Alice, daughter of Benjamin F., and Rebecca E. Hartzler, aged I year, 7 months and 27 days. Thus another sout has forever escaped the pitfalls of that arch enemy of everything which is pure and holy, of Jesus, to cease from pain and sorrow, and to "rest" until the resurrection morning of that final great and "terri-ble day" when all must appear hefore God with Jesus and His angels to re-ceive their just and final reward. Fun-eral services by F. Zimmerma and Levi Miller. Text, Hom. 5, 28.

"Dear as thou wast, and justly dear, We will not weep for thee; One thought shall check the starting

It is that thou art free.

And thus shall faith's controlling power

'was sad to see the ;
But we know it was thy gain."
J. K. Zook.

LEUMAN - On Dec 15 1895 of meas-Lehman.—On Dec. 15, 1885, of meas-les, Josiah, infant son of William and Tildy Lehman, aged 3 months and 4 days. Buried on the 17th in the Hostet-ler graveyard. Funeral services by D. D. Miller in English and Y. C. Miller in German. Text, Amos 4: 12.

Though to-day we're filled with mourn

Mercy still is on the throne,
With thy smiles of love returning
We can say, "Thy will be done."

MILLER.—On the 7th of Jan., 1896 near Emma, Ladfrange Co., Ind., of lung fever, Mary Ellen, only child of Uriah and Barbara Miller, aged I year, I month and I day. Baried on the 9th, a large congregation gathered to show their sympathy for the bereft pur-ther than the Short was a street of the form of the Short was a street of the local purpose.

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BLUCHER,—On the 10th of January, 1886, near Arthur, III, William Blucher, aged 29 years, 4 months and 2 days. Buried on the 11th. Funeral services at Daniel Otto's at 2 !- M. He leaves a wife and 3 little children to mourn his early death. He was a faithful member of the Amish Mennonite church.

HUNSBERGER.- Isaac O. Hunsberg HUNBERGER.—Isaac O. Hunsberger was born in Bucks Co., Pa., on the 6th of Jan. 1825, died Jan. 6th, 1894, agred. If years. It had been twice married. His first wife was Catharine Henry of Perth Co., Ont. To this union were born two daughters and four sons. His first wife died June 44th, 1955. In Aunrst whe then June 14th, 1985. In Au-gust 1870, he married as his second wife, Mary (Good, of Lancaster Co., Pa. She died Nov. 10, 1878. He was buried at the Olive burying-ground on the 8th, where appropriate services were held by Martln Ramer and David Burkholder.

GILLIOM.-Near Holden, Johnson Gilliom.—Near Holden, Johnson Co., Mo., very suddlenly of heart trouble, Sister Elizabeth C., wife of Bro. Abra-ham Gilliom and daughter of Daniel and Susanna Raber, aged 39 years, 2 months, and 8 days. She leaves her husband, 3 and 8 days. She leaves her husband, 3 daughters and 2 sons, the youngest laughter being 9 years old, besides parents, 5 brothers and 3 sisters to mourn their loss, yet they morn not at those who have no hope. She had accepted her Saviour in her youth, and since that time has been a devoted sistence that time has been a devoted sissince that time has been a devoted sister in the A. M. Church, and was a kind and prayerful mother. In time of trials and temptation she was ever ready to the control of t Text, Rev. 14: 13. "Death has borne from ns our mother,

We have taken our last farewel From our loved and loving parent, Why it was we cannot tell.

God saw fit to call her higher From this world of toil and care
To her home beyond the river,
And we hope to meet her there.
Mrs. HENRY RYCHENER.

DIVERSETOn the 13th of January DISERMET.—On the 18th of January, 1886, in Elikhart, Ind., Othoc Cole, wife of Leonhard Dinebart, at the advanced age of 78 years, She lived with her surtion of years, and they were residents of Elikhart 47 years. She was the mother of a large family and was esteemed and beloved by all who knew her. Appropriate services were conducted on the occasion of her burial by J. 11. Jackson.

TROYER.-On the 26th of December TROYER.—On the 29th of December, 1886, near Shanesville, Ohlo, Sister Mary, daughter of Seth and Mary Troyer, aged 22 years, i month and I day, of typhoid fever. Funeral services on the 28th, at the Walnut Creek A. M. meeting house hy David Beachy and Moses A. Mast. The deceased was a faithful member of the church and hore her sufferings with much patience.

Toms.—On the 28th of Nov. 1895, near Goshen, Ind., Maggie, infant daughter of Benjamin and Charlotte Toms, age 1 month and 6 days.

Toms, age I month and 6 days.

SHEW.—Allee Kronk, daughter of Mr.
and Mrs. L. Kronk of South Main St.,
Elkhart, Ind., and wife of Henry Shew
of Chicago, Ill., died in that city, on the
16th, of puerperal fever, aged 24 years,
10 months and 21 days. She leaves her
hushand, parents, three sisters, one
brother, and many friends to mourn her
early and sudden death. The remains were brought to Elkhart and interred in Grace Lawn cemetery on the 18th Funeral services by H. B. Townsend,

RICE Is said to be the staple food of nearly one half of the human race.

-Earthquakes caused the loss of 1100 lives in Persia, destroying several villages.

-THE Mohammedans and the Buddhists of India are on the verge of a religious war.

THE working men of Great Britain and Ireland earn £600,000,000 a year, 60 per cent of which goes for drink.

—A RECENT traveler in Germany says that eighty per cent, of the labor-ers in the fields are women. The men are in the army. PHOSPHATE fields of extraordinary

richness are said to have been discovered in Algeria, a province of France on the northern coast of Africa. The offencies small of rooms newly

painted may, it is said, be removed by simply placing therein for a night, a bucket of water with some hay in it. -WORD comes from London that the movement in favor of arbitrating the Venezuelan question with the United States is growing day by day.

LANDIS.—At Landis Valley, Lancaster Co., Pa. Death very sudden of paralysis of the heart, Henry L. Landis, aged 70 years, and 4 days. Deceased was a kind, loving, and foreseeing father, he had a host of friends, as could be seen and heard by the large funeral assemblage which numbered several thousand; over four hundred whicles were comited. The announcement of his The city of Sydney, Australia, has imposed a line of one pound upon any person convicted of spitting upon the floor of public buildings, or upon the

THE municipal authorities of Little Rock have refused Robert Ingersoll permission to detiver a lecture on Shakeseare in that city Sunday evening.

-Dr. Bohr has gone to the Faroe Islands to study the breathing apparatus of the diver birds. In the same ship went the Ehlers expedition that is to nvestigate leprosy in Iceland.

he with that wife and loving sister in the church, 7 sons and 5 daughters all married except the oldest son and youngest daughter. Most of them are faithful members of the Mennonite church. Puneral services at Landis Valley meeting house by Proc. Texts, Mark 13:37 and Jero 9:23, 24. We were all ably admonished to watch while it is called to-day and not to glory in ourselves, but in God. To add to the solenn occasion was the announcement of the solenn was the announcement of the solenn day to the solenn when left at the fireside alone, his Av astronomer calculates that if the diameter of the sun is daily diminished by 2 feet, over 3,000 years must elapse ere the astronomical instruments now in use could detect the diminution

It is claimed that there are in the It is claimed that there are in the United States no less than eighty-six thousand tramps, an increase of ninety per cent in three years. They cost the United States seventeen million dollars year, besides what they fail to earn.

-1T is surely testimony to the success of Christian Missions in the far east, that the priests of Buddha are bestirring themselves with a view to nesurring themselves with a view to subverting the teaching of the English Missionaries, and are even imitating some of their methods.

MR. AMADO CHAVES, of New Mexico, has addressed a letter to Ed-ward F. Cragin of the Chicago Ar-menian Association, offering to supply 500,000 acres of land free of cost, to a colony of Armenians, or he will assist them to secure public lands.

For He will lead us on our way. A GRAPHIC idea of the immense —A GRAPING Riea of the liminates size of Siberia may be gleaned from the following comparisons: All of the States, kingdoms, principalities, empires, etc., of Europe (except Russia, and all of the United States, including Alaska, could be placed side by side in Siberia. Had we known thy death so sudden How much more we'd had to say, But our voices were not answered When thou cold in death didst lie But we know that thon wouldst answer, and yet but little more than cover that As thou oft hadst done before

- LAST June a colportent of the American Bible Society who was distributing Bibles in Brazil, was ordered by an officer, under direction of the Catholic When we shall tly from earth to officer, under direction of the Carnone priest, to give up his books. He had forty-seven Bibles, fifty Testaments and one hundred Gospels. They were all taken to the market-place, saturated with oil, and burned. Nissley.—On the 14th of January, 1896, at the residence of B. F. Herr, in Lancaster, Pa., Sister Alice B., daughter of Christian Nissley, of Mt. Joy, Lan-caster Co., Pa., aged 24 years, 3 months and 9 days. Her remains were laid to rest in the Landisville cemetery.

Two Akka girls from central Africa were brought to Europe some years ago by Dr. Stuhlmann to be civilized. They were sent back and recently a

German lady who came across them found that they had reverted to their former savage state. She could attract them to her for a short time only by ing them though they remembered the things they had seen in Europe.

—What was popularly supposed to have been hog cholera that has carried off thousands of hogs in the neighbor-hood of Kokomo, Indiana, proves to be mething else. Last week a farmer examined the stomachs of several dead examined the stomachs of several dead hogs and found them packed full of pumpkin seed, undigested and as hard as pebbles. These had produced irrita-tion and congestion, causing the death of the hog.

THE continent of Africa is equal in area to Europe and North America —This continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,00,000 and 30,000 and 30,000,000. There are 3,000,000 nominal Christians, one half of whom are Copts and Abyssinians, one-fourth Protestants, and one-fourth Roman Catholics, There are 50,000 Hindius on the east coast. There are 50,000 Hindius on the east coast. There are 50,000 Hindius on the gast on an area of the coast. There are 50,000 Hindius on the gast coast. pagans.

—It is reported that 1,500 Armenians have been killed at Gurun, Turkey, All Gregorian and Protestant houses were loosed and some of the Catholies. Three killed and nonther saved his life by accepting the Mohammedan faith. Dispatches say that the soldiers did not defend any except the Armenian Catholies, and it was observed that houses, property and people whom the governmental of the control o wished to have protected were spared without any apparent difficulty, even by the most ruthless rioters.

GEORGE MULLER, the famous projector of the Bristol Orphanage, has addressed immense meetings at Cardiff. He told his hearers that during the sixty-five years of his work there [983) 55 he had received no less than \$1,385, 600 (86),285,000 although he began as an ninknown foreigner and numbered no wealthy friends when he came into the wealthy friends when he came into the country. He had given schooling to 123,000 children; distributed Bibles and issued other publications of a devotional character to the extent of 104,500,000 copies. With nuch emotion he declared that the one need of the church was

Li HUNG CHANG, the Chinese Viceroy, has made the following remark-able proclamation: "Having examined the doctrine of the Christian teachers in the doctrine of the vinistral teachers in every place pertaining to this prefect, we find there have been established free schools where the poor children in China may receive instruction, hospitals where Chinamen may freely receive

Tue vast effects which railroads are to have in the future, are evidenced by the fact that the railway to Damaseus bas already penetrated one hundred has already penetrated one hundred and twenty miles in that direction, and the business offering is so large that it requires three trains daily to accomrequires three trains daily to accom-modate the freight traille. During the past year, the railways in India carried Equision00 passengers and 20000000 tons of freight, while the gross re-ceipts amounted to nearly \$10000000. In Africa, besides the French system in the North, and the proposed English lines in the North-East, the Comp Halfroad variance steady progress, trains a form of the pro-stay-live miles towards Nanley Pool.

AT a conference in New York. January 9, of those who are raising money for Armenian relief, it was de-cided that Miss Barton should start for Constantinople within a fort-night, with threen assistants of the Red Cross So-ciety and a fund of lifty thousand do-lars. She will stop in London to call upon the English officers of the Red Cross for funds, and at Baden, Ger-many, will call upon the grand duchess of Baden. In Geneva she will confer of Baden. In Geneva she will confer with the international president of the Red Cross. In view of the fact that the Sultan of Turkey has refused admission to all foreigners who wish to distribute contributions to the suffering Armen-ians, it is difficult to predict at this time what will be the outcome of Miss Bar-

COAL PRODUCTION OF THE WORLD —COAL PRODUCTION OF THE WORLD.

—According to the latest reports upon
the coal industry, England is the largest
producer in the world, her output during 1894 having heen 188,277,525 tons.
This was mined by 765,244 persons.
The United States comes second in the
list with 16,000,000 tons. Germany produced during the same year about 73, 000,000 tons, exclusive of lignite. Th (600,000 tons, exclusive of lignite. The other coal-producing countries mine practically the same amount from year to year as follows: Anstria-Hungary, 10,700,000 tons; France and Russia, 6,250,000 seed; Anstrialsala, 4,600,000; Noya Scotia, 2,200,000; Spain, 1,300,000; Pirtish Columbia, 1,000,000; Pirtis bia. 1.200.000; Italy, 300,000; Sweden,

200,000.

The consumption of coal per head of population is lowest in Austria, where it is only one-sixth ton per annum, and highest in Great Britain, where each nignest in Great Dritain, where each person averages three and three-tenths tons each year. In the United States the average is two and one-fourth tons a year. Scientific American.

CONSECRATION.

There is no more gladsome sight in this world to the spiritual eve than that of a young life mireservedly consecrated to God. He is a splendid young mar who thinks of his body as having within it so much physical capital which he is to develop to the utmost, and use in God's service: and of his mind as a great potential talent which it is his work to instruct, and cultivate, and train, so that it shall be wise and sympathetic and inthential for good while life basts. The model young man has the Holy Spirit dwelling within his heart as the supreme force of his life filling his soul with Divine strength, transforming his whole nature, and shining through him with the radiance of the light of God. It is possible always to maintain the habit of choosing clean paths to walk upon; and in the general trend of one's life to cherish only pure purpose and endeav-ors, together with a humble and contrite heart, "Blessed are the undefiled in the way, who walk in the law of the Lord' Such are beautiful in youth, and strong in their radiant manhood. They are the flower of the race. They are the hope of the church, And the Lord Jesns, "beholding them, loves them."

DEATH will be the funeral of all our evils, and the resurrection of all our joys.

Trus fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble. Leighton.

As the sun does not wait for prayers and incantations to be induced to rise. but immediately shines and is saluted by all, so do you also not wait for clay ping of hands and shouts of praise to be induced to do good; but be a door of good voluntarily, and you will be be loved as much as the sun. Epictetus.

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Semi-Monthly.

ELKHART, IND., FEBRUARY 15, 1896.

VOL. XXXIII. No. 4.

JOHN F. FUNK, EDITOR.

J. S. COFFMAN,
ADDAM R KOLR.

ASSISTANT EDITORS.

Entered at the Post Office at Eikhart, as

Contents of this number. ditorial Notes. General Conference. Sinjess Life. A Siniess Life.
Our General Conference.
Trip to Knox Co., Tennessee.
"Her Father lets her wear just what she
likes."
First Toil then Rest.
The Possibilities of Faith. aith. 53, Christian in the Chicago Mission District A Christian in the Chicago Mission District. Closer Union. Whe. Christian Colony Hie. Desired Colony Hie. Christian Colony Hie. The Evangelling Board, and Report Correspondentistion. Correspondentistion. Supplied the Christian Colony States of Manifolds. The Nemonics of Manifolds. The Nemonics of Manifolds. The Nemonics of Manifolds.

EDITORIAL NOTES:

The only way to crowd wickedness out of the heart is to let Christ in.

The way to refrain from fulfilling the lust of the flesh is to "walk in the mersed, Spirit."

There are at present four converts in hart Co., Ind.

Enough of the fire of God's love is all that is required to warm every cold or lukewarm Christian.

Baptismal services were held at the Shore M. H. in Lagrange Co., Ind., on the 9th inst. Eight persons were received into fellowship.

Bro. Samuel Voder, who has been visiting among the congregations in Penusylvania, returned to his home in Elkhart on the 25th ult.

If we fail to put the proper address on a postal card, it will not reach the one for whom it was intended; and if we fail to direct our prayers to God, they will never reach Him.

and Clay counties, Ind., holding meetings. The interest was very good and two persons who had for many years is for the Armenia fund. been standing back, have decided to unite again in full fellowship.

The recent meetings at Nappanee were well attended and eight persons the Christian religion by speaking and made the good confession.

Baptismal services will be held at Elkhart on the 16th of February, when four persons will be received

Blshop Ordained,-A meeting was held at the Hess meeting house in Lancaster Co., Pa., on the 16th of January, for the purpose of ordaining a bishop. Three ministering brethren were nominoted The lot fell on Bro. Christian Risser. God strengthen our dear brother with grace and true wisdom for the responsible duties of his office.

The Disciples (Campbellites), who make baptism by immersion a condition of pardon, are being confronted by a grave trouble arising out of a disregard. by several of their ministers, of this cherished doctrine. One of their churches in Cleveland and one in Indiship those who have not been im-every reader of the HERALD OF TRUTH

have just received a letter from Bro. in your next number. Not every article the Yellow Creek congregation, Elk- Josiah Kohli, who, with his family, a in the paper is read in many families short time ago moved from Elkhart where it goes, and this one may have county to that place. They are pretty escaped the notice of some who like well satisfied with their new home, and are hopeful for the future. May God made of it. It is gospel truth, may God bless and prosper them. We hope also add His blessings to it". others may settle there and build up a prosperous church.

Poor, persecuted Armenia needs help. Their condition under the Turk is almost an exact counterpart of the condition in which our people were in the The only way of reaching Armenia at others will add their views to those of Foreign Missions. Shall we stand ing is the one in another column of the by unconcerned when thousands upon present Issue. thousands of those whose Savior is our Mennonite Evangelizing and Benevoten days with the congregation in Owen Armenian sufferers and will forward all writer will not be hurt in the least if under the influence of another. contributions to the proper authorities. some other proposal is made and some In sending, please state that the money other plan taken. The way must be Under the title "Our North-West Her

C. K. HOSTETLER.

writing against it, are somewhat like the witless man who thinks he could destroy the stars by burning a heap of damp straw. He might succeed in causing such a smoke that the stars would be hid from view for a time, but they would not be destroyed and soon they would become visible again

Bish, Utrich Hege, of Reihen Sinsheim. Baden, Germany, the founder and editor of the Gemeindeblatt, wrote us a postal card, on the 13th of January, the anniversary of his 84th birthday. He has been in the ministry as well as in editorial work many years. The Lord has given hlm strength to attend to this work far beyond the average, God richly bless him in his declining years, and bring him at last to the rest of the faithful.

Bro. R. J. Heatwole of Trousdale, Kansas, says, "Brethren, I wish that might read the article on "Talent" by J. K. Zook in January 15th number. From Dixon Co., Tennessee. We Invite the attention of the people to it myself need to have special mention

> The General Conference, Since presenting some thoughts on the above have been published, and we are glad to see the interest manifested in this

It seems however that some did not opened and when that has been done itage," a Canadian journal of the the purpose of that article is accom- Baptist denomination gives the follow-Treas, M. E. B. of A. plished. This proposal would in no way lng interesting facts concerning their

Infidels, who think they can destroy conflict with the purpose of each conference selecting a brother, who is to form one of a committee to arrange time, place, etc. They could easily adopt this time and place. The whole matter would gladly be left in the hands of the committee. We trust the brethern will act in some way to accomplish the purpose. If the plan suggested is good and neets your approval, we shall be glad. If you have some other and better one, adopt that; we will be perfectly satisfied. But let something be done. J. F. Funk.

The article, "Her father lets her wear just what she likes," by our beloved friend, Josiah W. Leeds, will be read with pleasure and profit by every one, It is plain teaching on a subject that should receive more attention than it does. The foolishness and utter want of taste in some designs in the fashion plate dresses is appalling, and the question, how people who are generally looked upon as possessed of good common sense-not to say anything of religion can consider it compatible with sanity to follow these fashions has more than once baffled us. We venture to say that what is at present considered as "inst the thing" in dress, will ln less than three years be looked upon and called by these same persons as not only "out of date" but as ridiculous and hideous. That is just what truly sensible people think of it now, but some who are otherwise strong are just weak enough in conscience and in this particular phase of moral principle to subject in the Herald, several issues appear what their sober self calls hideago, a number of articles from others one rather than to be "out of style," But when professed followers of the meek and lowly Nazarene, people to hot persecutions of the 16th century, important question. We hope many whom, professedly, the follies and changeable vanities of the world have present is through the American Board already presented. Especially interest become hateful, are just as quick as any worldling to don any and all new millinery absurdities, and monstrosities. the question arises whether, "A heart Savior, and whose Father is our Father. fully understand our proposal to have from sin set free" can be at home under are dying of hunger and cold? Our the preliminary General Conference in a covering that is so foreign to its true connection with our State Conference nature, or whether the desires of the lent Board is ready to receive any con- in Indiana uext fall. This proposal was eye and mind can be under the influtributions that may be sent for the made simply as a suggestion, and the ence of one power while the heart is

North-West. The work was begun in to one hundred others that are properly 1873. Present number of congregations, 52, of which 42 are English, 8 German, running over the thousands of names one Indian, one Scandinavian, and 75 on mailing lists to find the address of a preaching stations. It costs the Baptist denomination between eight and nine address, have to give up in despair. thousand dollars a year to carry in this Sometimes, too, a man fails to sign his work. They have 28 ministers in this name to a letter in which he may have field alone. The number added to the enclosed quite an amount of money church last year was over 500. Under the head of "special openings" for clerks have sometimes spent almost work the writer of the report mentions whole nights after a hard day's work, the following places: (1) Among the English speaking people all over the file trying to find one in the same country, (2) Among the 40,000 Germans and MENNONITES! (3) Among the 30,-000 French, Halfbreeds, and other Roman Catholics. (4) Among the 30,000 letter away with others of the same Indians. (5) Among the 20,000 Scandi- kind to wait in fear and trembling till a navians and Icelanders. The writer second letter comes with a sharp reproof states that the Baptists are responsible before God to do their part in evangeliz- careless ones are as a rule the most ing these people, Evangelizing work is exacting and impatient. This second urgently necessary everywhere, but letter sometimes throws no more light some people consider proselyting as one on the subject than did the first, as the part of evangelistic effort. We would urge our Mennonite people in the North-West to labor and pray for all kinds of work that is in accordance with God's word, but to give proselyters a careful sifting through the Word before they either commend or condemn their efforts. Again, if the Baptist evangelists find the Menuonite settlements in the North-West a good field for labor, would not our own evangelists find it equally so there? What we need is a number of men who can use both English and German readily, to go among our northwestern settlers and help them if possible into a higher sphere of spiritual life. The fact is patent that if we do not, some one else will and their entrance and work is likely to cause more ruptures, in our denomination, and of these there are already too many. If the Baptist evangelists feel that they are responsible before cerned. God to do their part in doing evangelizing work among the Mennonites of the North-West what of those in our own denomination who are qualified to do such work, and what of our denomina- appeared in the HERALD OF TRUTH, tion if she fails to make even an effort relative to this subject have led me to in this direction?

for us to know when you write us. We must know.

- 1 WHO YOU ARE.
- 2. WHERE YOU ARE.
- 3. WHAT YOU WANT.

No matter if you have written to us a thousand times before, please always begin your letter by writing plainly your post office address, state, and the date; then tell us plainly what you want, and lastly sign your name so plainly that there can be no mistake or question as to what the name is. When ing, it often requires more time and of faith, communion among those who doctrines is the same. Why can't we knowingly and deliberately is so against

written. Sometimes our clerks, after certain writer who has failed to give his with an order for books, or papers. Our looking through thousands of letters on "hand-writing" as the one which has no cignature Very often all this work is useless, and the poor clerk lays the for tardiness, for it seems the most following sample will show:

(No address) Jan. 24, '96. nds why dont you gange the date on my hearld and them books I sent for aint come yet. It seems you don't trust me for the books, now that aint rite, and you can stop the hearld. I dont want it any more you won get no more of my money.

And that is all! Who is to blame, and what are we to do? Put the money on the free HERALD fund and hope that some one will get the benefit of the year's subscription. Meanwhile the paper goes to the displeased subscriber, because we do not know whose paper to stop, and if he refuses to take the paper out of the post office (which however is not always the case) the postmaster, if he does his duty, will after a while notify us that the paper addressed to a Mr. So-and-So is not taken out of the office. We strike the name off the list and there the matter ends. Pleasant (?) indeed are the experiences of all con-

cor the Herald of Truth. A GENERAL CONFERENCE.

BY DANIEL KATTERMAN

The several articles which have lately contribute my mite in the endeavor to add a few more thoughts on the same.

It has been well said that we are now Three things are positively necessary in "perilous times." Never, in all the world's history, has there been such marvelous activity as there is right now. This busy spirit has manifested itself in the manufacture and distribution of all manner of theories on all manner of subjects: so that it is a difficult thing for us to determine at all times just where we stand. The way in which we receive these theories depends upon three things: (1) The attitude of the Bible toward them (2) our previous training, (3) the conditions of our present

It is noticeable that on all questions which deal directly with Bible doctrine our people stand solidly united. Justiany one of these three things is want- fication by faith, baptism on confession

missionary labors in the Canadian trouble to attend to such a letter than are in union, the salutation with the holy get together, understand each other betkiss, the washing of the saints' feet, the sisters' prayer-head-covering, opposition to war to secret societies, to swearing of oaths, to worldly conformity, etc. are everywhere recognized as being among the cardinal principles of our faith. Why? Because we have plain Bible teachings on these questions. Philosonly cannot twist the facts of the B ble, save in the eyes of worldly minded But there are many other questions

> which we are called upon to answer that cannot be settled by a "thus eaith the Lord" from the Rible We say that a Sunday school Conference is a good thing. Where is our scripture it? We say that a church festival is wrong. Where is our scripture for it? It is true that there are scriptures which may be used as having an indirect bearing on these questions; but our ideas of their usefulness or harmfulness are formed from the way they correspond with the ideas which the Bible gives us of true religion, and their apparent effect upon true Gospel piety. These are sample questions. Hundreds of others might be given Now the point I wish to make is this having no direct scriptures on these questions, our ideas concerning them will be much more liable to be modified by local influences. As these local influences are not the same in all places, it is easy to see how differences of opinion may arise among our people in regard to certain forms of Christian work. It is this that accounts for the fact that our people, in some places are practicing things which in other localities, are regarded as positively wrong. Recognizing this fact, we see how important it is to have our people in the closest touch possible, so that their ideas on social and moral questions not definitely settled by the Bible might be taken from each other, rather than from the outside world,

How is this closer union brought about? Partly by personal correspon dence, partly by interchanging visits. and partly by the distribution of vigor ous church literature. Besides, we need a strong, central organization with Christ at its head, the Bible as its guide. and the whole church as instruments to carry out the will of our Father. We need a General Conference, where our brethren from Pennsylvania, from Virginia from Canada from Ohio from Kansas, and from all other places where our faith is known and practiced, may come together, learn more of one another's needs, trials, and possibilities. come in closer sympathy with one another confer with one another and pray with and for one another, in the effort to find the best way to propagate the growth of true religion.

Is there anything that calls for this united effort? Yes, Look around. See the relentless war which is being waged against us. See how many of our young people are carried away in the whirlpool of worldliness. See the tremendous power which other organizations are bringing to bear upon us to draw us away from the plain, peaceable, and self-denying principles of the Bible. While all this is going on, what are we doing? Instead of boldly standing up as one solid body, we are going along in a han-hazard way, some trying to do one thing and some another, often sparring each other over some trivial

ter, and do something?

There is a mighty work before us, and the sooner we get onrselves into shape to do it the easier it is done. The day past when we can sit down with folded arms and rely upon a spirit of inbred Mennonitism to fill our churches. The natural drift is the other way. If we would see the cause of true Christianity triumph we must make an earnest, prayerful effort to reach a dving world through the quickening power of the Gospel.

We cannot ignore the fact that there are many important questions present ing themselves for solution which should be settled by the whole church rather than by a part of it. What shall be our attitude on the question of supporting home and foreign missions? What should be our attitude toward such organizations as "Christian Endeavor." "Enworth League." etc.? Are such organizations as the "B. O. M." helpful to the cause? Are church schools, orphan homes, etc., a help or a hindrance to the cause of true religion? What can be done to save our church from drifting into worldliness? On all these questions the church should have a position. How can there he a position without a representative body to take it 9

· It is idle to talk of division. Divisions are not caused in this way. Study the history of all church troubles, and you will find that nine-tenths of then have been caused by inaction. By inaction and indifference we become fast ened to abuses. By watchfulness and prayer and action we get rid of them, provided we begin on them before our energy is wasted. What causes the dif ference between Mennonite churches of different countries, if it is not because a lack of active intercourse with each other has allowed outside influences t direct the course of various branches of the church into various channels?

I have made this article too longmuch longer than I intended. But this is a subject which we can well afford to consider. I am glad that this is receiving the attention that it is and look forward to the time the much-talked-about Gen eral Conference will be held. We have long recognized the necessity of holding this conference: but recognizing necessi ties alone will not accomplish much, We must act. Let this matter receive our prayerful consideration. Let us have no other motive in view than the advancement of the cause we love. Let our prayers ascend that God may over rule all things and use all to His name's honor and glory.

For the Herald of Truth. A SINLESS LIFE.

Garden City, Mo.

BY PIUS HOSTETLER.

This question comes up now and then and more and more among our people and perhaps a few thoughts on it would not be amiss. It is sometimes said that any one that claims he cannot sin is a little off. Now, I have never heard any one claim that, (at least that I can think of now). I once asked one of our Men nonite ministers, who believes in a holy life to explain the words or phrase. "He cannot sin," in 1 John 3:9. He said something like this: "It does not mean that we do not make mistakes. matter-all this when our faith on Bible nor that we cannot fall, but to sin

cannot is very appropriate;" and he gave me this illustration: "When I go home and my dear children come to meet me at the gate, could I strike them or hurt them? I would have the muscle and strength to do so, yet I could not." Now, we all know that that same father may possibly by some accident, caused to some extent by carelessness perhaps, hurt some of his children. Just recently I heard one of our

evangelizing ministers, in touching on this subject, say, that he once heard a minister say that we could not live a sinless life before men, but that we could before God, who looks at the heart, motives, will, etc. Then in giving testimony the other minister said, "Look at Christ who was entirely sinless and yet was accused of all kinds of sins even by

those who were readers of the Scriptures "

1896

This was a grand lesson to me, and I think about the best I ever heard on this subject, and I just thought why should we not be more like God (or God-like), and look at the will and intentions of people, even though we cannot see them so plainly as He can, instead of looking only at the acts. Now the question comes up, "Is it possible to live a sinless life?" Perhaps this question has been answered better in the above remarks than it would be in anything I could give, yet I want to add more to it. First, I will ask, Does God require a sinless life? Does He require anything of us that we cannot do by the provision He has made or by the power that He gives? Does He propose to save us in our sins or from our sins? In our sinning or from our sinning? Does He propose to save us from some of them and in some of them, or from all of them? "Yes, but we do not always know better" Does God require us to do better than we know how when we have wanted to know and did not shut our eyes to the light? Does He not say. "He that knoweth to do good and doeth it not, to him it is sin?" Well but we often forget ourselves." Does God require us to remember what we can't remember? For instance, we buy something from a friend or neighbor and we have no money with us and we say, "I will pay you before long," and we just simply forget all about it, which all are liable to do, can we think that God would look upon that as a sin, and if He doesn't why should we? But some one may say, "But we are too weak: Peter was so weak that he denied his Lord, and Paul was so weak that he could not do the good that he wanted to do and did the evil that he did not want to do." I think if we look at Peter's case aright we will see that Peter was too strong instead of too weak; and I think ninety-nine times out of a hundred when we think or say we are too weak we are simply too strong. Now about Paul's case. Does he say, I do the evil and fail to do the good because I don't know better or because I am too weak? No: but because of sin dwelling

Paul says to the Corinthians, "I glory in infirmities," or as much as to say, am glad and can boast of my weakness because "When I am weak then am I strong." Let us look further into Paul's A great many people think that Paul remained in that condition of bondage as long as he lived. It is true that Paul was under the law or in that condition of bondage as long as he

he says in Gal. 2:20, "I am crucified with Christ, nevertheless I live, (that is, I am yet in this world,) yet not I (not only not the "big I," but even not the "little I," not I at all), but Christ liveth in me, and I live by faith in Him. Let me add right here, every one is more or less in bondage or under the law as long as the "I" (big or little) is not dead; and just as long as "I" want to manage, control, or do, just that long I fail. Paul says. Rom. 7: 1. that as long as we live the law has dominion over us, or in other words, we are under the law,

But to show further that Paul did not

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mercy permits trials to come in which

we fail or fall in order that we might

see that we cannot; but the trouble is

we rise up again and think we can do

lutions, and we try, try again. And it

seems when we get so far that we see

that we cannot of ourselves, we think

we and God together can, and some-

times it takes us many, many years to

learn that we cannot even help a little,

or can do nothing as our Savior says:

"He that exalteth himself shall be

shall be exalted." Some will say, "O! I

the devil that will say "You had better

not tell any one; your life will show for

itself, and many a one has claimed he

was converted and turned out a hypo-

crite" etc. Yes but you say "I don't

why is it boasting when we say we can

do nothing and failed every time we

He saves us and keeps us? and if we

look at it right we will see that it is

boasting to say "I never could live with-

out sinning and I don't believe any one

else can, or as much as to say, I can do

just as much as any one else." Now, I

want to say yet, if any one lives a sinless

life it is because of these two things:

1st, surrendering self, and 2nd, having

faith in God. And I am satisfied that

the more faith and confidence we have

in God and the less in self, or, in other

words, the more we surrender self, the

less we will sin. But I do not believe,

as some say, that any one that sins or

does this or that act, is not a Christian

or not converted. If space permitted 1

would explain on this line. But the life

with the least sin is certainly the safest

and the most satisfactory to us and our

God. Read carefully and prayerfully

and prove all things, holding fast to

OUR GENERAL CONFERENCE.

BY J. G. WENGER.

I have read several articles in the

HERALD recently on this important

matter, and find that opinious differ

somewhat on the manner of bringing it

about while it seems that those who do

there are still any such-are silent on

Could not some of our brethren from

every one of our conferences come or

send delegates to a meeting to discuss

the advisability or practicability of hold-

This meeting should be held at a

place where it would be possible for all,

east, west, north and south, to attend.

Every conference district should be

represented, and if delegates would

meet in the spirit of the Lord, the meet-

ing could not be otherwise than profit-

able, whether it would be decided to

By having a general representation

from the districts the voice of the whole

church could be heard, and no district

hold a General Conference or not.

could feel slighted.

ing a General conference ?

For the Herald of Ti

that which is good.

the subject.

East Lunne, Mo.

tried it but that the Lord does it all.

like to hear any one boasting."

better the next time, forming new res

remain in that condition, look at Rom. believe in a sinless life, but I don't be-7:5, 6: "For when we were in the flesh, lieve in confessing it or saying anything (Paul says in Rom. 8:8, "They that are about it." Well, right here we had better in the flesh cannot please (God") the be careful on whose side we are, or motions of sins did work in our mem for whom we are working. When bers," etc. "But now are we delivered soul is converted or saved, who is it but from the law," how? "That being dead" or in other words, by having died. Then thinking that the Romans, and we too, needed a further explanation of how he was alive without the law once, of what effect the law had on him, how sin by it slew him, and of the terrible or wretched condition he was in while under the law etc. he goes on to explain to the end of the chapter, but the thought of being delivered from such a condition so filled him that he could not wait till he got through to say, "I thank God through Jesus Christ our Lord," which puts me in mind of some ministers nowadays who sometimes get so full that they say, "Praise the Lord" right in between their arguments or explanations. Again, who could think that Paul was still in this captivity or bondage when he said to the Corinthians (1 Cor. 11:1), "Be ye followers of me;" and when he said to the Thessalonians (1 Thes. 2:10), "Ye are witnesses how holly and justly and unblameably we behaved ourselves among you that believe." But perhaps you say, as I have heard Bible readers say, "Paul says he dies unto sin daily." If you will read that verse you will find that it does not read that way; and if you will read the verses before and after and the reference 2 Cor. 4:10, 11: or the "Van Ess." German translation, you will certainly understand what he means and when we look at the life of l'aul we can easily see that his life was in danger almost daily, or daily at times and Paul surely kept his body under and brought it into subjection, or in other words, yielded his body to serve and suffer, to toil and bear for Christ's sake, seeking not his life, but losing it, etc. Some will also say, "But Paul had a thorn in the flesh," But does he say it was sin in him? No; but Satan's angel buffeting him. So it was some thing from without and not from within. And does he say it causes him to sin? No; but it helps to keep him from sinning; for he says, "Lest I exalt myself," which would be a sin. Again, some say, "It would not be

good for us if we could live without sinning, we would exalt onrselves." Do you know why we say this? It is because of the "I, I" in us, and we think we can do and are doing pretty well and better than some others and if we could do so extra well, we would think we were so much better than others, etc. But let me say right here, there is no danger of any one who is thus minded, living a sinless life. It is true sinning humiliates us in this sense. Whenever we think we can do, control, manage,

our very nature and being that the word lived, or until he could say of a truth as etc., there is pride in us and we need to so long, and is of such a proportion that be humiliated; and God in His love and that it is growing in proportions is evidence enough that it will require thoughtful, unprejudiced investigation If the plant is evil it must be rooted out and one district conference can not de this for the whole church. If on the other hand, the plant is found to be good, then it becomes the duty of the whole church to cultivate it. Hence it looks as though these matters could not be satisfactorily settled without a general meeting All true brethren are willing and abased, but he that humbleth himself

anxious to lend a helping hand to settle such an important matter in an open hearted, fair way, and such a way is the only right and satisfactory solution of the matter.

That this meeting may be speedily arranged for, providing it meets with general approval, is my sincere desire and prayer

Harper, Kansas.

TRIP TO KNOX CO., TENNESSEE.

BY DANIEL SHENK,

On the 5th of Dec. 1895, I left home to accompany my aged mother to Knox Co., Tenn., where my two only sisters (Sister Lydia, wife of Bro. H. J. Powell, and Sister Catharine, wife of Bro. M. B. Shank), are now living, and where mother expects to make her home for a while. We had been making arrange ments to start on our trip on the 10th of Dec., as I could then have secured excursion rates and saved over one third on my R. R. fare. We had learned however that Bro. Henry Powell's youngest child was sick and on the 4th we re ceived a telegram urging us to come at once, So we started next day and reached Knoxville on the morning of the 6th, We were much disappointed how ever to find no one there to meet us, the distance out being about 14 miles. I had sent a telegram informing them that we were coming, but by mismanagement in different ways they did not receive it until after noon of the day we arrived there. We would now have taken the morning train for Concord, a station within several miles of Bro. Powell's, but we had been delayed a considerable time about midnight, somewhere in the mountains of Kentucky, the engine of our train having given out, and when we arrived at Knoxville the train for Concord was gone. Near noon, however we found conveyance with a market man, who took us out to within several miles of Bro. Powell's where we met not favor a General Conference -if Bro. Daniel Good who had been hastily sent to meet us with a conveyance after receiving our telegram, and we now soon arrived at our destination. We had heard on our way out that the child which had been sick was already dead and buried, and our meeting was now with a mingling of joy and grief.

I remained in this vicinity about a week. There are about 30 members of our faith here, under charge of Bro II. II. Good. On Sunday I attended Sunday school. The school, though small, seems to be in a good condition, and I was really well pleased with the earnestness and interest manifested by all, superintendents, teachers and pupils. I made short visits among the brethren and sisters Monday and Tuesday, stop ping for Tuesday night with my brother-in-law, M. B. Shank, mother being

The General Conference question has been in the minds of many of our people also there.

We were enjoying ourselves well together, had seated ourselves at the supper table and fairly begun our evening meal, when, by the accidental over turning of the teakettle from the stove, their youngest child, near 20 months old, was very badly scalded, and our enjoyment was at once turned to sadness and weeping.

On Thursday the 12th I again started for home, taking the train in the evening at Knoxville over the Cumberland Can route. Sometime during the night our train was delayed several hours on account of a wreck, and when we arrived at Corbin, where we changed cars, the train we were to take was gone, and I was obliged to wait six hours for the next train. The weather was cold and the mountains and village looked dreary and desolate enough, and I had plenty of time and the occasion was well suited for reflections upon the reverses and uncertainties of life.

On account of missing connection here, I did not get to Lima until 3 o'clock Saturday morning, having heen on the way 14 hours longer than the usual time for the trip.

REFLECTIONS

The reader may wonder why I have given so minutely the incidents of our trip, especially the unpleasant incidents and reverses we met with. It is for the purpose of presenting some thoughts as to the probable reason and purpose of the many inconveniences, reverses and disappointments we meet with in life. I must confess the unpleasant incidents we met with on our trip were somewhat mysterious to me, causing me some serious anxious thoughts and a feeling akin to grief as being under God's dis pleasure. But after pondering over the matter for a time I believe God gave me a measure of light on the subject, sufficient at least for some satisfaction and comfort in the matter; and as I am aware that others heside the writer have also been distressed and troubled in the same way with the trials and annoyauces of life, I present these thoughts hoping some may be edified and encour-

aged by the same. Most Bible readers no doubt are quite familiar with the saying of the Apostle Paul: "And we know that all things work together for good to them that love God," yet many, it seems, cannot comprehend, or do not fully believe that all the little perplexing trials and reverses and vexations of life are included in the "all things" spoken of by the apostle, but rather seem to think these things belong to the outside affairs of life and are not connected with God's dealings with us,

This naturally suggests the question, "Is God in everything?"

Some of my readers no doubt have read the story as related by Hannah Smith of the Christian lady who had been much troubled and perplexed about this matter. "Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or

After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and there advanced toward her, from a distance, a body of light which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, This is the presence of God; this is the presence of God.' While surrounded

ful things ln life seemed to pass before her-fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrank back at first in terror, hut she soon saw that the presence of God so surrounded and enveloped each one of these, that not a lion could reach out its paw, nor a bullet fly through the air, except as the presence of God moved out of the way to permit it. And she saw that let there be ever so thin a sheet, as it were, of this glorious Presence between herself and the most terrible violence, not a hair of her head could be ruffled nor anything touch her, unless the Presence divided to let the evil through. Then, all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this presence of God, that not a cross look, or a harsh word, or petty trial of any kind could reach her, unless God's presence moved out of the way to let it. Her difficulty vanished. Her question was answered forever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from the hand of God, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an ahiding consent to His will and an unwavering trust in Hls care."

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Now, if this truth, (as I firmly believe it to be) were universally accepted by God's children, it would prove a remedy, I have no doubt, for the impatience, fretfulness, complaining and worrying which we too frequently hear and see under the trying and annoying circumstances of life, and would also prove a sweet comfort and consolation as well.

We may not be able always to fully

understand God's purposes in dealing with us the way He does, and it may not be best to try to pry too far into His de signs and purposes with us, and the only answer we might he able to give to a questioner would be: "Even so, Father, so it seemed good in thy sight." Yet, I believe He has for our comfort given us examples and incidents, as well as promises, in Ilis word to suit and partly explain the trying ordeals through which He calls us to pass. Our trials and afflictions may be as in the case of Job, the cruel, jealous work of Satan; or, as in the case of Jonah, God's opposing, chastening hand when we try to shirk duty; or, as in the case of Paul, a thorn in the flesh lest we become too highly exalted; or it may be, possibly, God's hand leading us through the fire and through water to purify us from our dross, and to cleanse us from the defiling elements of the world which may still be clinging to our souls. But, what ever it may be, of one thing we may be sure -- and should always keep it in mind -God permits, if He does not actually order these things, very wisely for our good. There are perhaps none of us that fully recognize how rude, and rough, and ungainly our characters yet are in the sight of God, and how needful it is that we be often brought into close contact with the sharp corners of life to level and smooth and tone down our roughness, and to hring us to perfection as "vessels unto honor . . . meet for the Master's use." I remember having read of a young man who was seen to linger round a large rough stone, and to examine it carefully. Finally he told the

bystanders there was an angel in the

with this presence, all the great and aw- stone. They considered him mad-beside himself, not knowing what he meant. But he took the stone and began to cut; and for days and weeks and months with chisel and mallet and polishing tools he continued to cut and carve and smooth and polish until finally there remained but the figure of a beautiful angel, fit for the show-window of an artist. May we not believe it is thus the great Builder and Architect of our beings recognizes within the structures of our rough characters the semblance of angels, even the outlines of His own likeness and image, and that He finds it needful by sieges of affliction and adversity, losses and crosses, oft repeated perhaps, to cut and bruise and pare away that which is rough and worthless and forbidding in our characters, that His glorious image alone may remain. Though we have been purchased and separated from the world like the stone from the quarry, "it doth not yet appear what we shall be." Scarcely the rude outlines of that glorious image may at first be traced in us; scarcely more perhaps than the crude stone as taken from the quarry. But gradually, under the chisel of God's correction, with our submission, the roughness will disappear, and the form of the heavenly image will be seen. How careful should we then be that we do not murmur, or become impatient, or perhaps struggle to get away from under the great Sculptor's fashioning hand, and thus mar and delay His work

And, even though the wounds and bruises He inflicts may be very painful, yet surely, when we finally awake in His likeness, we shall be satisfied, and shall praise and glorify His great Name, not only for the sweet and pleasant things He has given us in this life, but also for the bitter, the wormwood and the gall, as well.

Elida Ohio.

For the Herald of Truth HER FATHER LETS HER WEAR JUST WHAT SHE LIKES."

BY JOSIAH W. LEEDS. When staying for a few days, several summers ago, at a seaside cottage on the New Jersey coast belonging to a near relative, the latter had, as temporary assistant, a pleasant young Mennonite woman, clad in the characteristic, simple attire of the denomination. Being informed that she had been given permission to spend one day in New York, in company with a friend, like minded and like apparelled, I said to her that the place to which they purposed going on a brief visit, would be found to be a great city, and might be thought not altogether safe to go around in, because of dangers that at times beset the unwary; yet I believed that the simplicity which attended them would be found a shield, and I apprehended that no harm would cross their path. The little incident having frequently come to mind since, as the vagaries of fashlon in the way of female attire have happened to be noticed, I revive it here by way of brief lntroduction to an article appearing in the current number of the American Messenger, with the sentiments of which I believe that the editors and readers of the HERALD OF TRUTH will generally unite.-J. W. L.]

My daughter of thirteen was trying on a wrapper purchased by her mother ready-made at a large store in the city.

Now this apparel-providing business of the other sex is presumably a department of the household economy with which the men have no need to concern Nevertheless, I have no been able of late to remain unconscious of the fact that a most marvellous amplitude of material has develope tself, or rather been developed, about the female shoulders, at one time projecting upwards so as almost to touch the ear (the reverse of what I read the other day concerning a certain statue of Buddha, whose big ears reached down to his shoulders), and even extending outward to a degree that must make the horizontal measurement of the person very nearly double the norma

It will not be wondered at therefore that upon glancing up from my writing table and noticing the fitting of the ready-made wrapper upon my daughter a little distance away, I should rise up. and going forward and observing tha the shoulders bore great flaps or wings of superfluous material, quietly remark to the little maid and her mother, "These will need to be taken off." "Yes." they both replied (like the sensible senior and junior that they are). "All the store goods of that kind," said the elder, "were made in that style, and the dress was taken with the expectation of taking off that superfluity. Turning to a young visitor I asked, "And what would thy father say to such things on thy dress?" Before she could fairly make answer, our younger, seven-years old, piped out, "Her fathe lets her wear just what she likes."

Now it happened that I had just heen making reply to a lady who is much interested in the subject of social purity, and who had desired my judgment regard to desirable measures or methods tending to its promotion. Referring her to my little tract, "Simplicity of At tire as related to the Promotion of So cial Purity," I had called her attention to this sentlment in its brief introductory note, that "it is in the power of professing Christian women to accom plish far more for purity by adhering to simplicity of attire than can be gained by all the 'heroic' measures which man can undertake to this end."

So my little girl, who announced so concerning her companion that "her father lets her wear just what she likes," little apprehended the measure of thought and concern that this worldly liberty as to attire had caused

her parent. Returning a moment again to the pre sent approved style of women's dress. which involves so much superfluity of material, I believe lt is fair to say that the "wealth of sleeves" wasted in a single month in the one city of New York or Philadelphia would suffice to pay for a substantial garment for every man woman and child in the late cropblasted countles of the State of Nebraska.

I remember a remark of one who had a strong sense of the beautiful and picturesque in nature and art, that, after beholding the fatiguing styles of fashionable attire, it was a real rest to him to see an Irish serving-woman in her simple everyday dress, with its lines flowing straight to the feet with out any excrescences or extravagances. So the early Christlans, believing that the pursuit of the world's changeable fashions begot a worldly spirit and an antagonism to the cross, encouraged simplicity in this as in other partle

this regard on the part of Francis E. Willard, undeviatingly held to for a good many years, has proved to be for her a possession of strength.

Not long ago, a justice of one of the criminal courts of New York city expressed a decided opinion, relative to a harrowing case of desertion that had come before him, that the love of dress had proved the ruin of many young women. In a recent letter this official has repeated the assertion: "My experience on the bench was very extensive, and led to the conclusion in mind that the principal cause to which the evil referred to may be traced is the unfortunate and pronounced desire for dress ' In the American Messenger some

five years ago there occurred a hrief and

practical narrative on this subject from the pen of Annle A. Preston-a true relation I took it to be-concerning one who came to a small city and took a position as teacher in a public school While so engaged she became acquainted with a couple who were Christians, hut who were in such Indigent circumstances that they thought their attire not good enough to wear to church. The young teacher at once removed the plume from her hat, and, later, dressed in a plain print gown accompained the couple to the place of worship. She subsequently became the wife of a judge who was also a railway president. The account concerning her concluded: "She still kept up her plain attire at church, and occupied her ahundant leisure in going about among the poor. From the most dressy church In the city we have become the plainest, and from a church of almost exclusively wealthy people we have a large memhership among the working classes. Our coldness and purse-pride have been replaced by enthusiasm for the Lord's work. The present prosperity of the church is all due, under God, to the influence for twenty years of that sensible, amiable woman.

The following item of information concerning a movement in behalf of simplicity, occurring in that city of the world which I suppose has led women into gavety and extravagance of style more than any other, may properly conclude this article. It is stated by Emily Holden in the "Evaminer" that a society of influential women has been formed in Paris called the "League of Simplicity." This is for the purpose of creating a sentiment against the too luxurlous manner of living which prevails in dress and entertainments. A favorable result is already, it is affirmed to be observed in a greater simplicity of dress in the streets, and a tendency to less ostentation in the matter of luncheons and dinners Honing that the organization may be strengthening also well to bear in mind that whether in this or in any other direction of Christian duty, a "league be tween God and one faithful soul will prove a power for good in the world." Philadelphia.

> For the Herald of Truth. FIRST TOIL. THEN REST.

BY ANNA CHARLES.

"There remains the therefore a re the people of God." Heb. 4:9. There are many things whereby we can know if we are the people of God. Paul sald, "As many as are led by the

ulars. I believe that the simplicity in spirit of God, are the sons of God. The beauty of the Lord upon a church our heart. We do know that true respirit itself beareth witness with our pirit that we are the children of God. And if children then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with Him that we may be o glorified together." The things we find written to the people of God are not for those who do not seek their soul's salvation, but when the unconverted seek to enter into the ark of God, confess and forsake their sins, believe and are baptized, they have then a right to claim the promise. It is required to believe that God is willing and able to do all He has promised; we are to do what He commands, and rest assured that we will receive the blessing. If we are members of the church of God, we should also be willing and practice what is written in His word. It is sad to see that many who profess to be converted do not bear the marks of conversion. They have no deep, sincere sorrow for their transgressions. On the contrary, they act more like patrons than penitents. Their bearing seems to daily, hourly conflict with the world. indicate that they are conferring a favor upon the Lord. They do not manifest Millermille Pa. the earnestness of a soul longing to be

HERALD OF TRUTH.

formed to the world Let us take heed, and apply the word to our experiences and see if we have indeed truly passed from death unto life, and we truly can have, a hope of the rest that remaineth for the people of God. There is a glorious dwelling place provided for all God's believing people. This world is not their rest. They are pilgrims and strangers. Heaven is their home. How cheering the thought when we can think of the endless joy, peace and rest we shall have when we are with Jesus in heaven. He was so kind and merciful that He bore our sins, and died on the cross to save us. How needful to consider the blessings that follow the choosing of Jesus Christ instead of the world. There will be a rest in heaven for all sinners who have fled to Christ by faith and trusted in Him for salvation. The sufferings of this present time are not worthy to be compared to the glory and rest which is revealed to His people. When Christ our life appears, then we also shall appear with Him in glory.

delivered from sin, and remain con-

Nearly all people in Christian countries believe that Jesus is the Son of God, and came to save sinners, but only few, comparatively, have a living faith, that worketh by love.

It is not a difficult matter for the sinner to exercise sufficent will power to believe merely by way of opinion. We may be in great earnest, and be outwardly separated from the world, and yet not be separate from the world and have the heart right in the sight of God. There might still be some secret sins that we love, that keeps God's spirit from us. Some sinful things seem harmless or lawful, yet God's pure spirit cannot dwell with it. Through our sinful habits we grieve and quench God's Holy Spirit. When God's spirit is present, He fills us with His love, gives us power to do His will, and we throw all our energies into His work. Then we can glory in God and rejoice with each other. Our differences are overlooked, "and love covers a multitude of sins," The farther we are from God the greater and more important our insignificant differences appear. The nearer we live to Jesus the more love we feel and manifest toward one another. The

stands in purity, power, and unlon. When this blessing is enjoyed the pure doctrines of the gospel are believed, loved and prospered. Then the power of God attends the work and sinners bow at the feet of Jesus, the saint is strengthened with might in his heart. The love of Jesus cements the souls of the Lord's people in one. The love of Jesus, zeal for God, and concern for souls binds all together in one happy family of God. Nothing can be more delightful than to see the Lord's people united together as the heart of one man, walking together as an affectionate. holy family, filled with the Savior's love and hlessed with the presence of God. The love of Christ should constrain us to live unspotted from the world and to have no fellowship with the unfruitful works of darkness. Do we long for rest and a world in which we need not be always watching and worrying? If we are found faithful we shall have it li glory with Jesus. Oh the blessedness of living eternally free from sln, and the

For the Herald of Truth. THE POSSIBILITIES OF FAITH. BY A. K. K.

"All things are possible to him that believeth" is the language of Christ

Himself, Mark 9:23. It appears that our Saviour had much the same trouble to teach His disciples true faith as some of the teachers of to-day have in teaching their hearers. At one time He took a mustard seed and a mountain to illustrate the power of faith in God-a very good illustration with which to bring before their minds the wonderful power of true faith. He here wants to teach the disciples and us as well that true faith ln God will do great things. If our faith be perfect, though small, as a mustard seed. God will do wonders compared to mountains ln return for our faith in When we read of the wonderful

11th chapter of Hehrews, the faith of the many martyrs, the early reformers and even of some of the missionaries of the present day, we find ourselves rather on the retrograde movement. This question of faith is an important one, as it is not possible to please God without it. Faith in God makes men hold. "Perfect love casteth out fear and faith alone can bring that love to us. In times of war when there is danger of an attack from the enemy soldiers are required to lie on their arms at night in order to be ready for an attack from the enemy. So the Christian ought always to have the shield of faith to guard against the fiery darts of the wicked one. To have faith in God is to be filled with all HIs fullness, as it brings to us every grace and qualification needed to overcome all things that are intended to mar that perfect peace which is the heritage of every true believer.

achievements of faith recorded in the

It does seem as if the time has come for us to stand firmer than ever on the Rock Christ. On the one hand, if we are not careful, we may be classed as religious fanatics, If we take the words of our text in their fullest sense. Again, it is impossible to please God without faith, and we cannot receive from God any blessing except we believe with all

the popular religion of the day any more than it was in our Lord's day.

I must fix no limit to the Omnipotent power of God if I would receive from Him the least blessing. I must not doubt that He is as able as ever to per form wonders through the power of faith, even though it seem as wonderful as the removing of mountains to us of so little faith. God will always honor His word He is always true, and will vindicate His cause as long as there Is a man or woman of faith on earth.

There are honest Christlans to-day that show by their work that they have more faith in the old custom of going through some forms or motions for the relief or cure of certain diseases than they have in a man that will strictly follow the word of God and relieve and heal the sick as taught in the word. do not mention this that I find fault with those that practice these things but it goes to show how much easier i is to believe when we see things, than it is to believe through faith in God alone without the outward evidence.

True faith accents God's promises a its own. I have no more right to reject a promise on record for me than have to refuse to keep a command I dishonor God as much in one as in the other because I doubt Ilis word and such a one has no promise, so that we cannot reject a part of the great plan of salvation, accepting only that which suits our fancy, and then become par takers of the blessings that true faith in all God's promises guarantees to us. Neither can we be justified in believing that the commission given the disciples previous to the ascension of Christ and the different manifestations of the Spirit in the apostolic age are any less needed to hring men to a knowledge of the truth at present than they were at that time, and we can find no proof in Scripture that these graces that adorn the Christian profession are not as acquirable to-day as they were at that early day, when men of faith could as it were draw from heaven, that power that they needed to triumph over all the opposition of men and devils. grant that Thy children of to-day may seek to acquire that same degree of faith and use it to Thy name's praise Weilersville, Ohio.

> For the Herald of Truth FAITH.

In Paul's epistle to the Hebrews 11:1, he says, "Now faith is the substance of things hoped for, the evidence of things

not seen." Faith is the starting point in the Christian race. The sinner feels his need of a new heart and is told he must have faith. To illustrate this, take the poor convict who, trembling and hopeless, is about to suffer the penalty of his crime. He expects no pity, but just as he is about to be launched into eternity, a signal in the distance bids the excutioner wait, and soon a messen ger comes up with the welcome news "Your pardon is on the way and will soon arrive; all signed and sealed by the governor." At once he believes it no hesitation lest he is too wicked to receive pardon. The word of God is the messenger of love that brings to the sinner the glad news that his pardon is signed and sealed by the precious blood of Jesus and by faith he receives it,

ishing soul from death? Am I pre-

pared to meet God face to face if I

should be called away in a moment? O

Christian should we not feel strong in

the Lord, be ready and stay ready and

prepared to depart from this life at any

moment, or must we go empty handed

and be cut off as a withered branch?

We can accomplish a great work by

prayer, if we have the true substance in

our heart which we receive through the

true vine. If you do not know the

power that is in prayer, try it and be

convinced. Fathers and mothers, how

often do you pray at the dinner table?

a day, or just on Sunday when you are

the work we ought to accomplish as I

do at the present. Would to God that

I could impress upon the minds of the

just where your treasure is.

a time. Why so much quicker believe in man than God? This is the human

But the sinner is pardoned and starts on the heavenly road, and in his weakness doubts are far more active than

When Jesus entered Simon's ship on Lake Gennesaret (Luke 5:4) He bid him "Launch out into the deep." His reply was, "We have toiled all night and have taken nothing, nevertheless at thy word we will let down the net," and soon they had taken a wonderful draught of fishes.

Now, the doubting Christian is content with fishing in the shallow water blessings that God desigus for His children. He never grows much for he is looking continually shorewards after the things of this world. But the Christian whose eye of faith is looking beyond, "launches out into the deep," he boundless ocean of God's eternal love and his spiritual growth is rapid because his net is full.

Simon's faith was such that he was richly blessed, and so will the deep water Christian always be rich in faith and in blessing. Look at poor, starving, persecuted Armenia; hundreds of them yielding up their lives every day, rather than give up their Christ and turn to the Mohammedan faith. They are calling for Christian nations to help them. "Shall our country send troops?" says one The answer is, "No; send bread temporal and spiritnal, as thousands of Christian workers are doing; and though the enemy is putting forth every effort to destroy and hinder the work, yet one great mighty faith prevails, and the sufferers are receiving with gratitude the help that has been sent.

D. L. Moody says the greatest sin of the church to-day is unbelief. If the great church of God had faith as a grain of mustard seed, intemperance Christ they were, as a rule, engaged in and other great evils might be rooted out of the land. What a merciful, longsuffering Father have we, when He has fulfilled to His people such wonderful promises, and yet our faith wavers.

May God help us that our faith be strengthened, that we may be deep who do not chew, smoke, gamble, drink, water Christians, drinking deep at the wells of salvation.

For the Herald of Truth. WHAT DOES IT MEAN TO BECOME A CHRISTIAN IN THE CHICAGO MISSION DISTRICT?

BY E. J. BERKEY. In the country, where seemingly every one encourages the young people

to become Christians it is not such a

hard thing for a young man or woman to turn to the Lord. Here in the city in the mission districts it is vastly different. The young people are of a rough class. The parents are either, as a rule, skeptics. Catholics, or anything else but ristians, and when one of their numper starts out to serve Christ it means persecution. He is made sport of, hooted at, and misused by his companions, scolded by parents, brothers and sisters, and often even threatened to be driven away from home. He has uo company to go into. His evenings are anything but pleasant when at home; and the young people are either at saloons, dances, or some kind of amusemeut, to get rid, as they say, of the by my Spirit, saith the Lord,"

"kicks" of the parents. The young earnest prayers of our dear brethren and man who starts out in the Christian life must stand up boldly under all these unpleasant surroundings. He cannot, even if he should like, be with his companions in the saloon, or dances or any of their amusements even if he should fall back again, as he is now looked upon with contempt. All his companlons take up the subject for laughter. The saloon gang jokes and teases, and he is driven out or must bear an overweight of opposition. The home of the young man is no pleasant place for him, as the father, or mother, brother, or sister, or perhaps all are at him with a spirit of condemnation. If they are near the shore, with few or none of the Catholics he is apt to get a double share as they are taught that a Protestant is lost, to say the least, and should have persecution and be treated like a brute He cannot go into the society of any of his friends (2) as they now look at him as having separated himself from them, and is only fit to be "cussed" at. If on the street he gets hit with a piece of ice, rock, or stick, he (with the mission workers) need not be surprised. Where then shall he go? He is left to battle with himself and what little encouragement he gets from Christians. It surely means a great deal to take a stand for Christ with these surroundings in this

Thank God there are some, when the brought them to see their condition. they determined to launch out, in spite of these discouragements, and now, though persecuted, they stand noble examples for Christ. At present the number who have taken a stand has grown large enough that they can form a com pany of their own.

It seems that when one has truly found the light that the Spirit puts into the heart just what it is to be a true Christian Refore they took a stand for all the evils of the slums. Dancing swearing, smoking, chewing, drinking or "rushing the can," gambling, and other vices which are best not mentioned here. What are they now? We have eight in the vicinity of the mission

or follow any of their former habits. Their question in temptations is, "What would Jesus do?" and they say it is not like Christ to do any of these evils, and so the Christian can not do so. They are now good examples for many who call themselves Christians that do not live up to all the principles as taught by the Great Teacher Himself. They have grown so strong in the faith, and the Savvior has revealed Himself to them with such power that they "count it all joy to but not one brother thinks any the less be worthy" of persecution. Unlike some who get discouraged as soon as a little opposition comes, they are so filled with love and sympathy for the souls of their companions that they tell the glad tidings of salvation to them, bearing their scotlings with great patience, Some of their companions are interested and see that there is something in it after all, or they could not endure such treatment, and they inquire into the gospel way of salvation. This telling the Gospel is not so much human effort as some people may imagine, but while we work and try to persuade, we must also pray for God to do llis work through His

Spirit. There is where the strength

lies. "Not by might, nor by power, but

though fears and doubts hinder him for scoldings, "jawings," knocks, and We have reason to believe the many sisters are being answered, and we look for a bright future for the work at this place. There are at present seven who have expressed a deep desire to have their church home with us and what we really need and are praying for at pres ent is an established church of our faith at this place with a building of our own to worship in. That would be an encouragement for many who are under conviction but whose future looks so dark that they have not the courage to act upon the light they have at present. We must remember these precious souls have not been sitting under the gospel principles of the church all their lives and so they need to be taught the first principles of the Truth. It takes time to get started, but now that the way is opened and many of the prejudices worn away, better work can be done than ever, and now is the time to do very earnest work in this line, When we get people out of the "slums" to take a stand we may depend upon it that they have "a mind to work," and there will be something accomplished. They feel and know that they have been saved from much and will help and work hard to save others.

Let the lovers of the cause earnestly pray and help in the work already bearing fruit at this place that God may be with the work in the power of His Spirit of God convicted them, and Spirit, that many of these precious souls, whom our Savior died to save, may be drawn unto Himself. We all have a part to do in this grand work. If we do not see the results from this work as we should like, let us, each one, examine ourselves with, "Have I really done my part?" Our interest, our prayers, our encouragement, and our means all consecrated to GOD may do a great work when given and used in the name of the Lord and to His glory. Amen.

Chicago, Ill.

For the Herald of Truth. CLOSER UNION.

RV A N. DURR. "All ye are brethren," says Christ, members of one household. The true Christian Church is a family in which engaged in the occupation of farming. Their methods of farming agree in gen eral, but they have differences of opinion in regard to the details of work. One believes in the soiling system. another in pasturage while another combines ideas from various systems. They visit one another occasionally and discuss their various methods of work, of the others because of differences of opinion they may hold.

Now, one of the members of the family proposes that all the brothers meet at the old homestead to talk over their experiences in work and thus cultivate a mutual feeling of regard for one another. But one of the brothers objects, "Better be careful, now," he says, "we have lived very peaceably as long as we kept apart, but we differ in some matters, and if we get together we will be sure to fight, and our peaceful family will be torn asunder." How much Christian love is there in such a sentiment? How much would you give for the friendship of a brother which could be preserved only by leaving him alone?

A family of Christian workers pro pose to have a meeting in order to dis cuss the common interests of all. The members of each household composing this great family are so numerous that they cannot all attend the meeting so they propose to select certain ones from each household to speak for those who do not go. Now, will any one say that when these Christian workers meet they will quarrel because they have slight differences of opinion? If so, how dwelleth the love of God in them? They call this proposed family meeting a General Conference of Mennonites.

February 15,

Several district conferences (households) have already appointed members of a committee who are empowered to make arrangements for a prelimnary General Conference. There seem to be very strong reasons for the delegate sys tem in preference to any other. (1st) I secures a better representation than any other (2d) It has the sanction of the district conferences that have appointed delegates, (3rd) It has the sanction of custom, Acts 15, Conference at Dort.

Why should not this committee meet at once? Will not some one please is sue a call stating the time and place for such a meeting.

Woodside, Fayette Co., Pa., Jan. 25,

For the Herald of Truth. I AT THE TRUE VINE.

BY MILO J. SMUCKER.

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bring eth forth much fruit; for without me ye can Christ is the true vine and we are the

branches. Are we really bringing forth much fruit? Are we working for Christ as we ought to, or are we simply branches that are just sending forth green leaves and finally begin to look nale and withered and will at last be cut off and cast into the fire? Christ says "I am the vine, and ve are the branches." Does not this illustration show us that we are to be a branch that bringeth forth much fruit? We know If we are brethren then are we all that some people have more talents than others, but if we can not bring forth much fruit we can at least vield love rules and into which no discord can so much good fruit that the world can ever enter. A family of brothers are see that we are a branch of the true vine. But without Christ we can do nothing. Remember, the branches can not yield fruit unless they are nourished by the vine.

How can we get our spiritual nourishment? By a consecrated, prayerful heart. There is a substance in this true vine that nourishes the branches. It is the Spirit of Christ and the Holy Ghost in our hearts. Christ says in the seventh verse, "If ye abide in me, and my words abide in you, ye shall ask what we will, and it shall be done unto you.

What more of a promise do we want? Do we then ask God to give us grace and courage that we may be able to win perishing souls? Let us have the courage to seek those that are going astray and graft them into the Lord Jesus, or the true vine. Prayer is the key to heaven. We can not be Christians unless we pray. A person that calls himself a Christian and does not pray is a withering branch because he does not seek nourishment from the true vine which is Christ. Do we not sometimes depend upon our minister too much and think that he is to do the

work that belongs to a brother or sis- tion and gifts from God but they and all powerful God who rules and conter? Some people may think he is to cannot get it, because they have do all the praying and all the talking and all the persuading of sinners to serve God. I believe the great judgment day is not far distant. Then ask the true faith of a Christian. yourself, What have I done for the True faith leads persons to do what Lord? Was I faithful? Did I do my duty? Have I tried to save a per-

It is right and good for Christians to pray for temporal blessings, for by the faith gained from these things they obtain faith for higher and better things. Many of God's promises appear too

high and too great to be filled by us. But if we would only read what He says Luke 8:50 "Fear not believe only." I think there would be more Christian people in this world obeying the commands of God more faithfully By faith Noah, being warned by God

of things, prepared an ark to the saving By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son. Heb. 11: 17.

Do you pray once a week or three times at church, or are you wrapped up so the Savior is ruler over all the forces of much in your daily work that you nature, noticing every occurrence even haven't time to pray even at the table. to the falling of a sparrow. To prove that He is ruler of all nature's forces, it We are to lay up for ourselves treasures in heaven. Your heart will be is recorded in Luke 8 that as Christ was crossing the water with His disci-Is your treasure on earth or in ples there arose a great storm, and the heaven? which? Do you pray for those water filled the ship, and His disciples awoke Him and said, "We perish!" hundred thousands, yes millions of sin-Then He arose and rebuked the wind ners that are yet in this world? Do and the raging waters, and they ceased, you speak to them sometimes about their lost condition? Never before and there was a calm, have I realized the responsibility and

If we read Luke 8: 1-4 we get a brief story of the way in which Christ encouraged faith. Earnest devotion always increases faith, and active service destroys doubt.

Christian people the necessity of working for Christ. Let us as Christian people study the Bible more and start hearts sprinkled from an evil con up Bible readings. We have Bible reading once a week here in Wayne Co. water, -the Word. and I believe it is a great blessing; it brings us closer to God and is therefore

a great aid to Christian people, Let us devote more time and talent in studying the Scriptures that we may be able to press onward and fight the battles of the Lord. Take the sword of righteousness and the shield of faith and Jesus as our captain and commander, and press on and not give up until we have won and saved the per-

lshing souls Smithville, Ohio.

For the Herald of Truth.

BY ERVIN MARTIN.

If we take faith in its simplest substance, no man can expect the benefits of Christ as a Redeemer unless he believes in Him.

We did not see Christ crucified on the cross and shed His blood for our sins, for that was too long ago, so we have to live in faith, believing that He has gone to prepare a place for His people in the glorious mansions above. Can e live and please God without faith? No, for in Heb. 11: 6 Paul says, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek

Through faith we understand that the world was formed by the word of God; so that things which do appear were not made of things which appear

Many persons have spent all their

not the true faith of God. I dare say there would not be half the so-called back-sliders in the church if they had

appears to others useless and ridiculous.

It is a help to our faith to know that

Let us draw near with a true heart in full assurance of faith having our science and our bodies washed with pure

> For the Herald of Truth CHRISTIAN COLONY LIFE. BY M. S. SCHROCK.

Christian colony life has made such an impression on our minds that we feel it to be interesting to the brethren, therefore we will endeavor to give a few thoughts along that line. We speak our thoughts and all ideas are subject to changes for the better. Come let us reason together and read not to contradict but to weigh and consider. The Christian colony form of living

seems to be a mystery that has entered upon the minds of but few people although it is a subject well worthy of attention by the most profound thinkers. While we all know that our land is to a certain extent panic stricken caused by unjust legislation and corrupt government by which the monopolies and capitalists have overpowered and bound all who are under them until the labor and wealth producing man does not receive justice, but of all he produces he receives only the expense of producing. All profit goes to higher ranks which is certainly unjust and tends to deprive man of his liberties and robs him of his dues.

But while the country is in an uproar and confusion endeavoring to bring the matter right by ballot, many having their soul and body enrapped with it and all they do seems only to agitate instead of being a remedy, but few of

trols all things and without whose aid all human power is vain.

But while the world is thus enrapped with trials and troubles, and legislative matters are in an irritable condition, we, as children of God, could practice Christian socialism, living in colony form, excluded from the world and worldly people, all children of one Lord, one faith and one hantism. Enh. 4:5, seeking first the kingdom of heaven, with the assurance that all the rest shall be added. (Luke 12:31.) protected by a kind and loving heavenly Father, as it were under the hollow of His hand, and the shadow of His wing. Oh, how pleasant to live where all are, as it were, belonging to one family and all having the blessed name of Jesus in the heart and His precepts in their daily life.

Forming Christian communities is the way and the only way that Christians can to a certain extent free themselves from the monopolized system of business of to-day. By consuming all their products among themselves if needed, the balance, if any, sold at first cost and by manufacturing all the articles possible that are needed by the people, thus saving the corners taken on them while passing from the manu facturer to the actual purchaser. All will agree that our merchants and business men of to-day have an unjust pro fit to keep up extravagant living. Many merchants and business men spend more in one year for extravagant living, extensive advertising, amusements, etc., than a farmer can make in ten years, and those who trade with them are they which furnish this money.

How sad it is to know that the products earned under the blessing of God by busy hands and Christian hearts are consumed in the advancement of sin and wickedness of this world, How much good the honest Christian could do with it were he allowed to retain it. Oh, beloved brethren, how long are we going to have the products of our hands used to this end? We feel assured that it becomes every professed follower of Christ to guard well the products of his daily labors and allow as little as possible to be consumed for the benefit of Satan's kingdom. The only preventive is to trade brother with brother who will make good use of his allowing you to retain more of your product.

We candidly believe that we are responsible for the products we receive from the bountiful hand of God, and how can we do more good with them bott makes answer to this absurd idea: than when we live in colony form and consume our own products, and how encouraging it is to know that all our dealings are with those whom we can trust and in whom we have confidence. It is however sad to know that some profess and have not the spirit of God in their hearts: "but if any man have not the spirit of Chrlst, he is none of His." Rom. 8:9. Awake, thou that sleepest; arise from the dead, and Christ shall give thee light. Eph. 5:14. Oh, ours? Is the Sermon on the Mount that all who are lukewarm could be aroused to a sense of their duty, awake from their sleep, arise from the dead and suffer Jesus to give them light, When we speak of the children of God we mean those who possess and have the Mount." - Sel. the light of Jesus with them daily. In colony life, where all are Christian professors, the influence for good is so They that know Thy name will put efforts and means to obtain salva- them think of the one just, righteous great that those who do not possess their trust in Thee. Psalm 9:19.

would be more likely to see their own hypocrisy and be awakened to a sense of their duty. The larger the percent of truly converted Christians in the community the stronger the influence for good and the more vivid will the light of the gospel press upon the works of darkness.

We deem it absolutely necessary that the non-resistant Christians should organize themselves into bodies in tumults of this world and escape the many traps and snares set out for them to catch them in their honest and goodnatured way of dealing and rob them of their possessions. In colony life it would be possible to bring them into closer relation with themselves, with God and His over blessed Gospel

We feel to thank God for the interest taken in this direction and the progress made, and we extend the invitation of inquiry to all the brethren who are interested and would like to live in a Christian community of this kind, We will endeavor to give all correspondence prompt attention. May God direct, and may we all live worthy of the vocation wherein we are called.

Tennessee City, Tenn.

THE GOSPEL PRACTICABLE

The expressions of great men respect ing God, the Bible, the church, and Christian living have great weight with most people. The faith of the strong is assuring and helpful to the weak. The doubts of those just beginning life. without extended knowledge or experi ence, are solved by the faith of thinking men who have risen to positions of lead ership in society in church, and in state Some men tell us that Christian faith is unreasonable: that answers to praye cannot be proved; that the Sermon on the Mount, while beautiful, is not practicable. But these sentiments do not come from great men. They are the expressions of those of contracted or par tial views. They are not the men of sound judgment, of trustworthy reason ing powers, or of safe leadership. The fact is, that men of the highest rank ir all departments of life are coming more and more "to teach that Jesus Christ has come into the world to redeem the world-the factory, and the machine profit and will not charge unjustly, thus shop, and the plantation, and the farm, the office, and the market-place, and the place not only of worship, but the place of work and the place of play."

The principles of Christ not practice ble in everyday life! Dr. Lyman Ab-"We have been trying ever since the world began to live on other principles: on the principle, 'Thou shalt hate thine enemy and love only thy friend;' on the principle that 'Thou shalt indulge thy self within proper restraints and limits on the principle of self-seeking personal ambition and self-inchalgence and how has it worked? What has been the result? What kind of society have we formed? What kind of a life has been practicable?' Nothing else is practicable; it is absolutely impossible to live peacefully and prosperously on any other principles than those which Jesus Christ has laid down in the Sermon on

February 15, 1896.

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18-27. GOLDEN TEXT.—This is my beloved Son: hear ye hlm,-Luke 9:35.

LESSON IX.-MARCH 1.

INTRODUCTION. Time.-A. D. 29, late spring or sum-

PLACE.—In the vicinity of Cæsarea Phillippi, the modern Banias, which lies close by one of the sources of the Jordan, and adjoins the southern ridge of Hermon, which rears its majestic head 7 000 feet above the town. This is not the Cæsarea of the sea-coast.

PARALLEL SCRIPTURES. Potor's confession (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21). Christ foretells His death and resurrection (Matt. 16:21-28: Mark 8:31-9:1; Luke 9:22-27).

An Epoch.-The confession (verse 16) and the revelation (verse 21) constitute an epoch in the training of the apostles. Despite their little faith and want of understanding they cling to Jesus as the Christ of God. He calls for a confession of this. Peter, the usual spokesman, makes it. Then He reveals His passion and the sufferings of His people with Ilim and for His sake, This revelation was at first rejection,-

DAILY READINGS.

M. (Feb. 24.) Jesus the Messiah. Luke 9:18-27

T. Testimony from heaven Luke 9:28-36 W. Foretold in prophecy. John 1:19-23 T. John's record. F. The Spirit's witness. John 1:29-34 John 4:19-26 Christ's own claim. 2 Tim, 1:1-12 S. Not ashamed.

LESSON X.-MARCH 8.

TRUE LOVE TO ONE'S NEIGH-BOR.-Luke 10:25-37.

GOLDEN TEXT .- Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

INTRODUCTION.

Time,-A. D. 29, probably November, for it was after the feast of Tabernacles (held about October 11), and before the feast of Dedication (held early in December.)

PLACE-Somewhere in Perea, the region beyond Jordan.

JESUS' JOURNEY .- When Jesus left Galilee, the indications are that He went along the border between Galile and Samaria to the Jordan, crossed the river to Perea, thence southerly to the fords of Jericho, to Jericho, and thence to Bethany. See Luke 9:51, 52: 10:38.

THE PEREAN MINISTRY.- From the time Jesus left Galilee in October A. D. 29, till His final arrival in the vicinity of Jerusalem (Bethany), on Saturday, April 1st, A. D. 30, a period of five months, is called The Perean Ministry, because most of it was spent in Perea (Perea means "beyond," "on the other side").-Peloubet.

PARALLEL SCRIPTURES.—The depart ture (9:51) is recorded in Matt. 19:1 and Mark 10:1. Luke 10:11-22 is parallel with Matt. 11:20-27. Compare the

question of the young ruler concerning

eternal life in Luke 18:18,

DAILY READINGS. M. (March 2.) True love to one's neigh Luke 10:25-37 bor. T. Samaritans despised. John 4:1-9 Lev. 19:9-18 W. The law to Israel, James 2:1-9 T. The royal law. Matt. 5:38-48 F. Divine compassion. S. Overcome with good, Rom. 12:9-21 S. Love, the chief. 1 Cor. 13

February 15,

THE EVANGELIZING BOARD.

TREASURER'S REPORT FOR JANUARY A Friend, Elkhart, Ind., Margaret J. Smith, New Paris, Ind. Mt. Zion Cong., Morgan Co., Mo., 5.00 B. B. Leaman, Lititz, Pa., 1.00 Robert McCane, Ashland, O. Mrs. Henry Funk, Spring City, Pa., 2.50 Johnson Co., Mo. Cong., 5.50 1.00 B. Harnish. 1.00 A Brother, Gap. Pa. 1.00 Rachel Zook, Mattawana, Pa., 20.00 John Shenk, Summum, Ill., 1,50 Menno Bechtel, Wellesley, Ont., 6.50 Blenheim, Ont., S. S. A Sister Berlin, Ont., 9.00 Elkhart, Ind., Cong., 21.00 Geo. Keener, Cearfoss, Md., S. C. Mellinger, Lectonia, O., Isaiah Christophel, Nappanee, Ind., 1.00 A Brother, Garden City, Mo., 2.50 Sugar Creek Cong., Henry Co., Ia., 12,00 Isaac L. Gehman, Franconia, Pa., 7.00 John W. Weaver, Spring Grove, Pa., 5.00

Gratefully Acknowledged,

C. K. HOSTETLER, Treas.

REPORT, HOME MISSION.

RECEIVED IN JANUARY. C. I. Kennal, Trenton, Ohio, John Kreider, Buyerstown, Pa., 1.00 Maple Grove church, Ind., Israel M. Zook, McVeytown, Pa., McVeytown Bible Class, Pa., 2.50 Aaron O. Ressler, Mechanics

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E. J. BERKEY, Sec'y and Treas.

As sugar is not only sweet in itself, but sweeteneth other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to bear, delightful to embrace.-Hayward.

"THE real victory of faith is to trust in God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and His all-wise love has engineered the tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

CORRESPONDENCE.

PICKERINGTON, OHIO, JAN. 23, 1896. Bro C. B. Brenneman of Elida, Ohio, was again permitted to be with us over last Sunday, and administered two excellent sermons, one on Sunday morning based on James 1:6, and the other in the evening based on 2 Kings 5:14. All the brethren that were there testified that they had been benefited. May God bless his efforts. R. S.

PALMYRA, Mo., JAN. 28, 1896,-On the 18th of January, Bro. A. D. Wenger of Oskaloosa, Ia., came to visit us and spent Saturday and Sunday with the brethren here. He preached three sermons for us, the services being held in a schoolhouse as we have no meetinghouse here. On Saturday evening he preached from the text: "Who then can be saved?" On Sunday morning from the text: "Come ye out from among them and be ye separate," and on Sunday evening, "Remember thy Creator in the days of thy youth." The services were well attended and we all enjoyed and appreciated the visit of the brother, and hope it will soon be repeated. Ou membership here is very small-only seven members-and as we have no resident minister here, the monthly visits of our ministers are always looked forward to with pleasure, and keenly enjoved by us all. Cor.

NEWVILLE, PA., JAN. 23, 1896.—The church here at Diller's has lately enjoyed a spiritual feast and a season of enjoyment and refreshing. On the 30th of Dec. 1895. Bro. Buckwalter and wife of Ohio, accompanied by Bro, Hess and wife, and Sister Hershey paid us a visit here, Bro. Buckwalter preached two very interesting sermons, and, while visiting, three precious souls came out on the Lord's side and confessed Christ On the 17th of January we were favored by another visit from Bro. Herr of Allen and Bro. Hess of Shiremanstown. Dur ing their stay they held five very interesting meetings, which will not soon be forgotten, Although the weather was not so favorable, the meetings were all well attended, and deep interest shown. On Sunday, the 19th, instruction meetings were held when four more precious souls came out on the Lord's side, Bro. Herr very ably instructed them from the Word of God. This certainly was a season of rejoicing here. Brethren and sisters, pray for us, as there are still many more here that are out of the ark of safety! The church here has reason to return thanks to God for the token of love manifested by the brethren in giving us the many encouragements and heautiful admonitions

BECKIE BURKHOLDER.

FROM CUMBERLAND Co., PA.—On Jan. 17th the brethren Pre. Samuel Hess of Shiremanstown and Pre J M Herr from Churchtown were with us and held five meetings at the Diller church. They ably expounded God's truths to large and attentive congregations. On Sunday forenoon they held an instruction meeting, at which time seven precious young souls were willing to come out in the class and confess Christ as their Saylor, Bro. J. M. Herr officiated in the Instruction services and in an able and forcible way taught them the rules and doctrines of the church. Oh how encouraging it is to see Christ's kingdom building up, and Satan's army diminish-

lng. The brethren and sisters of the Diller church feel glad over the dear brethren's visit. The good Lord lead them in the path of righteousness and peace, and may they be the instruments in the hands of God to bring many precious souls to Christ.

HERALD OF TRUTH.

FROM CHERRY BOX. MO .- As correspondence is desired of the different congregations of our people, and as we love to read the accounts of the many earnest efforts made by the brotherhood in general, we feel it our duty, and a short item from this place will probably not be unnoticed.

How encouraging it is to hear the earnest efforts put forth in the upbuilding of Christ's kingdom. Though there is but a small band of soldiers of the Heavenly King here, they seem to be submissive to 11im that leads the cap tive of the ones that led others Into captivity.

No addition of late has been made but rather a subtraction, as six of our people moved to Shannon Co. But we rejoice in the hope of additions. There are several under deep conviction, but something seems to still satisfy them that there is ample time and opportun ity. We would like to see some dear ministering brother come into our midst, and help us to more powerfully expound Christ's love for the souls of men. We believe there is a time of barvest waiting. Do not pass us by, but remember us both actually and in your prayers. May God still extend His mercy to the rebellions and the unsaved, keep, as it were, heaping His warnings around and about them till they will not be able to even rest day or night till they find it in Christ, the reliever of the miserable, and then enjoy the rest to an inexpressible degree. We closed our Sunday school on the last Sunday in December: attendance and interest has been good, Our Bible reading is in progress with fair attendance and interest of our young people. May God bless, not according to works lest any should boast, but according to feeble efforts and faith.

COR.

several months past had abundant reasons to rejoice in this, that a number of souls have, through the earnest teachings of a few of the Lord's servants and the prayers of His people, been enabled to lay hold on the Rock, Christ Jesus, and have accepted the offered terms of salvation. May each give Ilim an undivided heart that they may experience that perfect peace, that true happiness, which comes only after a complete sur render. Just "lie passive in His hands and know no will but His." In Septem ber Bro. M. S. Steiner came into our mldst and held a series of meetings. The result was, ten were added to the church. On December 3d Bro. David Garber came and also held a number of meetings. Ten young souls confessed Christ during these meetings. Bro Allen Rickert of Columbiana Co., has this week been visiting with parents and friends in this county; also held several interesting meetings. We feel thankful to the dear brethren for so kindly remembering us, and pray that God's richest blessings may be on them. Brethren and sisters, pray for the work ANNA KREIDER. at this place.

Wadsworth, Ohio, Feb. I, 1896,

The brotherhood at this place has for

FROM COTTONWOOD Co., MINN.-1n the Aaron Wall church, near Mountain Lake, Minn., in accordance with the decision of our conference in the fall, Bro. Henry E. Fast was chosen as traveling Evangelist. He preached his farewell discourse on Sunday, Jan. 26th, from Neh. 2:18, last part of the verse, dwelling especially upon the words: "Let us rise up and build." Build also the kingdom of God. He went first to Henderson, Neb., also to Jefferson Co., and afterwards to Kansas and Colorado, May the Lord prosper the dear brother in his efforts to bring wandering souls

FROM OAKHILL, LANE CO., OREGON,

JAN. 17, 1896.-We have been having a nice winter so far, with no cold weather as yet. We had some snow and sleet this week, but this morning it was all gone and it looks like spring. The ground was not frozen hard enough yet this winter to keep people from plowing The coldest we had this winter was 15° above zero. Our Sunday school closed for the winter. This is the first time in five years that the Sunday school closed at Oak-bill. We hope it will start again early in the spring. The meeting at Longtom was well attended last Sunday considering the bad roads. Fall crops look good and people are busy plowing for spring crops. We had a good crop last harvest, for which we are thankful to our Maker. We have seen in the last few issues that there is considerable moving around done by our brethren. We hope that some one will make a start for this place before long as our small congregation here would welcome good earnest brethren. Cheap homes can be had in this vicinity either timber or prairie land for from \$3,00 per acre upward. Pray for us here that we may hold out faithful to the end.

J. D. MISHLER.

FROM BERLIN, ONTARIO,-Bro. D. H. Bender arrived here on the 21st of January, and has been holding meetings since then. On the 22d he assisted Bro. Stauffer and others who had been hold ing meetings at Eby's M. Il., in Berlin, and the evening of the 23d he preached to a crowded house at the above place. About 12 made the good confession during the meetings at Berlin. On the 24th Bro. Bender began a series of meetings at Breslau. So far ten have con fessed their Savior before men, others are under deep conviction. May the spirit of God continue the good work through the instrumentality of His word is preached by our dear young brother. From Breslau Bro. Bender goes to Bloomingdale. The Lord bless his labors abundantly, COR.

SUMONERVILLE, MO., JAN. 24, 1896. We thank God for His blessings. We have had a very mild winter so far, and the general health is good. Bro. (We for souls. We hope by the blessing of We pray that God will send more laborers here into Shannon county to help us. Where the parents even are not Chrisglad to have preaching here every Sun-there we came back, and after remainday. Pray for us. SARAH PLANK.

SCOTTDALE, PA., FEB. 3, 1896.—Our church work is going on nicely; attendance is fair at Scottdale. We have ap pointments every 4 weeks at Stonerville and Pennsville. Two weeks ago one soul confessed Christ at our Sunday evening meeting. There is also another applicant for membership and we hope for still more.

FROM FULTON Co., OHIO.-On the 18th of January we were pleased to have with us Bro, Danlel J. Johns and wife, and another sister, all of Goshen, Ind. They remained several days, Bro. Johns preached six sermons to large congregations. On Sunday, the 12th, about 800 people assembled for worship. On the 17th Bro. Johns returned home. We are thankful for this evidence of brotherly love, and for the excellent instructlon we received. God bless our dear brother. CHRISTIAN SCHANTZ

FROM MAHONING CO., OHIO, -Sunday, Feb. 2d, ten precious young souls were received into the church by water bantism on confession of their faith, and one upon confession. The ceremony was performed at the Oberholzer M. H by Bishop John Burkholder. Bro, J. K. Brubaker of Rohrerstown, Pa., who came into our midst Feb. 1st to hold meetings here for about one week, was present and conducted the services. We have great reason to thank God for such showers of blessings, especially that His Holy Spirit has operated upon the hearts of these dear young people and made them willing to confess Christ, since the service of young people in the vine vard of the Lord is especially needed The church to-day more than ever feels the need and appreciates the great worth of the active co-operation of the young people in its ranks, not only as a facto creating life and energy in the work but as living examples and more cogent incentives for other young souls to turn to the Lord and join in the battl against the enemy. These young souls who have just accepted Christ may ex peet to meet with trials and temptations but as long as they keep hold of God's hand they will not stumble nor fall Bible readings were organized in the Metzler congregation some time ago, and recently in the Lectonia congrega tion with bright prospects of success.

ALBANY, OREGON, JAN. II, 1896. will give a short report from this part of Oregon. We enjoy good health, for which we are thankful unto God. There were only a few cases of sickness here during this winter, but it is still true, what God said to Adam: "Dust then art and unto dust shalt thou return." The winter has been mild and we have had but little frost. We are in no want for earthly things here but if we consider for what purpose God created man, then we must say, that we fall far short of could not make out the name. ED.) being perfect. Yet, a loving God has from Kansas came here and is laboring protected us, and borne us on eagles wings. Recently again we were per God a congregation will be built up here, mitted to partuke of His goodness. On Nov. 8th our dear brother Bish, Joseph Schlegel of Seward Co., Neb., came into There are so many out in the world our midst, and remained with us a few without a Savior and without the Bible. days, during which time he preached to us the word of God and admonished us tians, how can the children be taught of earnestly. Accompanied by the writer, Christ? Bro. J. Brubacker will preach he left for Clackamas Co., Oregon, to here every mouth. We would be so labor there among the brethren. From lng a few days the brother left us to

minister unto the brethren at Lane Co., Oregon. He was accompanied by Bro. Amos Troyer, Deacon of the congregation in Clackamas Co. On his return from there he again stopped here and we observed the Lord's Supper, after which the writer was unanimously chosen as bishop, and two persons were received into church fellowship by letter. All the dear brethren and sisters partook of the Lord's Supper. We wish that the name of the Lord might also be glorified in this part of the country. We are thankful to the dear brethren for their visit and their work, and we ask them, kindly, to visit us again. We need their exhortation and their encouragement. Brethren and sisters, pray for

DALTON, WAYNE Co., OHIO, FEB. 4, 1896. The Sonnenberg congregation has been enjoying a rich spiritual feast of late. Bro. John K. Brubaker of Rohrerstown, Pa., pald us a visit on the 22d of Jan. He preached a very interesting sermon, the brother earnestly pointed to us that we shall labor while it is day. On the 31st of January the dear brother paid as another visit accompanied by I. J. Buckwalter, they very impressively expounded gospel truth and impressed upon our minds the duties that we owe to our God; and that we ask, "What lack I yet?" We are very thankful to the dear brethren; may the good Lord pour His spiritual blessings upon them that they can sow the good seed with iov. A number of young souls expressed a willingness to be instructed and led by God's word. Bishop Nussbaum will hold a series of instruction meetings. May God bless these young souls that they may build on the true foundation Jesus Christ. D. A. SCHNECK.

FROM ROSELAND, ADAMS Co., NEB. As we are always glad to hear of the work of the Lord, and to read the reports from the different congregations so we believe that others would be glad to hear from this place, and how the Lord's work is prospering here. Bro. D. G. Lapp has been laboring in the southeast corner of the county about two weeks and a half at a place called Antioch schoolhouse. Thirteen souls confessed Christ. May they fully surrender to God and be led by the Great Shepherd to the pure pastures. Bro. Lapp held a series of meetings there a year ago and the Lord blessed his labors, nineteen having confessed Christ; ten out of that number united with us in church fellowship. It was an isolated place and they were anxious to hear of Jesus and the way of salvation. Indeed, the harvest is great, but the laborers are few. There are many more such places.

A little over a year ago a young lady went to teach the school at the Antioch schoolhouse. She was a member of the Methodist denomination, but had been teaching school in this part of the county and attended the Mennonite church, and had also got a number of tracts to distribute. She thought it was a place where they needed to have the truth preached, so she requested Bro. D. G. Lapp to come and preach there. He went there and was then encouraged by a few others to preach, which he did with the result as above stated; before he went there most of the people had never heard of Mennonites. Since then they have had preaching every two weeks by one of our preachers. With would be shipped north in large quanti-

little congregation. There are many a good profit. This country is especially gross misrepresentation, this clipping more places like it where congregations could be built up if the proper efforts were made. The command is, "Go, and preach the gospel to every nation." Pray the Lord to send more laborers into the Cor.

SOUTH CAYUGA, ONT., JAN. 21, 1896.

-I wish all the readers the rich blessing

of God. Bro. S. F. Coffman has been

holding a number of meetings here. During these meetings the weather and roads were not very favorable, but we had good spiritual meetings. The first week the brother explained to us the Book of Romans which seems so hard for some people to understand. Paul speaks so much about the law, and if we would not read it carefully we would think some of his writings would contradict. We find that Paul was speak ing to two classes of people here, to the Jews and Gentiles. We find in Rom. 3:20 "Therefore by the deeds of the law shall no flesh be justified: for the law is the knowledge of sin." In Gal. 3:24 we read, "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith, But after that faith is come, we are no longer under a schoolmaster." So we as Christians are no longer under the law but under grace. "Being justified by faith we have peace with God through our Lord Jesus Christ," ()ur law is to do the will of our Father in heaven. May it be a service of love to God, not a slavish fear. During these meetings two young men confessed Christ, and from the kingdom. We still continue to pray for them. If we would all pray There are very few colored people here with one accord like they did on the day would be surprised if our prayers would easy to go to the services and listen to prayers and join in them, are we really conversing with God at those times or have we other thoughts? May God give us all grace to live to our profes-COR.

25, 1896. Greeting, I wish to give a little information through the HERALD in regard to this part of the country. We came here the latter part of November last, from Virgil City, Mo., on account of our health, and have been benefited more for the time we have been here than we expected to be, for the time of the year and the worst kind of weather we have here for sickly people. I am satisfied that this is a healthy climate. I have never been at any place to which so many people went for their health and remained as here, among them a good many aged people, People with most all kinds of diseases come bere but especially those who have catarrh, cough, throat and lung trouble, rheumatism, etc. The winters are mild and having sea breeze makes it healthy and pleasant in summer, as it does not become as hot as where the atmosphere is dry. Our winter season is about over, and was not cold enough to kill all the strawberry blossoms. There were some ripe berries on the market a few days ago and sold for 50 cts. a pint. If the weather were real warm one week they

ALVIN, BRAZORIA CO., TEXAS, JAN.

adapted for fruit culture of almost all kinds, such as pears, Japan plums, Peaches, apples, figs, apricots, etc. People here think this will become a second California in fruit culture; some kinds California. Not very much general farming is done here yet, but will be this year. Good corn, oats, cotton, potatoes, etc., were raised, also sugar cane, but the land is rather level here, and will do better if drained. There is some sandy soil here, but most of it is black heavy soil. Water can be had anywhere at a depth of from 16 to 30 feet, but prices on land close to town are high and most of it is laid off in from 5 to 20 acre lots. Raw prairie sells for from \$25.00 to \$100.00 per acre; improved \$100.00 to \$1,000.00; but 15 to 30 miles north and west the land drains better, and is better adapted for general farming and I think as good for fruit, and enough wood for fuel and prices range from \$4,50 to \$10 per acre, and large tracts both heavy loam and sandy soil for sale, and grows good crops after the first breaking, is close to railroad.

There are still good opportunities to

settle a colony in here. If enough

would come next summer to start it, then I would try to contract for some land to hold the price down as long as I could. The northern people are coming in fast, and where a settlement is started land advances, especially if a town is located. The people here are mostly from the north and are very sociable As soon as there are enough pupils at a we believe that there are others not far place a schoolhouse is built and this can be used for church services if wanted. except in large towns. I hope some of of Pentecost we certainly would have a the brethren will come to see this counrevival of religion. But many of us try as soon as convenient. I think you could not help liking it. We expect to be answered, and perhaps some never make this our future home, but we hope have conversation with Christ. It is not to be here long until we have enough members and a minister to have church services. So many people are moving north where the winters are so long and cold. Why not come to the south where land if as cheap and the climate mild and pleasant. Cattle winter out on the prairie and are in good condition now. New grass is starting to grow again. From two to three crops are raised on the same ground in one season, and some kinds of vegetables are grown all the year. A man does not need as much land as where only one crop can be grown. This country is not subject to drouth. Poultry and stock of all kinds do well if cared for. Pine lumber sells at \$12.00 to \$16.00 per 1000 feet. Hardware, dry goods and groceries are as cheap as in the north, and grain is cheaper now than it ever was since this country is settling up. Corn is 37 cents; oats, 26 to 28 cents; bran 80 cents per 100 pounds. Wheat is not raised here yet. To any questions asked in regard to this country I shall be glad to give all the information I can. We also desire an interest in your prayers.

L. D. TROYER.

Кокомо, Ind., Jan. 24, 1896.-We herewith enclose a clipping from the Kokomo, Ind. Dispatch concerning the different crimes alleged by different papers to have been committed by the Amish brethren of Howard Co., Ind. in the month of December 1895. After the than we have in the past. investigation was made at Kokomo and

the new converts they will have a nice ties, as a great many are grown here at the whole matter was found to be a was handed to us by the editor of the Dispatch, which he had published some time before. He requested us to have it published in our denominational paper (HERALD OF TRUTH), in order ripen a few weeks earlier here than in that our Amish and Mennonite brethren may learn that the accusation against us Amish brethren was false There is not a word of truth in the allegations that have been made and copied widely against the Amish church of Howard county. There was no one called to answer to the state authorities in regard to any such affairs in this JONAS STINEMAN. G. W. NORTH.

> EMANUEL A. MAST: Following is the clipping from the Dispatch of Dec. 3d, 1895.

DATES WEDE MIXED. Story Credited to Howard County which belongs in Adams.

Some wild-eyed correspondent ha evidently mixed his dates, as the following special in the Indianapolis News, dated Kokomo, indicates: "It is given out that the grand jury of How ard county has returned indictments against members of the religious sect known as Amish for violating the laws of the state. A recent investigation is alleged to have brought out that the sect marries without license; that cousins and other close relatives are joined in wedlock, the dead are buried at midnight without consulting the health authorities, children are mis treated, and there are other offences against the common law; that the A mish believe in the old testament, and that all state and national laws are contrary thereto: that they also believe that when a man dies wheat should be planted over his grave; that they never wear buttons on their clothes, never shave or cut their hair, and they will not take an oath."

There are many of the sect commonly known as the Amish, or Omish, in Howard county, But no one ever heard that they practiced the acts alleged in the telegrain. They are peaceful, lawabiding citizens, thrifty and for the most part well to do. Their religion while differing from many others in some peculiar forms, is no more remarkable than that of many other de nominations, and it has one virtue, a member of the Amish church adheres to its tenets. The report published in the News, originated at Decatur, Adams county, where so many blood-curdling events are transpiring daily, nit, i. e. it the minds of sensation-loving news mongers.

SUNDAY SCHOOL ITEM

FROM HOLMES Co., OHIO,-The re port of the Walnutcreek Sunday school for the year ending Dec. 29th, 1895, is as follows: Number of pupils enrolled, IND- No of officers and teachers, 21total enrollment, 201: No. of classes, 17 total average attendance 104. Our school is open the whole year round. Through the winter the attendance is not so large on account of inclement weather, but the interest is very good. May the Lord richly bless us that we may put forth more efforts in the Sun day school work in the coming year

you never get through it. You get through all other books; but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book; and now that I have written the very last word, what is my feeling? I ought to have some feeling about it. Why this, that I have not begun it yet! No other book could offer such infinite variety of material as is offered by the Bible. Now, when a man is instructed in the kingdom of heaven, when a preacher or a man of great social position has a revelation communicated to him, it is with the divine intention that it should be passed on to the next man. I must not say, 'God has given me this, and I am going to keep it wholly to myself,' I can not. In all God's revelations I hear the great command, 'Go ye into all the world, and preach the gospel to every creature.' It was meant for the next man, the next parish, until all the world has heard the music that was lavished on me.

"Now the only man who can expound his own book is the Saviour. He only knows what is in Moses and the prophets and psalms concerning Himself. He expounded to them Moses and the prophets and psalms right up to His

own self. "Now I want Him to talk to me in that way. His ascension is His nearness to me; He is now more on earth because He is only in heaven. It is a curious revelation, but there is nothing paradoxical in it. He went up that He might come down. What I want, therefore, is to have my own Bible, my own little personal Bible as it were, and to sit a long time alone and say to Jesus, 'Now what does this mean?' and He will tell me. We can have fine times together, great merriments and jollities and the sound of trumpets and shawms.

"Then the Bible becomes a new book; He expounds it to me when we are alone, no noise of the market place, no roar of the bitter north wind, but a great calm and unspeakable peace.

"And how gently and yet how clearly He speaks, I know what He-there in all His glory. He here in my heartwants me to do to-day, and I know that am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me. - J. Parker.

A NOMINAL CHRISTIAN. "Thou hast a name that thou livest,

and art dead." Spiritual conditions repeat themselves, and the condition reealed in Sardis in the first century is a true account of the spiritual condition of many in the Christian church to-day. The United States is a Christian country, which ought to mean that the inhabitants are followers of Christ, but it does not mean that at all. They are simply nominal Christians, they bear the name (nomen) while millions of our nhabitants are no more Christians than are the heathen whom our missionaries go to Christianize. Among the seventy million people who dwell in this land are millions who are enrolled in the church, i. c., they profess to be members of the Bride of the Lamb. It is a large company, and it possesses a mighty in-fluence over those who are making no profession of allegiance to any Spiritual King but in this sacred list, in the very ranks of the King's army, are many who only have a name that they live, who are really nominal Christians.

"It is the wonder of the Bible that ter, and with their lives they serve the other master. They immensely lower the Christian standard, for the new convert is likely, much too likely, to take his measure of Christianity from this class rather than from the few, who exist in every church, as they did in Sardls, whose garments are not defiled, who walk in white. Thus the list of nominal Christians increases continually, and this fact is discouraging, but it is encouraging to know that the list of those who are "out and out for God" is also increasing. There is also a tendency, at least in our branch of the church, to raise the standard, and to make the fulness of the stature of Christ the measure for each Christian, and that the standard may not be set by those who only have the name that We see as never before how our

HERALD OF TRUTH.

forces are weakened by inactivity and the lack of faith and earnestness on the part of the large class of nominal Christians, and we begin to realize that Christ's test applies to every age, "By their fruits ye shall know them." An investment that stops paying interest can hardly be counted as an asset of much value, a tree that ceases to blossom or to vield any fruit at harvest time is no addition to the orehard. though the farmer often keeps it in the hope that perhaps it may some day surprise him with a sample of its old-time fruit. The church of Christ is strong or weak in proportion as its members are ont an out for Him. Every nominal Christian makes the united force so much weaker, and tends to influence some one else to accept a low standard for the true one. The way to convince the unconverted is to show that our Christianity produces the fruits which the Founder promised it would, the fruit of a transformed life, American Priend.

INFLUENCES THAT LEAD OUR YOUNG PEOPLE AWAY FROM THE OLD LANDMARKS.

The influences with which we are our life what it is. There are influences at work in some quarters of our conferences that have a tendency to lead our young people away from our teachthe world. Among these there is one particular one to which we wish to refer here- the influence of the Public School also of the Sabbath." Examinations as held in some of the schools of Waterloo Co., Ont. About a year ago we protested against these so called public school examinations, but which should be more correctly termed

public concerts and festivities. Our attention has been called to them again lately by several public school teachers who do not believe in them, and several ministers of our Old Mennonite brethren. We, as Mennonites, preach against such public frolies and forbid our children to go to any such public concerts, and we admire the firm stand that many of them are taking against these things, Christmas festivals, socials, picnics, and parties; but here is the devil's finger, trying to get an opening into our ranks to undermine our teachings and steal away the hearts of our children, in the shape of concerts under the name of public school examinations

play a great part, and are taught to play bath, and the 144,000, Seventh-Day Ad-

"THE WONDERS OF THE BIBLE." They give their name to serve one Mas- their part well and make a good appearance. Some foolish dialogues and recitations are rendered, perhaps a few sensible recitations among the lot, to get up which, considerable time is spent by the scholar and teacher, and this, often, time that should be given to the school in other matters. A lot of unnecessary baking and preparing is done and brought to the school, and in this one school tries to excel the other, and then in the forenoon the classes are passed over hurriedly in their lessons at a time when not many visitors are there, and then in the afternoon the crowds gather for a few hours of fun. We are sure should any such concert be held in a public hall these parents would not allow any of their children to attend it. but because it is a public examination, they do not like to keep their children at home, and sometimes go themselves and have to listen to all this trush and call it an examination. Now, we do not see that the people who are opposed to such things need to allow a young, foolish, fun-loving teacher to run away with the community in that shape. The community should let the teacher know

his place if he does not know it himself. At these entertainments the desire for other public frolics, etc., is created in the hearts of our children, and the teacher, who generally has a strong influence over the children, is thus the

means of leading them astray. Let the teacher be ever so good an educator, we think if he undertakes to counteract the moral teaching of our children on these lines he should be told at once that his services are not required. There are plenty of good teachers, good Christian teachers, with just as good abilities to educate the children, who would not sanction such public entertainments in the school, Let our people stand together when they elect trustees and hire teachers and get such if possible who have at least respect for if they do not fully agree with our way of teaching. Gospet Banner.

THE SEVENTH DAY ERROR

One of the arguments of the seventhsurrounded have much to do in making day people is this; say they, God remarks of Himself, that He changes not: and that Jesus would not change what God had established; also that Jesus says nothing about it to the effect that ings on the line of nonconformity to the disciples should change the day, either in His own honor or otherwise Luke 6: 5, "The Son of man is Lord

On this passage of Scripture almost every shade of interpretation has been placed. However, whatever the proper interpretation may be, evident it is that Jesus did not make the Sabbath in itself an object of worship.

Further, this circumstance occurring in Jesus' history and walk among the disciples would go far toward preparing the minds of the latter to look to the spirit rather than to the letter, this, not only in regard to the Sabbath, but in regard to the whole church system; and their adoption, not indeed through instruction or command from Jesus, but in IIis honor-their adoption of the first or Lord's day in honor of Jesus, in commemoration of His resurrection, in commemoration of His 'appearances,' would be a consequence not unnatural.

Other features of Seventh-Day Adventism are the seal of the 144,000, and the mark of the beast. The seal At these examinations the children being the Jewish or seventh-day Sab-

ventists or all those who observe Saturday as their Sabbath. The sign of mark of the beast. Seventh-Day Adventists say is Sunday, and that all who observe Sunday as their Sabbath have the mark of the beast, that is, the mark or sign of submission to the authority of the Romish church, because, say they, the pope of Rome changed the Sabbath from the seventh to the first day of the week,'-Sel.

THE MENNONITES OF MANITORA

Morden is a brisk town of 1,000 peo ple and stands just east of the Peni bina Mountain District, that is, on the eastern borders of the second prairle steppe of the Canadian North West, Fine farms surround it, and one source of its prosperity is in trading with the Mennonites' settlement. The Mennonites are a body of imi-

grants from Russia (though of German origin), who fled from persecution on account of their religion. The Dominion Government in 1876, set apart a large Reserve for them between Morden and the international boundary and loaned them sufficient money to make a beginning. They have fully justified the wisdom of this welcome and aid, and have overcome, by their industry and perseverance, every obstacle to success. They are a very peaceable, con tented and industrious people, and have prospered so well that their settlement has now become a very important one extending over 18 townships and including 648 square miles of land, while their numbers have increased to over 9,(xx) persons. The isolation and almost patriarchal form of local government under which they lived at first is being gradually abandoned, there being no longer any necessity for the mutual protection which in the beginning led them to combine their property. They have established among themselves schools, stores, and every facility for obtaining supplies from persons o their own nationality; but latterly the English language is being taught in their schools, where formerly only Ger man was spoken. The Canadian An-

SMALL THINGS.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounts of fruit by one spasmodic effort; an orehard does not ripen under a single day's smishine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To linish up a godly character by mere religion of Sundays and sermons and sacraments and special seasons is impossible. A man can be converted in an instant, but he must grow by the the year. The tough tibre of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady com pacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried. every trial well endured, every work for our fellow-men lovingly done, every little act conscientionsly performed for Christ's glory, helps to make the Chris tian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver." The Exam-

But now they say, "He's dead."

Dead! Ah sad the message

Must we part with Roy? Has he passed forever from w Our sunshine and our joy?

Where all is peace and love.

He has crossed the mystic river

He shall evermore abide

Over to the other shore.

With its dark and chilling tide In that bright, celestial city

He was borne on wings of angels

Though the mist hung o'er the river, And its billows loud did roar,

'Twas Jesus called away our loved

With our Saviour we shall meet him When we too have crossed the tide.

MARRIAGES.

CHARLES—HARNISH.—On the 22d of January 1896, by Abram Herr, Amos B. Charles of Rohrerstown, Pa., to Susan Harnish of New Danville, Pa.

RUTT—HESS,—On the 21st of January 1896, by Joseph Nissley, Martin E. Rutt of Maytown, Pa., to Susie II. Iless of New Danville, Pa.

Garber-Eby.-On the 21st of January 1896, by Bish. J. N. Brubacher, Samuel E. Garber of Donegal Twp., to

Ellen N. Eby of Rapho Twp., Lancaster

FANNIE LANDES.

LONGING

OI a?l the myriad moods of mind That through the soni come thronging, Which one was e'er so dear, so kind, So beautiful as longing? The thing we long for, that we are For one transcendent moment, Before the present, poor and bare, Can make its sneering comment Still, lhrough our paltry stir and strife

a down the wished ideal And longing molds in clay what life Carves in the marble real; To let like new life in, we know, Desire must one the portalpaps the longing to be so Helps make the soul immortal.

Longing is God's fresh heavenward will With poor earthward si: We quench it that we may be still Content with merely living; nt would we learn that heart's full scone And realize our longing.

Ah! let us hope that to our praise and God not only reekons The moments when we tread His ways, That some slight good is also wrought Beyond seif-satisfaction When we are simply good in thought, Howe'er we fail in action.

-James Russell Lowell.

GOD OR IDOLS.

The Mosaic law punished idolatry with death. It did the same with witch craft. It recognized the fact that under Jehovah's rule there was no room for alien powers that pretended to tell the future or to control nature. To them any appeal to witchcraft or sorcery was an appeal to something hostile to Jehovah; and so the same harsh legislation which stoned the idolater also commanded, "Thou shalt not suffer a witch to live."

They were right in identifying the two; and we are wrong if we do not see that our modern superstitions are also a form of idolatry, and that, too, the lowest form of idolatry, fetishism.

There are only two plausible theories under which we can consider the world, and both of them are theories of law. We may consider law as inherent in nature, and ask nothing about its source, or we may consider law as imposed on nature by its Creator but in either case we have law, fixed law, everything ruled by law, cause and effect -nothing else, There is no room for occurrences apart from cause, none for luck, none for fetishes.

Here is a man who builds a yacht, or sails one, and he puts in it a gray dog as "mascot," for luck. It is absurd to say that this dog enters into a chain of cause and effect. That dog cannot help the sailing of the yacht. That dog, taken, just for luck, is as truly an idol, a low, barbarous idol, as any other fetish which a savage African worships. Taking that "mascot" is denying law, is denying God; it puts the dog in the place of the power of God and His laws; and yet we lespise the Egyptians who worshiped bulls and cats and crocodiles, while we, too, fear the evil power of a black cat.

All about us are people who are afraid to begin a journey or to be married on a Friday, Is Friday different from any other day in the laws of Nature or the laws of God's They will not sit down with thirteen at the table; they are afraid to do so. Does the number thirteen have in physics or mathematics any noxious property? Certainly not, only it is "unlucky." There it is, the Good Luck, whom the Greeks called Tyche, and the Hebrews Gad, the

essense of paganism. Such a superstition is a denial of the rule of the Divine laws, and the substitution for them of certain low and vulgar heathen powers that govern the world. Or the moon must not be looked at amiss, over the wrong shoulder, or it will bring us injury. What, do we still worship the moon and try to avert from us its malign power? Or we put in our pockets a horse-chestnut, a fetish which will cure rheumatism, while God and Hislaws properly applied by those who study them are not trusted. How much better is this than the trust which the black savage in Africa puts in his wooden fetish? Not a bit. We will not now speak of the other fetishes and amulets which thousands of our fellow-citizens wear about their necks to protect them from danger, religious medals and cords; only of these healing chestnuts and lucky stones and horseshoes, which we do not call religious, and which have never been blessed, but which are, like them, as absolute fetishes as any barbarian ever bowed down to in the exercise of what is called the most degraded form of religion.

These current superstitions are not only not to be believed, but they ought not to be played with. Do not pretend to believe that thirteen is an unlucky number, that to spill salt will endanger friendship, or that the new moon at a certain tip, will blast the harvest. Leave behind, forget the old paganism. Remember God rules, that He has put reasonable laws into the constitution of nature. Worship God, trust Him alone, and suffer not witchcraft to live. - The Independent.

WHY BE A CHRISTIAN?

BY B. FAY MILLS.

In the first place one should be a Christian in order to be reasonable. Man has been defined as a rational animal; and, whether or not that is a complete definition, this much is certain that God has given us reason, and that He expects us to use it. Reasonableness and righteonsness are the same thing. A man must be a moral idiot who does not see that a man is unreasonable who is wrong, and that no one can be thoroughly reasonable except as he is thoroughly righteous. But I believe more than that; I do not think that a man can be righteous except as he is godly. Reasonableness and righteousness and godliness all lead in the

same nath. The second reason why one should be a Christian is, in order to be manly. No one even knows what a man is intended to be except as God has told him. You might better stand over a sculptor and instruct him how to perform his work to make this line longer, to shorten this curve and extend the other onewhen you did not know what was in his mind, and then expect him from his endeavor to produce a symmetrical whole, than for a man to interfere in the slightest degree with the thought of God concerning him, and then think that he could become a perfect man.

The third reason why one should be a Christian is because God's work needs us. Christ did not go about calling for men to selfishly come and be saved. but lle called for disciples to come and be saviours. The whole spirit of His teaching was that He had come to set up the kingdom of God upon earth, and that

He wanted men to assist in doing this. I sometimes think that, in one sense, about all that will be saved of a man will be what he invests in the establishment of the eternal kingdom upon And the call that is brought to us to-day is a call for the sake of our wives, and our children, and our children's children, for the sake of our associates in business and society, for the sake of the city and the state and the nation and the world, to be given entirely to God, that He may work His will through us, and that we may contribute towards the answering of our prayer, "Thy kingdom come, Thy will done on earth as it is in heaven." The fourth reason why one should

give himself to God is because there is great blessing in His service. There is a hundredfold in this present time for the man who has forsaken anything for the kingdom of God's sake. Moses was thought of opportunity. "Now is the a wise man, and yet it was said of him accepted time; now is the day of salvathat he would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And I think I would. I believe I would rather have the worst that could come to a Christian man than the best that could come to a Christless man. I would rather be a pauper: I would rather be hungry and thirsty and cold and naked; I would rather see my friends die, or desert me one by one; I would rather have my good evil spoken of, and my reputation blasted; I would rather have some deadly disease lay its hand upon me, having all the experiences of the wretched Job, if I were also able to say as did Job, "I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth; and that although they have destroyed this skin, and worms destroy this body, yet apart from my flesh shall I see God; whom my eyes shall yet behold for myself, and not another." I would rather have the worst that can befall a man, and have the consciousness of the presence of God that is in my heart to-night, than to possess all wealth and health and worldly friendship and honor and power, and have to be without the conscions presence of God. I should be a happier man. Let me say it agaln: I would rather have the worst things that could come to a Christian than the best things that could come to a man without Christ.

The fifth reason why we should make this wise choice is in order that we may have a good hope of everlasting life. I want this. I believe it is the noblest personal ambition that ever stirs the breast of man. I am not ashamed to say it: I want a good hope of everlasting life. I want something better than great wealth, or business ability, or power of intellect, or culture, or bravery, or unbelief ever brought to men. I want something better than the best practically Christless man ever had. "How much dld he leave?" was the question asked as two friends turned aside from the grave of an unchristian wealthy man, "He left it all," was the reply, Did he not leave it all? On the other hand, there is no break, to the Christian when parting from this world. He knows whom he has believed, and he gazes into the life to come with the glorious anticipation of the fruitlon that will be granted unto him in Jesus

Christ. Sinner you should be a Christian, and should become one instantly, because the time is short, "To-day, if ye will

hear His voice, harden not your hearts.' If a man had robbed you of some money, and put off the date of payment, the very disposition to delay the pay ment would show that he was wrong in his spirit. Some men have robbed God of twenty, thirty, forty, fifty, slxty years of influence and service; and to have the spirit to say, "I will wait another day," is an indication that the life is wrong. For one who has spent much of his life away from Christ there is the greater reason why he should be tremendously in earnest in His service in the future. God is saying to every man "Choose ye this day whom ye will serve," and you must make some declsion now. Not to decide to be a Chris tian is to decide not to be a Christian The great thought that presses upon us from the written word and the providence and the Spirit of God, is the tion.-Sel.

WHO IS OUR NEIGHBOR?

BY T. H. CUTHBERT. The Jews thought those only their neighbors who were of their own nation and religion. Hence Peter spoke the common feeling of his nation, when he said to Cornelius and his friends, "Ye know that it is an unlawful thing for a man that is a Jew to keep company of to come unto one of another nation. The Jews denied the common helps of humanity to any but a brother Jew But Jesus has taught a different sentiment, showing us that all men with whom we have to do are our neighbors. He supposes a man who had fallen into the bands of thieves' and was left by them in great distress. A priest and a Levite passed by and afforded no relief. Perhaps they did not consider him a Jew, and therefore passed him by. At length, a Samaritan came by, and seeing a man in distress, and without staving to ask who he was, tenderly compas signated and relieved him. Jesus adduces this as an answer to the question, "Who is my neighbor?" showing in how comprehensive a sense we are to understand that term, that it means not only those who live in our vicinity, or our relations, or those with whom we are acquainted and on terms of intimacy and friendship, or those from whom we have received benefits, or those who are of the household of faith, but that all men are to be esteemed our neighbors to whom we have opportunity to do

good. What, then, is the feeling we should cherish toward our neighbor? Love. He that loveth another has fulfilled the law. "For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt not covet, and If there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself."

Justice and benevolence comprehend all our duties to our neighbor, and sincere love will effectually prompt to both. "Love," says Paul, "worketh no ill to his neighbor; therefore, love is the fulfilling of the law." John says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him," no just ground of offence will be given by him. Love will dispose us to the performance of all good works, It is the law of kindness. It not only makes us harmless and blameless, but studious to do good. Love has all those excellent properties assigned to it in 1 Cor. 13.

1896.

What, then, is the measure of our love to our neighbor? We are to love him as we love ourselves. How does love to ourselves work? Does it not make us very tenacious of our own rights, and very sensible of any injury done us by others? If, then, we love our neighbor, we shall be careful of his rights as we are of our own. Does not self-love make us quick to discern anything valuable in ourselves? So our love to others should make us equally quick to discern what is valuable in them, and to respect them according to what is amiable and excellent in them. Selflove leads us to desire and to seek our own welfare according to the best apprehension we can form of it. If we are truly Christians, we seek first and principally, spiritual and eternal blessings. The same disposition extended to our neighbor would make us universally benevolent, active and industrious in doing good to the bodies and souls of men. We take pleasure in our own wel fare in any instance, and are tenderly affected with our own burdens and sor rows. Love to our neighbor will lead us to hear a sensible part in his joy and afflictions, "to rejoice with them that do rejoice, and weep with them that weep." We should love our neighbor with equal sincerity as we do ourselves, and with equal ardor, and in some cases even pre fer his interests to our own. There are cases in which we ought to lay down our lives for the brethren.

But why should we thus love our neighbor? "Because God has made of one blood all nations of men." Because the Gospel teaches us that we are all involved in one common ruin. Because the good will of God in the Gospel is shown to all. "Christ, the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Because Christ emphatically enjoins it -it is His new commandment. Because God has shown us a pattern of such love.—Episcopal Recorder.

OBITUARY.

PRE, ISAAC MOYER of Bedminster Twp., Bucks Co., Pa., was born on the 1st of September, 1812. On the 12th of June 1843 he was ordained to the ministry in the Deep Run Congregation, in which capacity he served his Master Tarlitrilly for our served his Master faithfully for over 53 years. He was one of the oldest ministers in the Mennonite church, and until about a week and the server of the ser ministers in the Mennonite church, and until about a year ago he enjoyed good health and strength of body and mind. On the 16th of Jannary 18th, he passed peacefully away at the residence of his son near. Dublin, Pa, at the ripe old age of 83 years, 4 months and 16 days. He was twice married, and his second wife and 6 of his 12 children survive. The tonescent on the 24th was year. wife and 6 of his 12 children survive. The funeral, on the 21st, was very largely attended, 18 ministers being present to follow the remains of their beloved co-laborer to their last earthly resting place at the Deep Run meeting house. Funeral services were conducted at the house by Jacob B. Menseh and John Beidler and at the meeting house by Josiah Clemmer and Henry

In memory of Roy, youngest child of Bro. and sister Aaron and Amanda Landes, who died August 4th, 1895,

In the quiet churchyard yonder, One day a grave was made, Where the little faded form Of our darling boy we laid.

Day and night with yearning hearts We watched beside his bed We thought we'd nurse him back to illness of three days. The cause of the death, was paralysis. He was well known and highly esteemed in the neighborhood in which he lived. He leaves a wife and three daughters to mourn their loss. The funeral was held on the 15th of January and was Cease, sad hearts, your grief and sigh ing
He has but passed above
Beyond this vale of care and sorrow.

little brother and sorrowing parents to mourn her early departure We watched him as he left our

To brighter realms above

From earth to heav'n hath winged its

O, why then, parents do you weep? Your loss is her great gain, Her happiness, how calm, how sweet,

PEACHEY.—On January 14th, 1896, near Menno, Mifflin Co., Pa., Sarah, wife of John Peachey, aged 65 years, 7 months and 2 days. She leaves an aged husband, 5 sons and 2 daughters, and 18 grandehildren to mourn her loss, and Is grandchildren to mourn her loss, 4 children having preceded to the spirit world. She was a faithful member of the Amish Mennonite church and was highly respected and loved by all who knew her, and she always had a friendly and loving word for every one she met, and we believe she lived in the tear of and we believe she lived in the tear of the Lord. She was in her usual health in the evening. All of the family were absent from home except her husband and one daughter. At about eleven o'clock death entered and called her KAUFMAN—Sharp. — January 5th, 1896, by Bush. John Hartzler, at the home of the bride's parents, near East Lynn, Mo., Bro. Levi Kaufman to Sister Rebecea Sharp, both of Campbranch Twp., Cass Co., Mo. away. It was a great shock to the en-tire family, and the whole community. A loud call that we should always be prepared to meet the angel of death. Funeral services were conducted on the 17th by Joel King and Henry Stoltzius.

HOSTETLER—STUTZMAN. — January 5th, 1896, by Bish, John Hartzler, Bro. Enos Hostetler to Sister Minerva Stutz-"God saw fit to call our mother,
From this world of toil and care,
To her home beyond the river, both of Campbranch Twp., Cass

Fultz-Zook.—January 19th, 1896, by Pre. Daniel Kaufman, at the home of the bride's father, in Garden City. Mo., Bro. John H. Fultz to Sister Selina R. Zook, both of Garden City, Cass Co., Mo.

KAUFMAN SHEPP. January 19th, 1898, by Pre. Daniel Kaufman, at the home of the bride's father, in Garden City, Mo., Bro. Thomas Kaufman to sister Anna Shepp, both of Garden City, Mo.

DEATHS.

STUTZMAN.-Leander, son of John and Catharine Stutzman, was born June 14, 1894, duel of casterfert and 1896, aged I year and 7 months. Funeral services by Jacob Stauffer from Psalms 39:3—8, Joseph Rediger from Ps. 103 and Jos. Schlegel from Luke

STONEIL—On January 8th, 1886, in Murrell, Lancaster Co., Pa., after a lingering disease, Ellzabeth B., wife of samuel Stoner, aged 60 years, 3 mouths a laterater a needing house, services were held by Joseph Wenger, John Lefever and Benjamin Hertzler. Text, fev. 1t. 12, 13, She leaves one son and two daughters are services were services were services which will be a service with the services of the lateral services. She was a faithful member of the Mennonite church for many years, A very large congregation member of the Mennonite charten for many years. A very large congregation was assembled to pay their last respects, She lived an exemplary life, so we have hope in her death and believe she now enjoys the reward of the righteous,

RUPP.—Joseph R. Rupp of West Earl Twp., Lancaster Co., Pa., died on the 11th of January 1896, after a brief illness of three days. The cause of his neid on the 19th of Jahuary and was very largely attended. Interment was made in Metzler's cemetery, West Earl Twp. The deceased was aged 61 years and 8 months. Amos Hottenstein, Is-rael Wenger and Isaac Taylor officiated

at the burial CHRISTOPHEL.—On Jan. 24th, 1836, in Chambershurg, Pa., of späsms, caused by teething trouble, Mary Edna, daughter of Noah S. and Rebecca J. Christophel, aged 11 months and 2 days. Buried on the 26th in the Mennoulte burying ground near Chambersburg. Surpose of the 25th in the Mennoulte burying ground near Chambersburg. Text. Matt. P.24. She leaves a little bruber and sorrowing nearents of the control of the "Our little child has passed away,

way To bask in Jesus love.

Unawed by grief or pain."

And we hope to meet her there Then farewell our dearest mother. Till we meet on heaven's shore r when life's short day is ended

We will meet to part no more. KARRAN - On the 15th of January KAUPMAN—On the 15th of January 1896, Sem Kaufman, 85, passed away at his home in Conemaugh Twp., about two miles west of Davidswille, Somerset Co, Pa., in his eighty-seventh after an illness of three montess of three montess of the contest of the participation of the was the participation of the partic

On March 39, 1850, he was united in marriage with Elizabeth Yoder, of Shanksville, Somerset County. After twenty-three years of married life, she died, leaving thirteen children, one of whom died shortly after, in infancy One daughter, before, Ind., died in 1855, at the age for twenty-three. Fifty-three grandchildren, and live great-great-grandchildren, in 1854 live, Kaufman She died in November, 1889, leaving her husband a second time alone in the world, Bro, Kaufman was a life-long world. Bro, Kaufman was a life-long the world, Bro, Kaufman was a life-long the world. nussaud a second me arone arone world. Bro, Kanfman was a life-long and faithful member of the Amish church. The funeral sermons were preached by Moses B. Miller and church. The funeral sermons were preached by Moses B. Miller and Jonathan Harshberger, after which in-terment was made in the Kaufman burying ground at Davidsville, winther the mortal part of this good man was followed by a large uses grow of rela-tives and sympathizing friends.

MAST .- On the 2d of October 1895 Joseph Mast, aged 80 years, 9 months and 14 days. Buried on the 3d. Funeral services by Eli E. and Manassas J. Borntreger.

CHRISTNER. On the 6th of January Sui, Andrew, son of John and Maria Phristner, ageil 2 years, 4 months and days. Funeral services by Eli E. and Manassas J. Borntreger.

BAWEL.—In Armagh Twp., Mifflin Co., Pa., January 7th, 1896, of typhoid pneumonia, Catherlue, wife of Henry Bawel. She was a faithful member of the Amish Mennonite church for many ars. . She leaves a sorrowing husband o sons, 4 daughters and 3 grandchildrer to mourn her death, but they mourn not as those who have no hope. Funera services were held by Christian and John Yoder.

STOLTZETS. Near Ronks, Laneaster Co., Pa., Sept. 8, 1895, of injury received from falling off a wagon, Cirristian P. Stoltzfas, aged 29 years, 4 months and 7 days. On July 20th as he was engaged in hauling manure he was thrown from the wagon, falling on his head and breaking his back bone a few inches below the neek. He was a faithful below the neck lle was a faithful below the neck. He was a ratiful member of the Amish church and re-mained steadfast unto his end. He leaves a bereaved wife, 4 small children an aged mother, 4 brothers and one sister and a host of friends to mourn his departure

Byler.—On the 7th of January 1896, near Belleville, Mifflin Co., Pa., of paralysis, Mattie Byler, aged 74 years, 11 months and 2 days. She was un-married, and lived by herself until the married, and fived by hersett infut the spring of 1825, when she moved to J. D. Kauffman's and was soon stricken with paralysis. She lay in bed 16 weeks, but she bore her sulfering patiently. She was a faithful member of the Amish Mennouite church a long time. Funeral services were held by C. K. and

"Auntie, thon art sweetly resting, Here thy toils and cares are o'er, Pain and sickness, death and sorrow, Never can disturb thee more.

MARTIN, Sister Mary Martin was born February 27th, 1807, in Fayette born February 27th, 1867, in Fayette Co., Pa. She grew up to womanhood years in the land of her nativity, and March 22nd, 1829 she was mided in marriage to Lewis Bare. In 1838 they moved to thio. September 40th, 1847 he fell sick of a fever and died, 1847 the wife and children remained to the wife and children removed to Fayette Co. her old home, and she extracted the control of the control Tweete children had been born to them; 7 sons and 5 daughters, of whom 2 sons died in their intaney and 1 son and 1 daughter died at the age of man and womanhood; 4 sons and 1 daughters. are still living. She remained a widow are still living. She remained a widow miti 1855, at which fine she was mar-ried to Barnhard Martin who died Aprtl 8th, 1655 of apoplexy, leaving her a widow again. She then disposed of her property and moved on her own prop-erty on Jacob's Creek which she pur-chased on the removal from 0 his, shy while. erty on Jacob's Creek which she purchased online removal from this cheangler promgest son living there for a therefore with her children until her death, which we will be a cutted with her children until her death, which cocurred May 9th, 1955, she was aged 88 years, 2 months and 12 days, A strange coincidence is that her sister. Haritara Johnson, also dief at the age strange collectioners then it the new larger and the latter and la

and friends.

the 14th at the Blough Mennonite cburch. Funeral services were con-ducted by Samuel Gindlesperger and L. A. Blough. This young sister while on her sick bed became alarmed about her soul's salvation and was taken into the

soul's salvation and was taken into the church by baptism on confession of her faith. She said she was willing and desired to die to inherit a better home in heaven. We were glad to see her come to Christ and leave behiud the good consolation she did, but how many neglect to come to Christ until it is forever too late!

THOMAS.-On the 12th of Jan., 1896,

THOMAS.—On the 12th of Jan., 1896, in Somerset Co., Pa., of pneumonia. Bro. Jacob E. Thomas, aged 71 years, 4 months and 26 days. He was buried on the 14th at the Thomas Mennonite church. Puneral services were conducted by Jonas Blauch, L. A. Blough and Samuel Gindlesperger. The large congregation that assembled was an evidence that he was beloved by many In the death of Hom. The has been seen to be a seen of the large form of the large for

five living, also 21 grandchildren.

ZOOK .- In the death of Sister Martha

ZOOK.—In the death of Sister Martha Zook which occurred on the 15th of January, 1896, Wilmington Twp. lost one of her best and most highly re-spected ladies. She was among the first Amisb settlers in Lawrence Co.,

first Amisb settlers in Lawrence Co., Pa., moving to the township, where she died, in 1848. Sister Zook was the relict of the late Jacob B. Zook and she was buried on the 17th from the Amish church near Neshannock Falls, Jona-

church near Nesnannock Fails, Joha-than Lantz and John Zook conducting the services, Text 1 Cor. 15: 47–58 and Rev. 20: 12–15. In her death one son and four daughters are left to mourn, all but one of Lawrence Co. Sister

all but one of Lawrence Co. Sister Zook was a very amiable lady, settling a Christian example at all times and un-der all circumstances. She did right be-cause she believed it was right to dur-right. She will be msseright to dur-right, and although the sale had attained the advantage of 82 years, she was

the advanced age of 52 years, she was active and interesting, and her Christ-lanity and intelligent and kindly dis-position had endeared her to her entire acquaintance. After a useful and well-spent life she has answered the sum-

mons on high where she will rejoice with the redeemed.

WENGER.-On the 5th of January

WENGEL On the on of January 18%, at the home of her oldest son, Deacon J. Z. Kolb, near Berlin, Ont., of the infirmities of old age, Sister Eliza-beth, wife of Bro. Jonas Wenger, aged 84 years, 5 days. Sister Wenger was born on the 31st of December 1811 near

born on the 31st of December 1841 near Skippack, Montgomery Co., Pa., and in the year 1816 she emigrated with her parents, Bro. and Sister Dilman and Kate (Schwartz) Ziegler to the then wilds of Upper Canada. On the 2nd of Nov. 1829 she was united in matrimony to Bro. Abraham Kolb who died in 1874. This union was pleased all of four some and three daughtered all of four some and three daughtered all of

four sons and three daughters, all of whom except one son are still living. In 1881 she was married to Bro. Jonas Wenger, who now survives her. She also leaves 44 grandchildren and 33 great-grandchildren. Sister Wenger was a devoted Christian and a faithful,

zealous worker in the Mennonite church since her youth. She saw our congrega-tions in Canada grow from their organ-ization to the present time and always took deep interest in religious work. In homes where sickness and sorrow prevailed she was ever ready to render substantial aid and administer comfort.

substantial aid and administer comfort, and when death came to her at last after a long and busy life, she passed away peacefully and quletly, gathered as the shock of grain, fully ripened, into the heavenly Master's garner. Her

remains were laid to rest on the 8th in

the C. Eby cemetery, Berlin. Funeral services by Elias Weber at the house and by Noah Stauffer and Isaac Wam-

The Spirit is the only infallible commentator on the Word of God, the revealer of mysteries, the expositor of precepts, the remembrancer of promises, the inspirer of prayer.—H. White.

ous worker in the Mennonite church

SHOULD

TROYER.—On the 16th of January 1896, in Clinton Twp., Elkhart Co., Ind., —, infant child of Daniel and Lizzie Troyer, aged one day. Buried at Union Changl. Services by J. P. Schmucker

REDIGER. On the 13th of December 1885, in Seward Co., Neb. Bro. Jacob Rediger, aged '1 years, 't unouths and '8 days. He leaves his wife, 3 sons and 6 grandchildren; '5 children preceded him. He was a faithful member in the Amish church. Buried on the 15th in the Fairview cemetery. Puneral services by Bish, Christian Rediger from

AREL Milton Abel was born Sept. 28th, 1870 in Northampton Co., Pa, died on the 16th of January 1896, aged 25 years, 3 months and 18 days. He beaves a young wife, two sons and one daughter to mourn the loss of a beloved hugsband and father. danghter to mourn the le loved husband and father.

STAYROOK .- On the 19th of January STAYROOK.—On the Pin of January 1986, Elizabeth Stayrook, at the home of her son-in-law and daughter, Mr. and Mrs. Abram Shetler, in Conemaugh Twp., Somerset Co., Pa. Her death was caused by a manuscing compilier to div Twp. Somerset Co, Pa. Her death was caused by pneumonia, complicated by stomach trouble, and resulted after an iliness of some three weeks, previous to which the deceased had been remarkably strong and well for one of her age, she being at the time of her death 75 years, 9 months and 15 days old, having been born on the 4th of April 1-529, near MeV cytown, Minith County is an analysis of the second of the second years ago, and most of her life was specially as the second children, of whom a daughters and 2 sons survive her. Mrs. Stayrond ago ago with the second property of the second proper berger on the 21st. Interment in the Kanfman burying-ground.

MILLER .- On the 30th of January MILLER.—On the 30th of January 1936, in Ladrauge Co., Ind., of con-sumption, Fannie Jane, daughter of Moses P. Miller, aged 19 years, 11 months and 21 days. Fanuie was a raithful member of the Amish Jan-nonite church. Shortly library and she said she had the said the paptismal sine said sie had kept all her baptismal vow excepting in one thing, that was going to parties a few times. Wheu the writer visited her she was fully resigned to the will of Gotl and said she had no fear of death, but was through the cleansing blood of Jesus reary to meet with all the blood care. Betteener, and the said of the s large concourse of thems gamerete, the Shore meeting house to pay the last tribute of respect and show their deep sympathy with the bereft family. Services in German by Yost Miller from 1 Pet, 1:21, and in English by D. J. Johns from 1 Cor. 15:55-58.

"Remember me, my dearest friends, Remember me till life shall end; And though the grave be lirst my lot, My dearest friends forget me not."

BRUNK. On January 22nd, 1896, at the home of her son-in-law, P. S. Hart-man, near Dale Enterprise, Rockingham Co., Ya., of bronchial trouble and the Co., Va., of broincinal trouble and unfirmities of age, Sister Susan Brunk, aged 73 years, 6 months and 6 days. Funeral services and interment at Weaver's church on the 24th by C. Good and Jos. F. Heatwole. Deceased was twice married, first to Frederick Weaver to the control of the control from which union there are yet t daughters and one son living. Of the second marriage, with Jacob Brunk, there are two children, the one being Pre, Daniel S, Brunk of Allen Co., Ohio. Since the death of her last husband which occurred May 19th, 1884, she has been an invalid and often her life seemed to hang upon a very slender thread, but through all the years of her alliction she maintained a Chris-tian fortitude that was sublime. Peace to ber memory.

AMSTUTZ.—Near Orrville, Wayne Co., Ohio, on January 27th, 1836, of ap-oplexy, Bro, Jonas Amstutz, age 68 years, 4 months and 29 days. Buried on the 28th at Martin's church. Funeral errices by Jacob Ninsbaum and John K. Brubaker, Text, Rom. 15:4. He leaves a widow and 9 children. Peace to, bis achies.

WELTY. On the 15th of January 18th, near Mount Eaton, Wayne Co., Ohio, of pneumonia, Sister Marlanna Welty (maiden name Baumgartner), which was a wonth and by days. aged 34 years, 2 months and 28 days. Buried on the 17th at the Sonnenberg meeting house, where a large circle of relatives and friends met to pay the relatives and friends met to pay the last tribute of respect to the deceased. ast tribute or respect to the deceased. Sister Welty was fully resigned to God's will and was ready to go. She leaves a husband and one child to mourn. Funeral services by Jacob Nussbaum. Text, Matt. 5:8.

SNYDER .-- At Breslau, Out., February SNYDER.—At Breslau, Ont, February Ist, 1886, of typhoid fever, Leander, son of Levi Snyder, aged iff years, 6 months and 21 days. Leander was rather a bright young man, but his evil associates seemed to have a sad influence over him and he thus neglected the important work, to give his heart to God. May this be a loud when the seemen as the form of the control of nonite church, services by Samuel Stauffer and August Stoltz of the Mennonite Brethren in Christ church.

LONGENECKER.—January 7th, 1886, near Good's meeting house, Lancaster Co., Pa., Sister Elizabeth Longenecker, widow, aged 71 years, and 12 days. Funeral on the 11th. Text, Rev. 7:16, 17, Buried at Good's meeting house. A large congregation assembled in token of respect to her memory. Sister Longenecker was the mother of seleven token of respect to her memory. Sister Longenecker was the mother of eleven children. All of them united with the church, one of them, namely Henry E. Lougenecker, is a faithful ministry of the Gospel. Sister Longenecker was a faithful Christian, a light one world and an ornament to the curch. May and an ornament to the curch. May the good Lord comfort the berett

NissLey, January 23d, 1896, in Mount Joy, Laneaster Co., Pa., Joseph W. Nissley, aged 82 years, 6 months and 2 days. Funeral on the 27th. Text, 2 Cor. 5:17-21. Buried at Kraybill's meeting house. A large congregat assembled in token of respect for

deceased. SHELLEY. December 30th, 1895, near SHELLEY. December 30th, 1805, near Mitton Grove, Lancaster Co., Pa., Irena A. Shelley, aged 7 years, 11 months and 1 day. Funeral on January 2nd, 1806. Text, Matt. 18:3. Buried at the Green Tree meeting house. This dear fittle gild spoke very beautifully of heaven before she died, asying she will be much happier in heaven than here in this world.

Lane.—January 16th, 1896, near Landisville, Lancaster Co., Pa., Bro. Christiau Lane, aged 85 years, 2 months Christian Lane, aged 85 years, 2 months and 16 days. Funeral on the 20th; text, 1sa. 38:1. Buried at Landisville M. II. Many people assembled in token of respect for the beloved brother. Bro. Lane was indeed a noble example of a Christian. His disposition was very modest and unassuming and always peaceable. May the good Lord comfort the bereft family.

BAER. January 4th, 1896, of typhoid garage yan, 1886, of typhoid fever, in Manheim, Lancaster Co., Pa., Ephraim B. Baer, aged 55 years, 9 months and 25 days. Funeral on the 8th. Text, Heb. 9:27, 28. Buried at Petersburg meeting house. A wife and family and an aged mother mourn his death. death.

Good, —January 26th, 1896, near Mount Joy, Lancaster Co., Pa., Bro. Joseph G. Good, aged 71 years, 2 months and 21 days. Funeral on the 29th. Text, Matt. 25:21. Buried in the family graveyard. A sorrowing family and many friends mount his departure. Bro. Good was a faithful servant of the Lord. May the good Lord comfort the

Hoover,—Martin Hoover was born in Ontario, Canada, Oct. 13th, 1813, and died on the 27th of Jannary 1894, at the home of his son-in-law, Pre, Michael Shirk, five miles west of Goshen. He was buried from Yurek church on buried from Yurek church on the pre-1, Engel of Ohio, Text, Rev, 18:13. Four sons and 2 daughters are left to mourn the loss of a dear Christian father. Levi and John who reidle in Peabody, Kamass and M. W. and C. F. in Chiesgo, daughters, Mrs. M. K. in Chiesgo, daughters, Mrs. M. K. M. Shirk reside in M. K. KREIDER.

ESCHLIMAN.—Bro. Samuel Eschliman was born in Lancaster Co., Pa., May 29th, 1833, and died at his home near North Lawrence, Stark Co., Ohio, on January 11th, 1836. He came to Ohio January Itth, 1838. He came to only with his parents when about 4 years of age. He was united in marriage with Miss Anna Martin, Jan. 15th, 1856, whose death occurred a few years ago. Bro. Eschliman has long been a conistent and influential member sistent and inducential member of the Mennonite church in which organiza-tion he has for many years acted as deacon. His age was 62 years, 7 months and 13 days. Fineral services at Pleas-ant View by Michael Horst and I. J. Buchwalter from 2 Tim, 4:6.

"A loving one from us has gone, A voice much loved is stilled; A place is vacant in our home Which never can be filled."

BLOUGH.—On the 15th of Jan. 1888, in Cambria Co., Pa., of searlet fever, Carrie Minnie, daughter of Bro., Henry and sister Caroline State Car

LEAMAN.—Jan. 20th 1856, near Intercourse, Lancaster Co, Pa, very suddenly, of scarlet fever, Isaac, son of Bro. Amos Leaman, aged 7 years, i month and 1 day. He was buried on the 22nd at Hershey's church where services were held by Fr. 100 the texts and 110 or 100 to 100 to

Nert could we say with the part in not dead but sleepeth.
Look upward, weeping eyes,
Behold the treasure of our hearts,
Lives safe in Paradise."

Little Isaac was a bright little boy for his age, always cheerful and happy, and with a bright smile on his rosy face. The Sunday school has lost another in-dustrious little member who was aldustrious fittle member who was ac-ways ready to join in singing the beau-tiful hymns. Isaac leaves a kind father who feels the heavy loss of one who was closely attached to him; also one brother and two sisters.

Little Isaac, dear and lovely Your vital spark has fled, I watched you very closely While upon your dying bed,

We'll await a happy meeting
With our cherished boy above,
And not chide the hand that took him, For we know that hand is love.

Miller.— Near Maytown, Lancaster Co., Pa., Jan. 18th, 1896, Ezra E., son of deacon Henry L. and Elizabeth II. Mil-ler, aged 14 years, 2 months and 21 days. Buried on Monday Jan. 20th. Funeral services on Feb. 3d, 1896, at Bossler's

"A precious one from us has gone, A voice we loved is stilled, A place is vacant in our home, Which never can be filled.

MOYER.—On the 8th of Jan. 1886, near Efroy, Montgomery Co., Pa., of the infirmities of old age and paralysis, Bro. John M. Moyer, aged 76 years, it months and 14 days. Buried on the 18th at the Franconia meeting house. Funeral services by Josiah Clemmer at the house, and by M. R. Moyer at the meeting bouse. Pext Isa. 57: 2.

Garner.—On the 1st of Jan., 1896, near Dallactown, York County, Penna, of cancer of the stomach, Bro. Sol-omon Garner, aged 65 years, 3 months and 11 days. Buried at Locust throve church. Services by Wm. Cranmer and Theo. B. Forry.

ZIEGLER.—On the 10th of January, 1886, at Francouia Square, Montgomery Co. Pa., of the infirmities of old age, Sister Mary Ziegler, aged 82 years, 6 months and 20 days. Buried on the 16th at the Salford meeting house. For the 18 period by Henry Bower and M. R. Moyer at the house and by Josiah Clemmer and Jacob Moyer at the M. It. Text, Psa. 92: 13-16.

MOYER.—On the 19th of January 1896, in Soudertown, Montgomery Co., Pa. of consumption, Bro. William Moyer, aged 76 years, 2 months and 11 days. Buried on the 23d in the Soudertown graveyard. Funeral services by Joeiah tlemmer at the house and by M. Moyer and Andrew Mack at the meeting house. Text Psa. 39: 5.

SWAREY.—On the 19th of January, 1895, near Belleville, Mifflin Co., Pa., of pneumonia. Davie Ezra, son of John and Mattie Swarey, aged 7 months and and Mattie Swarey, aged i months and I day. Davie was a bright little boy but our heavenly Father thought it best to take him home to Him. Funeral services by Christian Yoder and Samuel W. Peachy from Mark 10: 13—17.

"A bud the gardener gave us. But yet in early day, Down came the Heavenly gardener And took the bud away.

Little Davie was too fair In this cold world to stay, So God in mercy called him bome To dwell in endless day,

WENGER, Jan. 23d, 1896, near Inter-course, Pa., of scarlet fever, Susie, daughter of Bro. Louis and Sister Sarah daughter of 1870. Louis and Sister Sarah Wenger, aged 9 years, 5 months and 12 days. The loss of little Susie falls heavily upon the parents, as this is the first in the family that has been taken from them, but may they be satisfied, as the Lord knows what is best, and as the Lord knows what is best, and may they be drawn closer to the Sav-iour than ever before, so that when their journey is ended they can all need again. It looked sad at the funeral as father and mother could not, on account father and mother could not, on account of sickness, be present to see their dear one put into her last resting place. Two little brothers and one sister were pres-ent. It was hard to part with their lit-tle sister, but such is life. The Lord knows what is best for us all. Let us ever be thankful to Him for all blessings. The funeral was held at blessings. The funeral was held at Hershey's meeting house on the 25th. Services by John Ranck and Bish, Isaac Eby. Text, 1 Pet. 1: 24, 25.

Lovely Susie, thou wast too fair In this cold world to stay, So God in His mercy called thee

To dwell with Him in endless day

MILLER.—On January 12th, 1886, near (harm, Holmes Co, Ohio, of membraneous croup, Malinda, only daughter of Bro, and Sister Benj. D. and Martha Miller. She was born February 18 the Martha Miller She was born 18 the Martha Miller She Martha M

MILLER. On the 13th of January, 1886, near Charm, Holmes Co, Ohio, of paralysis, Sister Lydia S. Miller, aged 70 years and 4 days. She was born Jan. 9, 1835. Burled on the 15th at the Walnut Creek A. M. meeting house of which congregation she was a member since her youth. She had been helpless for some time and had to be cared for osome time and had to be cared for by her friends. She was never married. Funeral services by Moses A. Mast.

HYNES.-On the 12th of Jan. 1896, in Somerset (o., Pa., of consumption, Sister Mary Amanda Hynes, daughter of Bro. Jerry Blough, aged 20 years, 10 months and 7 days. She was buried on

HERALD OF TRUTH.

-IT is proposed to lay a cable between the United States and Hawaii,

NEW YORK CITY spent \$90,000,000 in the erection and improvement of buildings in 1895.

A SEVERE gale raged on the At-lantic coast on the 7th causing large losses to shipowners.

-THE Standard Oil Company is to be reorganized as a corporation with a capital of \$200,000,000. LANCASTER, Pa, has had six incendiary fires within nine days, entailing a total loss of many thousands of dollars.

A MOVEMENT is on foot in England to establish a permanent tribunal of ar-bitration for all English speaking na-

The lines of the Western Passenger Association have decided to abolish party rates from all the territory east of the Missouri river.

Mns. Betzy Moody, mother of the well known evangelist, died at East Northfield on the 24th of January at the

An exploration of the coal mine near Cardiff in Wales which was wreck-ed by an explosion on Jan. 27, has revealed the terrible fact that 56 ininers were killed.

-- HUNDREDS of people are starving in Newfoundland. The winter is severe, fuel is hard to get, the cod fisheries have been unsuccessful and the people are discouraged.

The rolling mills of the Illinois Steel Co., at South Chicago, which were shut down Dec. 31, reopened on the 28th of January. This gives work to 6.000 employes.

THE Hazeltine Art building and the American Baptist Publication and Historical Society buildings, at Philadel phia. Pa., were totally destroyed by fire on the 2d inst. Loss, \$2,000,000.

THE American liner, the steamer The American mer, the steamer St. Paul, ran ashore near New York, recently. Four powerful tugs and six days' of hard pulling were required to get the monster off the sand bank. THE Venezuelan boundary commis

THE A enezueian noundary commis-nion held a meeting at Washington Ian, 31st, when it was decided to send rep-resentatives to Madrid and The Hague to search Spanish and Dutch archives, THE Chinese in Formosa have again

started an insurrection. They are mak-ing desperate efforts to drive out their Japanese conquerers. The Japanese will now establish a permanent garrison there.

It is reported that China has ceded to art Bright and Charles on the frontier, between China and Burmah. The territory ceded is eight times as large as that recently ceded by China to France, and is expected to give England control of the trade of Southwestern China.

A CONVERT from heathenism in India who recently died had this said of him: "There is no difference between him and the Book." This testimony is in him and the Book. This testimony is striking contrast to the complaint made by a Brahmin to a missionary: "You Christians are not as good as your Book. If you were as good as your Book, you would convert Iudia to Christ in five

The city of Jerusalem is becoming modernized. There are now eight print-ing offices in the city, five of which are in connection which monastic establish-ments. The most important is that of the Catholic convent, which is fitte

DiscHARGE OF THE FORTER DATE OF THE POSITION O

ductors from which were connected to a 10 volt meandescent lamp. On dis-turbing the ray by pinching its flins with a dissecting pineers its discharge was sufficient to produce a momentary illu-mination of the lamp to a very high

THE ELECTRIC TELEGRAPH. - In 1747 Bishop Watson sent the discharge of a Leyden jar through 10,600 feet of wire suspended on Shooter's Hill, and a plan for an alphabetical telegraph to be plan for an alphabetical telegraph to be worked by electricity appeared in Scot's Magazine for 1753, which, however, seems never to have been realized. At Geneva, in 1774, a telegraph line was receted by Lesage, consisting of 21 pilh ball electroscopes, each representing a letter. M. Farrant, Science Gooshjo.

PROSPERITY IN CHURCH WORK.

gregations during the ministry of certain men, but as soon as they remove to a new sphere of labor the crowds disperse and the church is left weaker than it was previous to his advent. They were simply attracted by his pulpit efforts but were not won to Christ nor permanently associated with the clurch. In other cases churches are frequently crowded by the magnificent music that is rendered at each service, or by the proselyting efforts of a few of the leading officials, or because it is fashionable, and has associated with it many of the leading families of the town and neighborhood. Various reasons may draw the people in large numbers to certain places of worship, and yet there may be few conversions and but little true spiritual life. The success of any church cannot therefore be determined merely by the number of hearers who may regmarly be in attendance,

Numbers are not an infallible criterion of success, but churches that are in a prosperons condition invariably increase in membership and multiply in agencies. The additions to the roll book will not be the result of accessions from other places or churches, but from con-

In accomplishing this supreme end of

such unity implies prayer. The mited church is a praying church,

they are assured that their desires shall

cess in any church without a prayerful

membership, without well-attended spir-

itual meetings. A church thus united and prayerful, and fully consecrated,

and efforts for church extension that

real church success means souls saved,

souls won from sin and self to the ser-

Let it not be forgotten in all plans

will have success in winning souls,

vice of Jesus Christ, -Sel,

be granted. There cannot be true suc-

versions within the church itself. Church success means primarily and essentially soul-winning. Whatever else there may be if that is wanting the church is not a success; it fails to accomplish its mission.

the church there are many conditions which must be complied with. The end is reached through divinely appointed means. Only as these are used can the church succeed. The first of the essential means is unity. A divided church is weak and helpless. On the day of Pentecost the disciples were of one mind. They were united in holy purpose and love. The history of the church shows

that its greatest advances have been at times when God's people were most united in spirit and effort. The same is true of the local church in its work. A united membership is essential to success in winning souls. When two or three are agreed in prayer

with modern appliances. The work turned out consists largely of Latin and Arabic books. The three general print-ing offices are those of the local Hebrew

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Semi-Monthly

ELKHART, IND., MARCH 1, 1896.

VOL. XXXIII. No. 5.

JOHN F. FUNK, EDITOR,
J. S. COFFMAN,
ARRAM R. KOLB. ASSISTANT EDITORS.

& Entered at the Post Office at Eikhart, as

Contents of this number. Editorial Notes. Broad Men and Narrow. Donble Mindedness. ation. ening the Home. Mother. Christ Calls You. Obedience in the Home. Pilebing the Tent towards Sodom. Kind Words. Kind Words. Be Firm and Faithful. They are not Lost. An Objection Copsider objection Considered.

"Inity" Where will I spend it.

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The Wealiter in 1895.
The Wandments of the New Teslament. 7 Correspondence.
Report of Sunday school Conference,
Public School Examinations.
The Shore of Eternity.
Is a General Conference in Order?
Rightonyages

EDITORIAL NOTES.

Twelve persons were received into the Franconia Cong., Montgomery Co., Pa. on the 16th of February.

The number of converts reported in last number of the HERALD to be bantized at Elkhart was four. It should have been seven.

The man who prides himself on his are too proud to be useful in the highest calling to which they might attain.

Baptismal services were held at the Olive M. H., Elkhart Co., Ind., on the 23d of February, when 4 persons were baptized and 4 more were received upon confession, having been previously baptized

Our readers will notice in the book columns of this number the excellent offers for Ribles at reduced rates. The number is limited, so that those only one of these books.

our relative and friend, Clara R. Hill, came in contact with him. May the now of Banza Manteke, Congo, West Africa, will, we believe, be read with much interest. We hope to receive oc- are so arranged that those who truly casional letters from her for publication, love God will be able to draw comfort and from others also who are laboring and consolation out of them all, reto spread the gospel in other parts of membering that God is too wise to err, the world.

they did not receive it. The publishers receive the Atlas promptly. Had we money to the proper destination. known this fact sooner we would have informed our readers of the fact, and some unnecessary trouble.

The Sunday School Lesson Helps for the Second Quarter are ready for delivery. Let every Sunday school that has been closed during the winter months begin the work of re-organization in good time, so as to be able to order the supplies in ample time to receive them for the opening day, the first Sunday in April. We would also call attention to our illustrated weekly the WORDS OF CHEER. This paper in its new form is specially designed to meet the wants of young and old in Sunday school and home. See prices

A thought .- "When I shall see the blood I will pass over you." Ex. 12: I3. The safety of Israel did not depend on learning, is very much like the man who their feelings or their faith, but upon prides himself on his ignorance. Both their having complied with God's command, to put blood upon their doors. They might, from a lack of faith have been weeping, and trembling inside of their houses, yet they were just as safe as those that were singing and rejoicing; but they were not so happy. Just so, from a lack of faith in God's promises, many Christians do not enjoy the fullness of the blessings of the Gospel of JOHN M SHENK

We were much pained at the sad news of the sudden death of Bro. A. B. Ramer of Markham, Ont. (see death who order early will be sure of getting notices), for many years our faithful correspondent and agent for the Markham district. His zeal for the cause of The letter in another column from Christ was an inspiration to those who sorrowing family remember that God's providences, though often so mysterious. and too good to be unkind.

Help for the Armenians is coming. the Atlas have been wondering why Those who have it in their minds to give should do so promptly, as now is the of the Atlas inform us that their edition time when help is most urgently needed. was exhausted in January, but that the All contributions may be sent to Bro. new edition is now ready, and that our C. K. Hostetler, Treas. M. E. B. of A., subscribers who have ordered it will now Elkhart, Ind., who will forward all

In an article in Illustrated Africa on would thereby have saved them and us "The Dutch Boers" of the Transvaal Republic in South Africa, the author makes mention of something that cannot fail to be of interest to our own people, for in describing their religious life the article says. "The church to which the majority of the Boers subscribe is the Dutch Reformed, but there is a sect of them called the "Doopers." who affect extreme severity and are peculiar in their dress, manners and way of life." Doopers or Wederdoopers is the name by which our people were known in Holland, 200 and more years ago the time when, on account of religious persecutions, these people moved to South Africa, England and later to America. It would be interesting to know how closely those brethren in far off Transvaal have held to the principles and testimonies of our faith, for it is evident that in outward matters they have through all these years maintained their neculiarities. We may at some future time be able to give more information regarding these people.

> For the Herald of Truth. RDOAD MEN AND NAPPOW. BY ANDREW SHENK,

In the Feb. 1st No. of the HERALD I find in an article with the above head-

ing the following expression, "What we need is the narrowness of Jesus and the breadth of Jesus, and that will make us individual workers and workers in har- the nuclean thing, and 1 will receive mony with all others." This, to my mind, is misleading, from the fact that (whatever the writer's purpose or views may have been) we would naturally infer that the "all others" meant all Christian professors or workers without of Christ unto another gospel, which is any distinction, a theory which is at the present time being advocated more trouble you and would percert the Gosstrongly than perhaps ever before. We pel of Christ, but though we, or an hear people saying Christianity is fast gaining ground, and Christians are becoming more and more united, and indeed many of the popular churches have in a manner united and are holding their revival meetings together, i.e., of the professed followers of Jesus of working together in harmony with all to-day, viz: That war, the swearing of others, and the idea is very prevalent at oaths, secrecy, the following of the the present time that when persons are abominable fashions of to-day, etc., etc

able to give in good testimonies, and good deeds, they are the children of God. The writer remembers having heard a praise the Catholics for their piety. He even went so far as to say that he wished the Protestants would imitate them. Just a few days ago a prominent member of one of the popular churches held up the Catholics as being good Christians on the grounds that they had been kind and obliging to him. A great many are advocating that as

we all have the same Bible and all be lieve in common in one Savior, and all are aiming for the same place, that we should therefore work together in harmony, even if we cannot see alike, i.e., if some do believe in war and others not, if some do believe in conforming to the world and others not, if some do believe in and tolerate secrecy and the swearing of oaths and others not. But "we have not so learned Christ," and we would ask with the apostle, "Is Christ divided?" Let us examine the Bible a little on this point. The Prophet Amos asks the onestion, "Can two walk together, except they be agreed?" and the apostle in his letter to the Romans says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple." Again, in his second letter to the Corinthians, "Be ye not unequally voked together with unbelievers: for what fellowship hath righteonsness with unrighteousness? and what communior bath light with darkness? and what concord bath Christ with Belial? or what part bath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ve are the temple of the living God; as God bath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people; wherefore, come out from among them and be ye senarate saith the Lord, and touch not you, and will be a Father unto you, and ve shall be my sons and daughters, saith the Lord Ahnighty." And again, "I marvel that ye are so soon removed from him that called you into the grace not another, but there be some that angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:6 %

Whether the doctrine taught by many

is all right, "if only the heart is right," is the "gospel" which Christ and His apostles taught or preached, I wlii leave for every unprejudiced reader to decide. believe that we are all ready to admit that the Gospel which the apostles "preached" was and is the doctrine of Christ, and now the Apostle John comes and says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son;" and then he continues by saying, "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed; for he that biddeth him God speed is partaker of his evii deeds," This ianguage is too strong to be gainsaid, and too plain to be misunderstood. As to whether worshiping or working with such would be bidding them God speed or not, I will again let the reader decide. I do not wish to be understood as saying that the Memionite church is the only church that is right, or that we should not worship with any outside of our own church, but when we advocate that we should be "workers in harmony with all others," without making any distinction, we are advocating some thing that is very apt to lead into error, even if our intentions are good, and they that intentionally advocate such a doc trine are simply doing violence to the teachings of Christ and His aposties. That we may "prove all things" (by that infallible proof, the word of God) "and hold fast to that which is good," is my prayer.

For the Heraid of Truth DOUBLE-MINDEDNESS.

BY J. L. KASER.

Oronogo, Mo.

"Ye cannot serve God and mammon." Matt. 6:24. "A double minded man is unstable in all his ways." James 1:8.

In these texts we can imagine a man staggering under two heavy burdens; a globe which represents the world, and a cross that represents the Christian religion. His knees totter and tremble beneath the cumbrous load. The badge of this double mindedness for his profession is the cross which he holds or rather drags along with his left hand; this showing that religion is only a sec ondary concern with him.

In his right hand he carries the world. How many of us professors are holding with the right hand to the world till we stumble and fall and our burden grinds us into powder. Our right hand, being the more dextrous, shows that the practical part of our life is employed in se curing the world.

Notwithstanding his profession he has succeeded so well that the globe has got uppermost. It monopolizes. It has turned his feet from the narrow way. We read in Joshua 24:15, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the God which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house we will serve the Lord," Joshua was going to keep his feet on the narrow way which leads to life everlasting, "The way of the wicked he (God) turneth upside down," "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Let us as Christians take heed ters. "Ye cannot serve God and mamthat we be not turned off on this way mon."

that leads to everlasting destruction, for the man who does not find heaven in this world will never find it in any other. No man can serve two masters, "Ye cannot serve God and mammon. "Choose ye this day whom ye will

Who are the double-minded? Does this class include the sinners aione? No; there are many right among the churches. I will state a few conditions of double-minded men: (1) The worldlings, for they trust in the riches of this world. Ps. 39:6. "He heaveth up riches. and knoweth not who shall gather them." "A rich man shall hardiy enter into the kingdom of heaven." (Matt. 19:23.) "They profess that they know God: but in works they deny him." (Titus 1:16.) "If any man love the world, the love of the Father is not in him," (John 2:15.) Therefore let us not set our affections upon the riches of this world, for what good would it do us if we had the whole world and would lose our own soul? (2) The deceitful person in the church, and those who indulge in slander and backbiting. (Ps. 112.) "The wicked bend their bow; they make ready their arrows upon the string that they may privily shoot at the upright in heart." (Ps. 57:4.) "Their tougue is a sharp sword." (3) The guilty. Every one that doeth evil hateth the light." John 3:20, (Gal, 5:20 -22.) "Idolatry. witchcraft, hatred, variance, emulations wrath, strife, seditious heresies, envyings, murders, drunkenness, revelling and such like, of the which I teil you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God, Now if you are double-minded, "Choose ye this day whom ye will serve." "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him," (1 Kings 18:21.)

"Ye cannot serve God and mammon." Now if the double-minded man drag the cross on his left side and the world ou the right, this will hide from his view the glorious light of the heavenly city Iu going down hill the cross slips out of his left hand, he stumbles over it aud fatis and the globe falls upon him and grinds him to powder. This emblem needs but little illustration. It shows the folly and end of a double-minded man The fabled Atlas who carried the world on his shoulders attempted nothing, accomplished nothing, compared with the man who labors to secure both this world and the next. He has two souls or minds which govern him by turns, but in the end the worldly principle prevails. His foliy consists in trying to do what is in itself absolutely impossible, what no man did or ever can do. God Himself has separated the world from the cross. What God hath separated, no man may bring together. The nature of the Gospel forbids such uuion. Its influences, doctrines, and final issues are all opposed and contrary to the principles, maxims, practices and interests of this world. In the Gospel provision is made to renew the heart and to enable man to set his affections on things above, not on things on the earth. The cross is as much as any man can carry, let him have as much grace as he will. If any doubt remains,

Christ, the great umpire of all disputed

claims of this kind, has pronounced the

decision: No man can serve two mas-

For "no man can serve two masters,"

The double-minded man is unstable in all his ways. Sometimes he is seen among the disciples of Christ, then again he appears following the course this world. Everything connected with him is double; a double curse rests upon him wherever he goes. True Christians are ashamed of him, the ungodiy despise him; he is a laughingstock for deviis; his own conscience reproaches him, his own family uphraids him, and a double punlshment will be the portion of his cup forever. Beware of double-mindedness

Mt Eaton, Wayne Co., Ohio.

For the Herald of Truth. SEPARATION.

BY BARBARA SHERK. "Wherefore come out from among them, and be ye separate, saith the Lord " etc. 2 Cor. 6:17.

Paul in his Epistle to the Corinthians says plainly that there must be a distinct separation between the children of God and the children of this world, a separation that shows itself in our outward appearance and conduct, as well as in our inner life. If our hearts are the temples of the living God, and He reigns and rules therein, we do not want to be conformed to the world, but trausformed by the renewing of our minds. Romans 12 2.

"If any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new. 2 Cor. 5: 17.

It is a lamentable fact that the majority of so-called Christians want to go, as it were, hand in hand with the world. associate with the ungodly, afraid lest they be unpopular if they refuse to do Many also are ashamed to profess their religion by dressing in plain and modest apparel as the Bible teaches.

The soldier is not at all ashamed to wear his uniform; nay, he is proud to do so that he may show that he is a soldier and to what army he beiongs. But oh, how very sad it is that so many profess ing Christians are ashamed to show by dressing in modest apparel that they are soldiers of the cross, and true

followers of the Lamb. The apostle tells us that we are living epistles, read by all men. The world understands these testimonies as we walk the streets, but if we, after ail, want to be a little fashionable in some respects, more especially when mingling with those that are so, let us be careful that we give not the impression to the world that there is no truth in religion.

If old things have passed away, and all things have become new to us, and we have sweet communion with God, we do not care for the fashions of the world, or what the worldiy-minded think or say of us.

If all Christians would live and act more consistently, Heaven would rejoice, and the powers of darkness groan at their influence, but will it not cause the reverse when Christians are conforming to the world, and love the things thereof more than their Savior and His teachings?

Oh! my sister, my brother, why do we not aim to please God in ail things? If we do all to the honor and glory of God. surely this includes dressing also.

Let simplicity, neatness, and good taste be our motto and model, so as to be a rebuke to fashion aud extravagance. and a model worthy of imitation, not being afraid, or shrinking from the

singularity of being right. In this particular Christians should not follow, but set the fashion, and that should be in accordance with God's word.

And now I would more directly appeal to our dear Mennonite people whose principles are to follow Christ in all things, and who are often called a peculiar people on account of wearing modest apparel, the prayer-head-covering, observing feet washing, teaching non-resistance, etc.; and because of this we sometimes want to feel ashamed, more especially, when associating with so-called Christians that do not practice or uphoid these teachings.

We too often think we would just like to imitate them a little in some things, have at least some part of our clothes a little fashionable, waist and sleeves for instance, or a fashionable tie, coat, or hat. Why my dear people, do you not know that right in this we show our inconsistency, and the world judges us accordingly, and consequently does not and cannot respect us, or believe in us as it could, or would, if we lived up to what we professed, and here is where we lose so much of our influence for good. I have quite frequently heard worldly people remark that they respect us far more if we live up to what we profess than if we want to conform a little to the fashion of the world in some respects. It after ail don't fit or suit together, to have some things quite fashionable and others quite the reverse. Those who follow the fashion are siaves to it, and those that would iike to follow it in some respects and still be good Christians are still worse slaves, because of the word of God and their own conscience telling them that it is inconsistent with their profession, and confession of the doctrines and principles they have accepted,

How it must grieve many true hearts see this, and especially so our dear, faithful ministers who are standing on the walis of Zion as watchmen, and who no doubt, have many times prayed and pleaded for us. Perhaps in the silent hours of the night they were wrestling with God in prayer in our behalf. Oh my dear Christian friends, how often we could help them to bear their burdens and make them much easier by leading more truly consecrated lives, thereby encouraging them, and showing that their labor is not in vain But instead we make them all the beavier by being thoughtless and in different, seeking worldly pleasure and amusement, which only gratifies the carnal nature, instead of that inner life. "hid with Christ in God," which satis fies the soul, and thereby almost compelling our ministers to preach to us in very plain language, telling us where we are, and where we are drifting to.

My dear Christian friends, let us improve the precious time and taient God has given us for a higher and holie purpose; let us aim for that nobleness and grandness of Christian character which is au adornment to both soul and body, no matter how poor and humble the circumstances may be. True great ness lies not in outward appearance, but in force of thought, moral and Christian principle and love. Channing says, The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest hurdens cheerfully, who is calmest in storms, and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering.

Let us vie with each other in running the race after true greatness and per-

fection in Christ. He puts within the reach of His true followers the power that gives them the advantage above and beyond all others.

To every one desirous of living this higher and holier life this fact is full of hope and promise. The greatness of greatest men that ilved before Christ may be surpassed. If they had possessed the knowledge and life imparted by Christ, what could and would they not have been,

If the power placed in our hands can do so much, what may not we become? Here is the secret of true greatness. We have not seen or heard nearly all that it is capable of doing, though we have seen the poor and defiled drunkard, as it were transformed and the vicious become meek and humble as examples of this power. The result may not be much to boast of, but think of the material.

Let us open our hearts fully to the Spirit of God, and He will reveal Himself with power and joy within us. Let us keep our minds ever open to the teachings of His Spirit, there is always more to learn. This life is the schoollife. We are the school children, but are as yet only in the alphabet of truth, and when the Aimighty, Allwise Teacher is speaking the child should keep still; when He appoints us hard lessons we should learn them. He never gives us lessons too hard to learn by His assistance.

The mightiest lesson to be learned in this world is to let God have His own way, and until we do this He cannot reveal Himself in us in all His power.

There are reveiations waiting for the capacity in man to receive the disclosure of God. But only to the faithfui and truly believing one will He reveal Himself fully, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

"And whatsoever ve shail ask in My name, that wiii I do, that the Father may be glorified in the Son. If ye shall ask anything in My name. I will do it. If ye love Me keep my commandments, John 13: 12, 13, 14, 15,

"Speak ever to me Lord in accents low and sweet, let earth's turmoii be still; that every tender word of Thine, my spirit's inmost depths may sweetly thrill "

Etkhart, Ind

SWEETENING THE HOME.

If there is any place on earth where we should he uniformly at our best behavior, and make the maximum of our acceptability our general average, that place is home. There we find the best market for our most complete stock of all "the things that make for peace," and to meet the demand it should be our most earnest endeavor to keep a fuli line of that class of goods, and dis play and serve them to the best possible effect. Our homes are where we realiy live, and where we can least afford to impose or be imposed upon. We may resort to our philosophy and make the hest of had hargains in other directions and departments, but for home failure there can be no compensation. It is the worst species of heart-failure

and struggle and sharp competition for great trials with fortitude and resigna success should crown our efforts, if they are not digested and assimilated into home comforts and satisfaction. Home sources from which they spring. is our refuge and asylum after our conflicts with the opposing forces of the outside world. Home is the sweet harbor where we drop anchor after stemming adverse currents and encountering the baffling blasts to which on life's seas we are exposed in all their force, So "whatever brawls disturb the street." or the market, or office, or shop, or whatever may be the point of our con tact or conflict with our fellow-men, "there should be peace at home." Truly,

"There is no place like home." But "the sweet home" we sing of, and the real homes we live in, are sometimes quite distinct. In this, as on some other lines, the song standard is often in advance of actual realization, and the "no place like home" sentiment is suscept ible of some very variant prose transla tions. There is opportunity for considerable practical difference between "only home," or "home only," as the standard of estimation. The difference is the same in character and effect as between surveying an object through a

field glass directly or inversely. There are some people who put on their best manners, as they do their best clothes, when they go visiting, but entirely modify their garb and bearing at home. Many who are very impressive abroad are very oppressive at home. Mr. Beecher used to say: "That some men had about the same conception of home that a certain domestic animal has of its pen. It is the place to eat and sleep and grunt in." "Grunt"-aye, "there's the rub." It is that which so often transforms the home into a sort of range for battery practice, where every one feels privileged to discharge whatever stock of ili-humor may be in store.

Your bread may not be good, but sou iooks are worse, and crusty tones and manners are more serious impediments to home health and happines than un done or overdone meats or pastry. If in the family life, in the assembling

of parents and children around the hearth and board, all would put themsolves under bonds to keep the peace. then the peace would keep itself. Home is an evolution which depends upon the involution. The dividend is in proportion to the investment. A good many people fali naturally and easily into the habit of making note of every little adverse condition and circumstance. They emphasize every contrctemps, and as there is no lack of such opportunity there is a constant buzz like swarming gnats, of trifling annovances tlying around. The simple remedy for this is in one word-"Pon't." It is just as easy to turn on the faucets of kindliness aud good humor as to hiss out petulance and irritability. Old John Wesley used to say "That he would as soon swear as fret and worry." And we believe his moral estimate of the proportionate avile was correct. Bad as is profanity. vulgar, cowardiy and wicked, it does not accomplish the harm, it is not as great a disturbing force as the constant subjection to the tine worrying and fretfulness in which many good people induige, and which is auswerable for the sin of much home discomfort.

his spirit is greater than he who taketh in our fellow-men.

There is little to show for all the toil a city. Very many people can bear the world's prizes-even though large tion, and yet are unable to resist the minor provocations and petty annoyances which are as innumerable as the certain eminent theologian and teacher it was said that he would have gone grandiy to stake or block, but could not endure the buzzing of a fly.

These little ambushed foes which spring upon us at unawares and capture us before we know it are perhaps the great disturbing element in our homes. Home, like life, consists not in the abundance of the possessions. It is not so much the objective attainment as the subjective conditions which decide its character, and the way to make home sweet is to be sweet ourselves. - The Intelligencer.

For the Herald of Truth. CONFIDENCE. BY MOSES D. EVERS.

I saw in No. 2 current volume of the HERALD an article entitled, "Feed my lambs," which made a lasting impres sion on my mind. Christ had confidence in His disciples or He would never have requested them to feed His lambs. Nor did He stop at that. No, but He bade them feed His sheep. We who are bringing up children are the ones that have the lambs to care for, but the ministers are the ones that have the sheep, and oh, how careful we all should be in feeding our lambs! Just as surely as our children get a dose of dishonesty from us they will begin to lose confidence in us. Just so it is with ministers. If their sheep lose confidence in them their influence is gone. I believe that confidence is the father of influence, for without confidence parents, as well as ministers, have no influence. Imagine a ongregation as being organized, and a minister set over them that has not the confidence of the people, and you will soon see how far his influence goes.

Weil, some one may say, what food is best to give our lambs? I find that mine do best when I feed them on the ensilage of honesty, that is, never promise a child anything without fulfilling that promise. Keep your flock well fed on honesty and then you need not be uneasy; they will have confidence in you, and then you can always use your

influence. Take a flock of sheep and feed them well on clover hay; give them all they can eat, and you will find they will do well on it, but still it will not satisfy them. When you come near them or whenever they have an opportunity they will come running to you and bleat for something eise and what is it? Why, most assuredly if you are ever so con scientious in feeding them hay they will still get hungry for sait or grain. Just so it is with the Christian. If the minister is ever so honest with his flock and with the world around him that alone does not satisfy his sheep. When Sunday comes, or whenever they have an opportunity you will see his sheep flocking to the house of worship for the purpose or with the expectation of receiving some salt and grain of the gospel from their minister. And why? Simply because they have confidence in their pastor. Gideon gives us a very beautiful jesson as to the way we should The wise man said that he who ruleth have confidence, both in the Lord and

Read Judges 6th and 7th and you will find how Gideon did, See also what David the musician writes in his songs Psalms 118:5.

"Betler to trust the Lord most high. Than on the help of man rely Better to trust Jehovah's grace, Than confidence in princes place

I once heard a minister remark that he was full of confidence and running over. I think a person can have too much confidence, so much so that if we are not very careful as to how we use It we will soon rain our credit

MOTHER!

Ah, that is a sacred word a precious name. Boys, and girls too, in times of thoughtlessuess in their buoyant bilar ious youth, may speak the name trifling ly-may even wound that tender, loving heart by thoughtless words or wilfu deeds; but when mature life is well ad vanced they will recall those words and acts with deep regret, and as the shadows lengthen the love and rever ence for mother will grow more and more intense

Look at that kind, intelligent mother See her bright, sweet children nestled about her in the home. With what skil and assidnity she plans to increase their joy. Often while they are sleeping she is busy preparing some pleasant sur prise, or preparing food or clothing to add to their comfort. Are they taker sick? then with what tender care am deep anxiety she watches by their couch, night and day, hoping, fearing, praying that they may be speedily re stored to health. Nor is this the case only in the homes of affluence. It is the same in the homes of the poor. There, too the mother toils night and day to minister to the wants of "the children which God bath given to her." How she spins and weaves (or did tifty years ago) washes and mends, scrubs and bakes noes in the garden, milks and churns. all the time inspired in her toil with the thought that she is ministering to the comforts of her children. Who could do and endure all this but mother?

Look in upon that rude mountain home. It is winter. The husband and father is absent gone "across the mountains" with a load of shingles to trade for a little sugar, molasses, coffee, muslin, and calico. The wind howls and piles the snowdrifts big around the cabin. Within is the mother and her four small children. Night is setting in No neighbors are nearer than half a mile. The cabin stands in the wilder

Mother wades through the snow b the barn, feeds the cattle, sheep, pigs and chickens, and milks the cow. Then she carries in plenty of wood for the night, and with a bright thre burning in the corner chimney, she and ber chil dren sit down and partake of their plair supper of mush and milk. Then she keeps the spinning wheel going till about nine o'clock, stopping only long enough as the children one by one weary of their play and fall to sleep, to tuck them into bed. Then she set the wheel aside, takes her Testament, reads a chapter, bows before God it prayer, and earnestly, confidingly, conmits herself, her children, and her ab sent husband to the keeping of the Lord claiming His promises as the foundation of her hope and confidence, and then with sweet composure gives herself to sleep till the morning. Ah, what a

he justified and encouraged himself in

his course by mentally scorning the

possibility of his ever becoming a Sodom-

ite, or that his choice could result in a

melancholy catastrophe to himself or

his household. But the sad sequel, as

seen in repeated disasters that came to

him, illustrates the proverb, "He that

trusteth his own heart is a fool." Launch-

ing his boat (to change the figure) on

the strong current of worldliness, where

drifting is so much easier than resisting,

we soon find him in the doomed city

lution, and whose very name was a

synonym for all that was revolting in

human conduct. Here not only was his

hope of gain cut off, but he lost all that

he bad carried with him; for, when the

kings of the east plundered Sodom, the

record is, "they took Lot and his goods."

Grievous and stinging as was this loss

of property, he rejected the sharp warn-

back to his old haunt, and refused to

guit the place till driven out by the

avenging angel. He went in with large

possessions: he came out a penniless

ence of a residence in Sodom to Lot and

his substance, it was infinitely more so

to his family. In love with its fashions

and follies, they naturally eaught the

its offensive taint with them. But as

would not attempt to lift it. Had Lot

forseen the dreadful doom of the city,

the loss of his property, and the de-

moralization of his honsehold, he would

have started back with horror; but the

exhalations from a worldly spirit, like

the vapor in "The Court of Death," rose

up and blinded him to the possible dire

more pronounced warning of the issue

of a worldly choice than that of Lot.

While it would be easy to make a geu-

eral application of this warning to all

who are looking Sodomward, its special

appeal is that of a religions man to the

religious-to those who have "professed

a good profession before many wit-

nesses," It is the note of warning of "a

good man gone wrong," not of deliberate

purpose, but by reason of an overween-

where others fell. It is the cry of one

in the snare to those about to enter the

path where snares are spread.

ing confidence in his ability to stand

When a Christian man chooses his

place of residence with an eye solely to

pecuniary advantage, and in utter dis-

regard of spiritnal privileges and of the

deadening influence of irreligious as-

sociations upon the religious sensibilities

of himself and of his children, he has

made a long pitch towards Sodom.

No character in the Bible utters a

ful consequences of his choice,

bankrupt. Disastrous as was the influ-

whose streets reeked with moral pol-

tering angel to her children is she! How blessed are the children of such a mother?

Time rolls on, and times, and customs, and environments change; but nothing can wipe from the memory of the children of such a mother the hallowed influence of her godly life and devoted toil. How often do they think of her motherly kindnesses and holy life? How gladly would they once more pillow their heads upon that tender bosom, express their love, their joys, and their sorrows, and have her, as in other days, with that angel hand made hard and strong by much toil, wipe the tears from their cheeks and kiss away their heartaches.

But it cannot be. Mother is with the angels. She has finished her course of toil and earthly trial, has committed to her children the priceless heritage of a klnd, motherly, devoted, Christian life, and now she rests from her labors and her works do follow her.

Mothers, live for God and your children. Your tasks may be hard, your burdens heavy, your opportunities limited. But do the best you can with what you have, and "our God shall supply all your need." By living for the dear children God has given you, and giving your toil, your care, your prayers, your tears, your watchings, and your loving joys to them and for them, you will instill into their minds the correct principles of virtue, moral integrity, parity, love to God and man, and faith in the Lord Jesus Christ, and thus make them happy and useful; and long after God has called you to your reward in heaven they will rise up and call you bloscod

Children, boys, girls, young men and maidens, love, honor, esteem, reverence, and obey your mother. Anticipate her wishes, help her to bear her burdens. No mother can be happy without the unstinted love of her children. This is more to her than all things else. And let that love express itself, first, in filial obedience; second, in thoughtful helpfulness: third, in little gifts, bestowed from time to time, as tokens of your unswerving affection. Never become too big or too manly(?) to express to her your tender, high appreciation of her devotion to you in the helpless, formative years of your life. If you cannot visit her often, write to her regularly, if only a few lines. It may seem unnec essary or of little importance to you, but these tokens of your affection and remembrance are worth, oh! so much to her. And, after a few years, when she is singing with the augels, what a benediction for you will be the remembrance that you gladdened the last years of a mother's life on earth by writing her a letter each week.

CHRIST CALLS YOU.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto Me!" There is the Gospel in three syllables, All the libraries of human philosophy, if boiled down to their essence, cannot compare with them, To whom is this cordial invitation addressed? It is to every one and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! eries the hospitable Master of the Gospel feast;

are ready. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto Me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracions invitation Himself, the closing words of your Bible re echo the call -"the Spirit and the bride say, come! And let him that heareth say come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside, Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the a supernatural fashion, If you do not Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life natural help to you in the coming; and imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; He does not paint for you an ideal and ask you to admire it; He offers Himself. Jesus Christ is Christianity. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illuminated all the subsequent centuries, declared, "I live; yet not I, but Christ liveth in me, and the life I live is

by faith on the Son of God." Perhaps you attend already some Christian church, and enjoy a good sermon, and read often your Bible and accept It as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible-reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says, "Come to Me," The Holy Spirit saith "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they

received Jesus Christ into their souls, "Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on you part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act-prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak,

heroic mother is that? What a minis- My supper is prepared, and all things deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what He bids you. This tonches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientions obedience to a new Master. The first thing you do simply to obey Jesus' Christ marks the change; that is the first evidence of conversion.

Christ is very gentle, patient and kind with new beginners who are sincere in coming to Him, He says, "Learn of Me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help He will give you is direct spiritual help acting on your will and your affections. Re member that you are dealing with a divine all-powerful Person who can act and does act directly on you and me in accept that great fact, you reject the A, B, C of Christianity. Jesus Christ when He calls you promises His superwhen you begin to obey Him, He tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wronght in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; He provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that He who bore our sins on the cross seeks to have us "bear one another's burdens" and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow His leading and endure to end who will be saved. "Abide in Me, and ve shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren

His gracions promise is "Come unto Me, and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or heaven in advance. There is no such crushing load of bondage as sin. The Redeemer Christ, at an infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting Him as your substitute, your sacrifice and your Saviour. The rest that is promised you is a soul-rest. Money or fame cannot purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which von will feel when conscience tells you that you are right-just as the compass needle is at rest when it points to the Pole-the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of heaven at last; all these are held out to

you in that loving hand that was wet with tears and red with atoning blood, Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to. all eternity .- Theodore L. Cuyler, in The Independent.

OBEDIENCE IN THE HOME.

The parents who ask guidance of their heavenly Father, and exercise common sense, remembering the experiences of their own childhood, and adapting their methods to the character of child, will succeed the best in family government.

It is necessary that the parents should respect and honor each other, and comport themselves in a Christian manner before their children that these may have before them examples of selfcontrol, which is the spirit of true obedience. The fountain cannot rise higher than its sonrce, and it is unreasonable to expect children to be better than their parents.

The theme of obedience may perhaps constitute the Sunday afternoon talk between the parents and the children, and they then can be told that father and mother obey God, that they give to Him joyful, unquestioning obedience even when they can not understand all of His plans for them, and that it is the child's duty to thus obey God, and also in the same manner to obey his parents.

Having explained the theory of obedience to the children let the parents see to it that the practice of it is carried out in their house-holds. It has sadly fallen into disrepute and neglect in some homes. Let it be an understood thing from the first that obedience must be prompt, and almost always unquestioning, because it is right, because it is lovely, and because it is manly.

Sometimes the child will be rebellious and there will be a conflict between him and the parent, very painful to both, but in this case the parent must firmly but lovingly administer the needed discipline to redeem the dear one from his evil self, and stand as his mighty friend to bring in the needed self-control. Such contlicts will be exceedingly rare in wellgoverned families.

As I write a vision comes up before me of a dear friend. She was a robust woman of much decision of character, but she was also very gentle. She be longed to the Society of Friends, and the "light within" is a cardinal principle with them, and this mother had learned self-control by silent waiting for the guidance of the light. At an afternoon visit once she requested her little daughter Mary, a child of eight years, to not stay to tea because Aunt Hettie was having more company to tea than she expected. As her mother tied on her bonnet Mary objected strongly, but the mother was firm but very kind. Mary went to the door, then turned and said with some passion:

"Mother, I am going to stay and take tea with Aunt Hettie!"

"No daughter, mother wishes thee to go right home like a good child."

"Bnt, mother, I am going to stay." "Very well. Little girls who don't mind their mothers cannot go the next time they are invited out."

Mary felt sure that her mother would keep her word, and she remembered that she had an invitation to a children's party the next day, so she stood think ing for a minute, when she said in a rather sad tone:

"Farewell, mother," and turned and all the plain of Jordan" because it was went ont of the door.

1896.

At another time her little boy of ten years was disobedient and stubbornly resistant and one of those rare conflicts occurred of which we bave spoken. The mother pleaded with him, but he would not yield, and discipline was necessary. She said:

and sinners before the Lord exceeding-"Very well, my son. Thee must go up ly," yet he chose lt, and pitched his tent to thy bed, and there thee must think about thy disobedience, and I cannot say farewell to thee until thee is moth-

er's good boy." The child went to bed, and there while thinking, repentance came, but he was most cut to the heart because his mother thought him to be so naughty that she could not say farewell to him! He got out of bed and leaning over the railings at the head of the stairs he sent forth the lamenting cry, "Farewell, mother -farewell, mother,'

From below came the answer, "No, my son, something else is necessary before mother can say farewell,"

Then there was heard a sound of sobbing, and from the midst of it the little fellow again sent forth a cry, "I am sorry, mother,"

In an instant the mother flew up the stairs-she knelt and threw her arms around her little boy, and they mingled their kisses together while she said cheerfully:

How happy mother is that thee has been able to dismiss the bad temper. and I feel sure by the looks of countenance that thee is happy with the peace within! Now come back to thy bed, and mother will tuck thee up

warm, and kiss thee, and say farewell." We were present in that home when this mother was conversing with her eldest son, a young man of nineteen years. As they stood together at the end of the room it could be seen that he was a head the taller, but he had his mother's golden hair and glad eyes.

There was such a proud look in the mother's face, and such a bright, loving glance in the son's! He was displaying to her some new clothing which he had purchased for himself, and she commended his taste, and showed a lively interest in the matter, playfully bantering him the while and as I looked on at this pretty tableau these words of Holy Wrlt were borne in upon my mind: "Take this child and train it for me, and I will give thee thy wages," -- Mrs. E. B. Davis, in The Advance

PITCHING THE TENT TOWARDS SODOM.

The history of Lot nineteen hundred years before Christ is full of Instruction and warning to us who live nineteen hundred years after Christ, Such his tories are not pleasant to contemplate; but we read them as we read dangersignals by the public highway warning us of the broken bridge, Still, God has mercifully written them down for us: we ignore them at our peril.

That Lot was, in the groundwork of his character, a good man, there can be little reason of doubt; indeed, Peter expressly speaks of him as "just Lot:" but he was the type of men who, while n the main good and respectable, yet exhibit large weakness, a conspicuous stripe of selfishness, and no uncertain taint of meanness. The hope of worldly gain alone determined his choice of a residence when, taking advantage of Abram's generous offer, he "chose hlm Salve it over to his conscience as he will

-that It is only a temporary arrangewell watered and fertile. That valley ment, and that by his good example he may elevate society about him-hls had become proverbial for its fertility; rnling passion will assert itself, and he but, like the vine-clad sides of Vesuvius, will find himself as powerless for good it was the volcanic fires that slumbered beneath that made it so. Nevertheless as was Lot in the city of the plain. As a pungent writer has aptly said, "He Its promised riches filled his eye and inwho enters a den of wickedness for the spired his greed; and, though he knew sake of worldly profit is not likely to that "the men of Sodom were wicked make a very successful missionary. No man can sacrifice his religious privileges at the shrine of Mammon and toward that fated city. But he was make a success of his religion,-Mornonly pitching his tent toward Sodom, not in it. And no doubt, like men of ing Star. the present day when taking the first step in a doubtful and hazardous career,

For the Herald of Truth KIND WORDS.

DV A T. W.

How insignificant a word may appear to us. How little do we think what a single word may be the means of doing.

And yet, what great deeds have been accomplished by the use of kind words Kind and entreating words have saved moderate drinkers from a drunkard's grave. They have driven away sorrow from those in distress, and illuminated homes with perpetual sunshine, while barsh and careless words have sunk deep into the hearts and have drawn curtains of sorrow which could never be withdrawn

My dear readers, let us be careful what language we use. Do we realize what influence our speech may have upon those about us?

Words from the lips of hypocrites and slanderers have blasted the hopes and ing, and, like the luckless gambler, reruined the reputation of many young solved upon another "throw," went

men and women. How frequently do we hear idle and vulgar words in the family circle, even by some who profess Christianity and claim that it does no harm, that it is only a slip of the tongue. In Mark 12:36, 37 we read, "Every idle word that men shall speak they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

infection of the corrupt city, and carried Christ, who is our example and in God has mercifully dropped the veil of whose footsteps we should walk, always silence over their subsequent history, we expressed Himself in kind and gentle

What promising words He spoke to His apostles when Peter had denied Him and declared and swore that he did not know Him. After the resurrection Christ did not come to Peter with rough or revengeful words, but with kind words. "A word fitly spoken is like apples of gold in pictures of silver. Prov. 25:11.

The words that fall from the lips of parents are the ones that will be used by the children, be they kind or unkind. Pleasant words are as a honey-comb, sweet to the soul, and health to the

bones." Prov. 16:24. Let Sunday school superintendents and teachers realize the great worth of cheering words that strong efforts be made in order to get the young interested in the good work, that they may not ldle away the precious springtime of their lives in seeking after worldly lusts, and pleasures, and reading cheap literature but that they work for the blessed Master and "press forward toward the mark for the prize of the high calling of God in Christ Jesus."

Can we not open our hearts and be in reality what we pretend to be, re formers, and endeavoring to bring up these jewels in the mirture and admoni-

Mothers, are you concerned about what words your children are using? You are making the first impression upon the child's mind and what you imprint upon the mind while it is vet tender is going to stay. They will be so painted upon the walls of memory that the longer they are there the brighter they appear.

Though they may be long mouldering in their graves, when dark clouds of trouble seem to over hang our path way. their comforting words will be restored in our minds and bright rays of light are seen penetrating through mists of sorrow.

Cherished and blessed, God knows how deep they lie Lodged in the breast." Thompsontown, Pa.

For the Herald of Truth. BE FIRM AND FAITHFUL. BY JACOB MOOSE,

"The trimmphing of the wlcked is short, and the joy of the hypocrite but for a moment " Job 20: 5 These words were spoken to Job in his lamentation. This thought has been

on my mind for some time, as we have many wicked people to contend with. many young sinners to associate with, and the influence which surrounds them. There are many who have made their yows to God and man, to follow the footsteps of Jesus, who has done so much for them; they claim to be members of the church of Christ, but their words and actions do not correspond with the Christian profession. If you etroppe on their toes" in any way they will be heard, and sometimes they get very augry. That is the example which some professors show to sinners. We should let our light shine before sinners that they may see our good works. We should be kind toward them. As soon as we are cold and indifferent toward the sinners, or act as if we were beyond their reach, our chances for helping them spiritually are about gone, for they look upon such as hypocrites (per haps they are right), and a hypocrite is worse than a sinner. We read in 1 John 2:4, "He that saith, I know him. and keepeth not his commandments, is a liar and the truth is not in him," that shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." "Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drink eth unworthly eateth and drinketh damnation to himself." Here are two extremes that we ought to consider well. Some neglect to keep the commandments and don't try to set things in order so they would be worthy, while others keep them unworthily. I don't want to judge any one, but let everyone examine himself well, for "Woe unto the hypocrites," God requires of us to do all we can and know to do for Him, and that we continually seek to know what His perfect will is.

Dear readers, if you have not read the article in the second number of January on the awful consequences of delay as related in the confession of an aged man, please read it now. Let es pecially all slothful, luke warm profess ors read it. I hear Christian professor say they don't like to read the HERALD. I feel sad for such, as it is a light to my

Weilersville, Ohio,

THEY ARE NOT LOST. RICHARD METCALF.

The look of sympallry, the gentle word The secrel act of pure self-sacrifice, Unseen by men, but marked by angels' eyes— These are not lost.

The happy dreams that gladdened all our youlh, When dreams had less of self and more of

truth;
The childhood's faith, so tranquii and so sweet. Which sal like Mary at the Master's feet-

The kindly plan devised for others' good, The Ghary pian devised for other good, So seldom guessed, so little understood, The quiel, steadfast love that strove to win Some wanderer from the ways of sin—

These are not lost. Our eyes shall see the past by clearer light, And things long hidden from our gaze below Thon will reveal and we shall surely know These are not lost.

AN OBJECTION CONSIDERED.

BY A. METZLER. One of the most common objections

against holding a general conference and which is also frequently advanced as an argument against the Sunday school conference apparently is that these will be occasions for very large catherings and evil results are feared on this account. Were the object anything else than to promote a good cause the enhancement of Christ's kingdom a good many reasons might apprehended; but since God is love, His kingdom a kingdom of love, and (children) to meet together in one common cause is love, we shall fear no evil. for "Perfect love casteth out fear," and

We believe that objections of this character can best be dealt with by that that will be just the remedy for bringing Rible facts to bear on them. By carefully following the life of Christ we notice that the great Teacher, as He ministry was almost continually followed by "great multitudes" of people. When He preached the sermon on the mount a multitude was there to hear Him (Matt. 5; 1). When He came down from the mountain again the multitude followed Him (Matt. 8:1). See also Matt. 8:18: 9:36: 12:15, and many other passages where "great multitudes" were

Fortunately we are not left in ignorance as to the number that composed these multitudes that had gathered together with Him on at least two different occasions. At one time in the desert there was with Him a crowd of 5,000 men, besides women and children" (Matt. 14:21), while on a mountain near the sea of Galilee there was with Him, on another occasion, a crowd of "1.000 men, besides women and children." We must not fail to notice, too, this connection, that Christ did not find front with them, nor chide them for coming together in such large numbers, as perhaps some of us would be apt to do but on the contrary He had compassion on them all, and even manifested His approval and great love for them by miraculously feeding them before He was willing to dismiss them. He had a blessing for them all, whether many or few gathered around Him. At the gathering on the day of Pentecost there must also necessarily have been a ble home, she said: "I held it up to the one believing in Christ, following His considerable crowd, together with the sky all the way home to let papa see apostles, and heard l'eter's discourse, what a good girl I am."

for there were 3,000 souls added to the church on that day (Acts 2:41). At another time about 5,000 believed at the preaching of Peter and John (Acts 4:4).

The fact is universally recognized that When one in union there is strength. man has in view a design he may not have the courage or boldness, and especially not the power, to perpetuate it to the extent he would have if a multitude of the same mind with him were to unite in promoting it. If the enemies of one common cause would stand aloof, each one working separately, but not in union or harmony with the other, the same power could not be exerted nor the same purpose accomplished, even if they all had the same end in view, that they could by uniting in one body and

working together as a unit. Just so in the Christian work. We are all brethren and sisters in Christ, having in view the same object, promulgating the same doctrine, the children of one Father, being guided by the same Spirit possessing the same faith, united by the same bond of charity (which is the bond of perfectness); yet it seems there is an apprehension that when we all, as God's family, meet together at one place for consultation, we will not be able to counsel together in the spirit

of brotherly love, Where is our love, our faith, our perfect trust in God? Is it growing weak and dim? Whence comes this fear and be given why evil results should be distrust? Is there not greater power for good in concentrated efforts than when we stand single-handed and alone? the motive which prompts His subjects God's arm is not shortened that He is not now just as able to lead the armies of His Israel to victory when they trust in Him as in time of yore. While some the object in view is certainly a good fear that a general conference will cause discord and disunion in the church, others who are more hopeful believe these very ills! We are inclined to believe that there is greater danger in discord being occasioned by merely went from one place to another in His opposing the work without unbiased investigation than there would be caused in fact by any actions such a conference might take after it was once estab lished. Indeed, that would be its very purpose to dispel disunion and to harmonize the whole Mennonite church in one united body, even as many grains of wheat are ground and kneaded together in one louf

We do not find the gospel opposing the meeting together of a considerable number of God's children for the purpose of taking counsel regarding the work in the Lord's vineyard, or holding a consultation concerning the great and important duties imposed upon the believers and promoters of Christ's kingdom upon earth. While we can readily understand the minimum number with whom Christ agrees to meet, we fail to find a limit at which the maximum number can be fixed. We prefer to place no restrictions where Christ has left us free to act, neither to remove them from anything upon which He has laid them. East Lewistown, Ohio.

ONE of the most touching incidents I ever heard was told me the other day about a little girl, the only child of a poor widow, who received a reward of merit, and when she reached the hum-

For the Heraid of Truth. ETERNITY! WHERE WILL! SPEND IT?

BY G W NORTH. "And this is the promise that he promised us, even eternai life." 1 John 2: 25.

Dear readers of the HERALD: That sweet still voice of the Spirit often comes to you and me and says, "Art thou prepared for eternity?" God so loved the world, (that includes me) that He gave His only begotten Son, that whosoever (that means me) believeth in Him should not perish, but have everlasting life. John 3:16. Each close of the day and each setting

of the sun brings us nearer to eternity The day will come when you and I will make the change from time to eternity. There are two roads upon which we are traveling-the broad and the narrow road. Let us think of the moments that have passed by, and how we have spent them: whether we have spent them to the honor of and to glorify our God, or to the dishonor and de gradation of our own selves. Thy days on earth are carrying thee swiftly, silently, but surely, on to eternity and to God, that righteous Judge. The time will soon arrive that will end our lives upon earth, and begin our song in heaven or our wail in hell. Yes, my dear reader: To-day thy hands may be busy at work, but to-morrow may never come. Thy mind may be thinking, planning for many years of life; tomorrow it may be still; the folded arms and the closed eye remain, but thou (the spirit) art gone - gone to eternity. Then shall the harvest be according to the seed we have sown, for "the eyes of the Lord are in every place, beholding the evil and the good. Yes, what shall the harvest be? Shall it be life eternal, or eternal damnation? Many a voice that has been so familiar to us, has entered eternity. . To-day you are nearer eternity than ever before. Dear reader, ask yourself honestly, "Am I prepared for eternity?" Let us give the conscience time to answer; listen, it speaks to you to-day. Oh! do not drown its voice, or else it may speak to you no more, for "God's Spirit doth not always strive with man."

Our chief aim in life should be that we make sure that we have given our hearts to Christ, in believing on Him. in holding up a crucified Savior before the world, so that we shall be sure of living with God, "eternal in the heavens." This is the work at which we must aim, and if we miss it, better would it have been for us not to have for us to have died in our infancy, than to go through this life and world, and into the next, unprepared and without faith in the Lord Jesus. We should have a right understanding of the perfect will of God, and a disposition to follow it. This will give great joy to the people of God. It is a powerful means to extend God's kingdom, and increase the number of subjects, to spend their eternity in that blissful heaven.

FAITH IN CHRIST is a great "character." In the same family, there may be a great difference in character, in condition, and prospect. Though they may live in the same family, work in the same field, or sleep in the same bed, directions, and is saved in eternity; the fill the law of Christ. other not believing in Him, and is not

following His directions, and is lostlost through all eternity.

God says, "Except a man be born again, he cannot see the kingdom of God." (John 3:3). Dear reader, bas this regeneration taken place in you? Have you been born again for an eter nal heaven? If so, well; but if not, the horrors of an eternal hell are awaiting you, and you are to-day nearer its unquenchable flames than you may think you are.

"Sinner, get a taste of the love that sent Legue to die for you and me. You may begin to see and realize that you bave a soul to be saved or to be eternally lost. Love is the oldest of all the forces that rule the spiritual and moral nature of man, for God is love. God loves His creation, therefore He bas prepared a hame which is eternal in the beavens. You are traveling to eternity, to everlasting happiness, or to endless misery! Wmen!

Kokomo, Ind.

For the Herald of Truth THIS DAY IS SALVATION COME TO THIS HOUSE."

BY GEORGE BARKLEY. What words could Jesus have ut-

tered to cheer the heart more than these? Salvation means freedom from sin. How must Zaccheus bave rejoiced to know that salvation bad come to his house. He considered it worth more than all his wealth. He was willing to give balf of all his goods to the poor, and if he had taken anything of his fellowman by false accusation he would restore it four-fold, i. e., he offered to give four times as much if be had taken anything by fraud. Let us conside. how poor this man was willing to become, if Jesus was so willing to be with him. We often think it a cross for us to sacrifice a little for Christ. If this man was willing to give half his goods to the poor and in his business transactions would have taken more than was due to him, as he could have done, perbaps be would have been penniless if he would have given four times as much as he received in a dishonest way, but we can receive a blessing only when we give all to Christ. This man was rich. He had great possessions, yet he was willing to give a goodly part of it for the salvation that had come to his bouse. He did not boast of his goodness and his Christian acts, as did the young ruler, but he was willing to do what the Savior always loved to do, i. e. to show kindness to those that needed help. Zaccheus was penitent. He perhaps saw how often he had done wrong, lived at all. Better far would it have been and was very anxious for God's pardor and favor. This is the way for all to come to Christ, with anxious and honest hearts, for then, and then only, are we fit subjects for God's Holy Spirit. We have reason to believe that Zaccheus saw new beauties in God's sight. The light of heaven shone round about bim. When we become anxious for the welfare of those around us we love to be with them and do them good. We feel to say, like one of old, I know that I have been with Christ, because I love the brethren. Let us consider what a meaning that word "love" has. It is what caused Zaccheus to be willing to sacrifice so much for Cbrist. Let us be honest with ourselves and our God, so that we may all meet in heaven. Let us bear one another's burdens, and so ful-

Orrville, Ohio.

NOTES.

1896

BY E. J. BERKEY

Some of the friends have kindly remembered us in sending clothing and provisions. We received one box of clothing from Topeka, Ind., and one box and two barrels of clothing and provisions with a donation of \$5.07 from Sterling, Ill. We are very thankful for the interest taken by our friends and pray that God may richly bless them in their efforts to help in this grand work. * * *

A few weeks ago we received a letter

asking whether we accept volunteer workers at the Mission. We say yes, certainly, and those are really the only workers God can use in His work any where. Those who love the work love the souls of men, and because of this love give their lives and means for the cause. The person asking the question said she could not come as she had no means of support. We cannot give any encouragement to any coming in to help except what we ourselves have, viz: Look to God for all support under all circumstances. We have never gone without a meal, but we have seen times when we had not a nickel between us. and things looked dark, but when we needed anything badly and asked God for it it always came. We can say with Paul in Phil, 4:12, 13 R. V. "I have tearned the secret both to be filled and to be hungry; both to abound and to be in want. I can do all things in Him that strengtheneth me." It takes faith, and like Jacob, we may have to wrestle and determine not to let Him on till we receive assurance of a blessing, but we need not worry about our wants, for

"Though troubles assail and dangers affright:

Yet one thing secures us, whatever belide The Seripture assures us, the Lord will pro-

vide."

Others have asked questions as to what we receive for our labors here. As to money we have paid out of our own pocket much more than we received. We receive many a kind donation from friends but we do not use it for anything more than what we must have to live and carry on the work. If more than that should come we put it into the general treasury. If any one should feel like sending money for the workers he must specify plainly or it is put into the general treasury. We don't take our living out of the donations sent in for the Mission more than rent for one small flat for workers. We don't work for money or honor or anything but God and His glory by bringing precious lost souls to Him by Jesus Christ. We ask that any one sending money here, either for workers or general mission, would also accompany it with a fervent prayer for God's blessing on the means and those using the means.

Brother Steiner was in our midst laboring with us and is now holding meetings in Ohio. We are expecting him to come and help us again in the near future. It always gives us cheer to meet our brother who has labored here in times past, and give him a hearty welcome.

We hear of some of our brethren and sisters passing through the city without

have them call and become acquainted lingered in his chamber, which adjoined some one said to a dying workman. have not kind ueighbors of our own cheered up, and it gives us new courage, even if it is but a short stay. Of course our means and room are limited, but if the brethren and sisters are willing to put up with what we have for the short time they may be here they are perfectly welcome. ('ome, get a taste of the work away from home, away from friends, and you will be encouraged to pusb on in the work at home.

HERALD OF TRUTH.

Eight saloons have been closed lately within three blocks of the Mission which throws many a young man out of a place where he used to spend his evenings and now the meetings are getting crowded. There are about six more right in the neighborhood that should be closed. God is working in this city and we hope the time is not far off when Chicago will be rid of the majority of her "hell gates."

We would be very glad to have at least one more brother to come and help us in the work. We need help as the work is growing upon us and we are not able to take care of all that we have to do. Any one feeling that he should spend his time at this place, and God leads you here, we will be glad to welcome. We need not think that because there are a few in the city that is all we need, but remember each one has a place to work, and if we but follow the leadings of His Spirit He will open the brighten and increase the one, and by way for us. If there is any neighbor- His grace sanctify and make more enhood where a worker or more could be sent, the neighborhood could do a good work by supporting their worker. We have room for a few without extra rent, so that board and clothes would be all that is necessary. Board costs about \$1,50 per week.

pertaining to Missions will be gladly answered either by personal letter or in always know what is of interest to the brethren and sisters and so you could help us in this way.

One brother from Ohio sent us \$5,00 for the widow spoken of in the HERALD several weeks ago. We have made arrangements with a large store to get our goods at greatly reduced rates, and so we got a pair of shoes for herself and a pair for her son, a full suit of underwear, a dress, two shirts for the son, and several other articles and provisions which has helped her a great deal. We are very thankful to the dear brother for his kind help.

145 West 18th St., Chicago, Ill.

DAILY WALKING WITH CHRIST.

It is related of an American clergyman that he was once a guest in the house of a prominent man, even more pre-eminent for his sterling and consistent piety than for his deep and universally acknowledged learning. He had an intense curiosity to see and know more of the inner and secret life of that godly man whose simple and saintly

with us and the work. Remember, we that of his host, with the door ajar, that he might hear, if possible, the last words people that we can see every week, but of his evening devotions. His desire we are out in a strange city and when was gratified, for in a little while the any brother or sister comes we are good man put aside his papers and books, and closing his Bible knelt down and prayed this simple prayer: "Lord Jesus, things are still just the same between us." Then he retired for the night. This was all: but what a beautiful fellowship! The childlike saint walked so closely and constantly with his Lord, that neither business nor conversation nor any of the cares of life, could interrupt his communion, and life was all one service and devotion, "As ye have received the Lord Jesus.

> so walk ye in him." This is the true Christian life, implicit, simple, inseparable from Christ, "Abide in me. I in you." "Without me ye can do nothing." So close He craves to come. There is no place in life He is not willing to walk with us, except the forbidden ground of sin. There is no hour of darkness and sorrow but He would have us to be with Him, and to lean for sunport and strength upon Him. It is not only in the closet and the places where we pour out in secret our souls to Him, not only in the sanctuary and the public assemblage, that we find Him, but everywhere. He says, "I will be a sanctuary" to the trusting and obedient soul. Into the business of life He will come with His peace. His wisdom, and His overruling providence, directing, blessing, and crowning with success the enterprise which recognizes Him. As for life's joys aud sorrows, He will durable the other.

"How do you ever get through your work?" said a friend to a gentleman who was proprietor of several large enterprises involving millions, and employing hundreds of men. "I will tell you frankly," was the reply, "because you are a Christian and can understand Any questions regarding any work me. I never could get through at all without Christ. I regard myself simply as managing this business for Him as Mission columns, or both. We do not the true proprietor. I take to Him, therefore, all the embarrassments and perplexities, and He carries the burdens and receives the returns, while I am His steward and servant." This is consecration, this is rest, and this is also true wisdom. Such piety is as practical and wise in a worldly sense, as it is devout in a spiritual. Such spirits

> Carry music in their hearis Through crowded street and wrangling mart, Plying their daily task with busy feet, Because their secret souls a boly strain repeat.

> Like the truly good and devout man, "things are just the same" with them as they were at the prayer-meeting, in the sanctuary, and at the communion table, True workers for the Master, they are always toiling and caring for, not themselves, but for His interest and service. True soldiers, they are always in uniform, always true and to be depended upon, always serving, always honoring their Lord.

And when at last the close comes, "things are just the same still." There is no evoltement no flurry, no oppression of undue fears, no sudden preparation for the presence of Jesus. They have been with Him all their lives, They know Him as one friend knoweth plety had made such a deep impression another; and they love Him, even as wherever he was known. One night He hath loved them. "You are soon editor by preparing and writing ther stopping. We would be very glad to after he had taken leave of his host, he to be in the presence of your Lord," matter carefully.

"My man," he replied, "I've been walking in the light of His presence for more than thirty years." Blessed experience! and thrice blessed in such an hour. The eccentric preacher, Rowland Hill, often used to repeat the following lines. and it is said that he died repeating them, for with him too things were "still just the same," between him and his Saviour:

Receive me, I'll cry, For Jesus has loved me, I cannot tell why; But this I can find.

That He'd not be in giory and leave me

And does any reader think that all this is an experience for others, but too exalted for him or her? If you so err, not knowing the height and depth, the exceeding broadness, the unsearchable riches of Christ. The humblest believer can live so closely in communion with Jesus, can be so intimate in all his relations with Him, as to be actually in personal contact with Him. It is the believer's privilege to grow day by day more and more into the spirit and like ness of his Saviour, until there shall be no strangeness between them, but the closest and most endearing intimacy. It is his privilege to walk with Christ to abide in Christ; and from such no good thing shall be withheld. The followers of Christ are admitted to an intimacy more close and enduring than any human friendship. The ties of earth may in many ways be severed, and its friendships cooled and broken. But not so with the union between Christ and the believer. That bond once formed is indissoluable. The interest of Christ never fails, His love uever wanes. Let us live then as in the immediate presence of Christ. Let us believe that in all things He will do according to His Word, and let us not be content with anything short of a personal and intimate acquaintance with this best of all our friends, remembering that it was He Himself who said, "According to your faith be it unto von." - The Christian Work.

ONLY A LITTLE CORRECTION. "Here is a poem which you may pub-

lish in your paper," said a young man, with eyes in a fine frenzy rolling, as he entered the editorial door, "I dashed it off rapidly, in an idle moment, and you will find it in its rough state, as it were You can make such corrections as you think necessary"

"Ah, much obliged," said the editor, "I will give you a check for it at once." "You are very kind," said the con tributor. "I shall be delighted."

"There you are," said the editor, handing him the cheek.

"Many thanks!" exclaimed the young man, "I will bring you some other poems,"

When he got near the door he suddeuly paused; then he came back.

"Excuse me," he said, "but you forgot to fill up the check. You have not written the date nor the amount, nor have you signed your name.

"Oh," said the editor. "That is all right, You see I have given you a check in its rough state, as it You can make such corrections as you think necessary."

Contributors will avoid an endless

SUBSCRIPTION PRICE

THE HERALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, one dollar per year. BOTH papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

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*Ohio. Ohio Mennonite. Souli Western Pennsylvania. | Indiana (Spring). | Indiana and Michigan District (Fall).

lilinois. *Western District.

Missouri. Kansas and Nebraska. Nebraska German.

esota District. (*Amish Mennonite.)

Monthly Calendar for March, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

6 6; 6 14; 22; 29.

OUR PAPER, the WORDS OF Cheer, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper. The Words OF CHEER should have at least a

fair trial in every Sunday school. Following are the prices:

Single copy per year 6 mos. 2 to 10 copies per year each 2 to 10 " 6 mos. 10 to 50 " per year " 50 copies and over per year each 30 " " " 6 mos, " 15 "

We shall be pleased to send sample copies free to any address, and solicit orders for our Sunday schools.

MENNONITE PUBLISHING CO., ELKHART, IND.

STOCK FOR SALE .- Eight shares of Mennonite Pub. Co. Stock. A share is \$25 (t) and have for some years paid six per cent dividend. For further information apply to Mennonite Publishing Co. Elkhart, Ind. THE time for those who are working

for the special premiums has been extended to March 1. At that time our agents will please send in the list of subscribers they have obtained, and the three who have the highest numbers will receive the large premium bibles as offered in our prospectus.

in the key of C. Price, post paid to any address, 25 cents each,

MUSIC PAPER. Twelve and fourteen staff heavy sheets 101/2x131/2 inches, double. The paper is ruled with the staffs on both sides and sells at 40 cts. per half quire, (one dozen sheets) or 75 cents per quire, by mail.

VERGISMEINNICHT (Forget-me-not) -a collection of verses and passages suitable for Autograph Albums, etc. This is the only collection of this kind that is published that we know of and it is very convenient when a friend asks you to write in his album when you have a collection in which you can find something suitable without any trouble. The selection is a very good one, free from all objectionable matter, and contains verses both in English and German, bound in cloth. Price by mail 10 cents per copy.

HOUSEHOLD MANUAL OF MED-ICINE, Surgery, Nursing, and Hygiene, for daily use in the preservation of health and care of the sick and injured, with an introductory outline of Anatomy and Physiology, by Henry Hartshorne, A. M., M. D., L. L. D., with eight plates and nearly 300 wood-cut illustrations, 953 octavo pages, bound in cloth, A good medical work is of great advantage in every family. This book sells, retail, at \$4.00. We offer this book for \$2.50, Sent by mail, prepaid. This is a bargain.

THE CHURCH CYCLOPEDIA. -A Dictionary of Church Doctrine, History, Organization and Ritual, and contain ing original articles on special topics. written expressly for the work, by bish ops, presbyters, and laymen, designed especially for the use of the laity of the Prot. E. church in the United States of America. The book contains much valuable information even to the general reader, though especially designed for members of the P. E. church. It is bound in cloth and contains 810 large, double-column octavo pages. Price, \$1.00. Postage prepaid.

HISTORY OF THE WORLD (Mc-Cabe) Illustrated, embracing full and authentic accounts of every nation of ancient and modern times, showing the cause of their prosperity and decline. also including full and comprehensive history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the Discovery and Settlement of the New World, &c., with sketches of the Leading Characters of the World's History, by James D. Mc-Cabe, embellished with over 650 fine engravings. Price \$2,50.

HISTORY OF THE KOLB FAMILY. We have received a copy of the above genealogical work from the publisher, Daniel Koth Cassel, of Nicetown, Pa. To the thousands of descendants in America, of Dielman Kolb, of Wolfsheim in the Palatinate, Germany. It contains nearly 600 pages and the names, arranged in the order of families, of about 5,000 descendants. For sale by the author. Daniel K. Cassel, Nicetown,

A PEN-PICTURE of Egyptian Children is the attractive title of a bright sketch that appears in The Sunday School Times of February 1. Miss the 12th it was one degree below zero.

TUNING FORKS.-We have on hand Thompson, who writes from Egypt, a supply of fine silver steel tuning forks describes the every-day life of the youngsters of that far-away land, telling about their good times and hard times, how they study and how they play, Her article is illustrated with reproductions from photographs taken in Egypt, and is one of the series of articles that this periodical has been publishing, describing child life in many lands.

JOHN D. WATTLES & Co., 1031 Walnut Street, Philadelphia, Pa.

WANTED. - Two young brethren, who are good farmers and good workers in the Sunday school. There are places where two brethren with the qualifications above referred to can find places to work and where they will have excellent fields for Sunday school and missionary work. These brethren should be, at least, reasonably good singers. Address John F. Funk, Elkhart, Ind.

THE WEATHER IN 1895.

Moses B. Weaver, of Harrison township, has furnished us with his annual weather report. The following exhibit gives the number of days of each month that were clear or cloudy, and on which we had rain or snow.

	Clear	Cloudy	Rain	Snov
Y	9	11	1	1/
January			1	1
February	12	6	1	
March	10	12	3	-
April	9	15	5 7	
May	14	9	7	
June	12	13	5	
July	9	13	9	
August	14	9	8	
September	13	13	4	
October	12	15	4 3	
November	4	16	5	
December	5	13	6	
Total	123	145	57	4
	RE	MARKS.		

January was cold nearly throughout. On 5 days the thermometer was below zero, on the 12th dropping to 12 below, Six more days were near zero, rising to 30 above on the 15th.

In February, the 2nd was 13 below, the 9th 12 below, and the 4th and 5th 6 below. The 3d and 16th were only 8 above rising to 62 above on the 28th. Sundogs were seen on the 8th.

March dropped to 10 above on the 4th and 14th, and on the 23d there was a thunder shower. Moondogs on the 10th

Snow two inches deep fell on the 1st of April.

In May the thermometer rose to 92 on the 1st, 96 on the 9th, 94 on the 28th, 97 on the 30th, and 100 on the 31st. There was frost on the 12th, 16th, 17th, 20th. 22nd and 27th and ice a quarter of an inch thick on the 21st.

In June the thermometer was 94 on the 8th 99 on the 9th, 100 on the 2nd. 104 on the 10th and 11th, and 107 on

July heat was 94 on the 1st and 101 on the 7th. The August hot days were on the

18th 107 and on the 28th 98 In September the mercury was 90 on the 16th, 94 on the 17th, 96 on the 12th, 98 on the 11th and 100 on the 10th and the 23d it dropped to 58, and next morning we had frost.

There was also frost on Oct 1st. November 21st the thermometer

dropped to 6, and to 14 on the 27th. The cold days in December were the 23d, when the mercury was at 42, 5th at 10, 31st at 8, 6th at 6, 3d at 4, and on

SUNDAY SCHOOL LESSONS.

LESSON XI.—MARCH 15.

TEACHING ABOUT PRAYER. -Luke 11:1-13.

GOLDEN TEXT .- Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, -Luke 11:9.

INTRODUCTION.

TIME.-A. D. 29, probably November, between the Feast of Tabernacles and the Feast of Dedication.

Prace - Probably Peres, the country beyond Jordan. Some think this conversation may bave taken place in

PARALLEL SCRIPTURES .- The Lord's Prayer, verses 2-4, is found in fuller form in Matt, 6:9-13. Asking and receiving, verses 9-13; also in Matt. 7:7-11. For prayer and its answer see 2 Chron, 7:14; Psa, 37:4; 145:18, 19; Isa, 55:6: 65:24: Matt. 18:19, 20; Mark 11:24; Luke 18:1-8: John 16:23: James 1:5-7: 1 John 5:14 15: Rev. 5:8: 8:3. 4.

CHRIST'S PRAYERS.—It will be interesting to make a study of Christ's pray ers, as to kind, form, spirit, public, private, as a means by which He may teach us to pray.

SEVEN PETITIONS.—The Lord's Pray er contains an address and seven petitions Address _Our Father which art. in heaven. Petitions .- (1) Hallowed be Thy name. (2) Thy kingdom come. (3) Thy will be done. (4) Give us this day our daily bread. (5) Forgive us our sins, (6) Lead us not into temptation. (7) Deliver us from evil,

CONNECTING LINKS.—The links connecting the previous lesson with this one can be clearly seen by studying the following subjects: (1) The visit to Martha and Mary (Luke 10: 38-42). (2) Healing of the man born blind (John 9). (3) The Good Shepherd (John 10:1-21). (4) Christ at the Feast (John 10:22-42).

DAILY READINGS.

M. (March 9.) Teaching about Prayer. Luke 11:1-13 Matt. 6:1-15

Sincerity in prayer. W. In His name. John 16: 23-33 1 John 5:9-15 T Ask in faith. F. Importunity in prayer. Luke 18:1-8 S. Prayer answered. 2 Kings 20:1-11

S. Testimony of experience. Psalm 34:1-10

Lesson XII.—March 22.

FAITHFUL AND UNFAITHFUL SERVANTS .- Luke 12:37-48.

COLDEN TEXT -- Be not drunk with wine wherein is excess, but he filled with the Spirit.-Eph. 5:18.

INTRODUCTION.

TIME.-A. D. 29, probably November, shortly after the events of the last

PLACE.-Perea, beyond Jordan. The exact place in the journey to Jerusalem where the sermon recorded in this chap from the 18th to the 22nd inclusive. On ter was delivered cannot be determined.

PARALLEL SCRIPTURES.-Matt. 24:-43-51.

best understand this warning of Jesus when we consider the circumstances of the disciples, which demanded continual watching, as we learn them from our Lord Himself.

1896

Six needs are especially noticeable. (1) They would be exposed to great temptations. There were to be wars, persecutions, great iniquities, false prophets, the love of saints even growing cold, fearful tribulations, etc. (Luke 21:25, 26). (2) There was danger of being deceived (Matt. 24:4, 5, 23, 24), (3) There was danger of their becoming careless and worldly, of their love growing cold, of falling asleep (Matt. 24:11, 12; 25:5—12; Mark 13:36). (4) They were left with a great work to do for their Master (Matt. 25:14, 15, 35, 36; 10:7-9). (5) Jesus was soon to leave them by death on the cross. The saddest day of their lives was soon to throw its shadow over them (6) Jesus was coming again (Matt. 24:30, 37: 25:31; Acts 1:1). There are certain comings of Jesus which belong to all. He came in His resurrection, He came in the pentecostal gift of the Holy Spirit, He came in judgment at the destruction of Jerusalem. "He is coming at last to judge the world, and to reign over all the earth,"-Condensed from Peloubet's Notes.

DAILY READINGS.

M. (Mar. 16.) Faithful and unfaithful Luke 12: 35-48 servants. T. Need of watchfulness, Matt, 24:42-51 W. Ready and unready. Matt. 25:1-13 T. Be watchful. Rev. 3:1-6 Eph. 5:6-21 F. Walking wisely. Eph. 6:1-9 S. True service. S. Reward of integrity.

For the Herald of Truth. TEN COMMANDMENTS OF THE NEW TESTAMENT.

BY RARHARA SHERK.

1 Repent and believe the Gospel. Mark 1:15.

2. Ye must be born again. Except a man be born again, he cannot see the kingdom of God. John 3:7, 3,

3. Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you. Matt, 6:33

4. Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptized shall be saved, he that believeth not shall be damned. Mark 16; 15, 16,

5. Teaching them to observe all things whatsoever I have commanded you, Matt. 28: 20.

6. A new commandment I give unto you, That ye love one another; as I of the Lord. Brethren, remember me have loved you, that ye also love one another John 13:34.

7. But I also say unto you, Love your enemies, do good to them which hate you, bless them that curse you, pray for them that despitefully use you. Luke

8. And as ye would that men should do unto you, do ye also to them likewise. Luke 6:31.

9. Take ye heed, watch and pray, and what I say unto you, I say unto all, Watch. Mark 13:33, 37.

10. For I have given you an example that ye should do as I have done to you. John 13: 15. Elkhart, Ind.

DR T. L. CUYLER made a remark full of "pith and moment," on which young men may well ponder that "what a young man earns in the day time goes tion of the Spirit and with power. He into bis pocket but what he spends in the evening goes into his character,"

CORRESPONDENCE GERMAN SPRINGS, OKLAHOMA TER., FEB. 13TH, 1896. Greeting to the many

readers of the HERALD in the precious

HERALD OF TRUTH.

name of Jesus. On the 1st of February, Bro. W. W. Kauffman of Johnson Co., we hope may be won by the prayers of Kansas, came here and had meeting day and evening till the eve of the 7th. His Holy Spirit. The brother goes from On the 8th Bro. Kauffman and the here to Mifflin county where he will writer visited the brethren near Barrel Springs, 24 miles south of here, and God give him grace and bless his efforts had two good meetings. The afternoon that he may be an instrument in God's of the 9th Bro. Kauffman returned to hands to encourage saints on their way German Springs. The writer remained and turn sinners from darkness unto till the 10th then returned to the Springs where we had interesting meetings day and evening till the eve of the 12th. NORTH LAWRENCE, OHIO, FEB. 21st, Bro. Good of Harper, Kansas, was also 1896. We have again the privilege of with us a part of the time. God has reporting a rich blessing of gospel blessed the work, eleven precious souls showers, Bro. J. K. Brubaker of were received into church fellowship by Rohrerstown, Pa., by request came here baptism and four reclaimed. We pray God that our number may continue to about one week at a time at each church, that is at Salem, Martin's and grow. We now have here at German Springs at the "Sod" meeting house that Pleasant View. At the latter place two the brethren so kindly assisted in buildpersons made choice of that one thing ing, 33 members and others are countneedful. Bro. B. also preached one sering the cost, so the brethren can see mon in the M. E. church at Burton that their money is on "good interest." City which was well attended and all There are eight members now located felt that they received their portion. 24 miles south of here; four more will The only thing regretted was that the locate there this spring. They have no brother's time was limited as others were under conviction. We have here still minister there. The writer goes there once a month. The brethren there are many intelligent young people that much in need of a meeting house, as most are without God and without hope in the world. I am well pleased of their dwellings are made of sod and are small. Their children go to Sunwith the new appearance of the day school that is conducted by the HERALD and I would like to ask all Methodists. They want a meeting house who have the talent to write, to help in and Sunday school of their own. Others supplying original matter. I like to see will attend also, and thereby much good nothing better than originality. It can be accomplished. They want to put makes the paper more interesting and up a sod building. If they had funds to more practical. Let the general conferget lumber for a door and benches and ence work go on. If we take two perfor window frames and windows they sons and separate them, they will soon would put up the bouse soon. The become unlike in minor things at least. brethren there appointed the writer to Let our eastern and western conferences solicit aid of the brotherhood, so that have no communication or communion and in time, though they worship the they could have a house for worship. They had a poor crop there last year for same God and preach the same word, want of rain, and they are all poor. They they will become more and more unlike have a good soil; if they have the rain in their opinions and decisious concernthey will be all right. Now brethren ing some minor things. So, if we want and sisters, you that are blessed in to be one and united, bound together temporal affairs, think of these brethren in love and at the same time be a power and their families; now is an opportunfor good, we must have something to ity to do good. There is a large field connect the different districts into one in which to work. Much good can be body. If this work is an injury to the done. May God bless the work there. church, why not get rid of it at once; I feel it my Christian duty to work in the sooner the better. If, on the other that field as much as I can by the help hand, it is a benefit, the sooner it is put in motion, the better. If we have no in your prayers. I must work to provide bible reason for the stand we take on for my family; I have no one to help either side there is something wrong with me labor out of doors. My work in the us. If we are only building on hearsay church, at bome, is now also much inor prejudices, we are out of our place, creased. All money for that church and it is necessary to "cast out the beam sent to the writer will be reported in that is in our own eye." the HERALD in due time. Money orders should be made payable at Cameron, Kansas. We request the prayers of the FEB. 17TH, 1896, On Jan. 25th Bro. brotherhood that these young converts might be true and firm, and that the Daniel G. Lapp in company with Bro.

older ones show a good light, Jacoh Burkhart of Roseland, Neb. SIMON HETRICK. came here to hold a series of meetings. They remained here till Feh. 13th, during which time Bro, Lapp earnestly OAKLAND MILLS, PA., FEB. 17TH, 1896,-Again the Lord has blessed our taught us the word and the way of salvation. Deep impressions were made congregations throughout the Lost on both saint and sinner, and 12 Creek Valley. On Jan. 25th Bro. David precious souls became willing to confess Hostetler of Weilersville, Ohio, came Christ as their Savior. Oh, what joy here bringing us the glad tidings of salthere must be in heaven, for the word vation. Like Paul he came not with tells us there is more joy in heaven over excellency of speech, but in demonstraone sinner that repenteth than over preached twenty-six sermons while here ninty-nine just persons. May God's at thirteen different places of worship richest and choicest blessings rest and

eral felt their lost condition and came J. K. HOOLEY.

RUDY SENGER.

love and mercy. Lord bless his labors.
D. B. SHELLEY.

and with one or two exceptions the abide with them forever, and may we houses were crowded every night. Sev- ever lift our "eyes unto the hills from whence cometh our help," for "our help out boldly and expressed a desire to cometh from the Lord." Psalms 121:1. start in the spiritual life. Many more 2. Brethren, pray for us that we may are counting the cost, some of whom always be found on duty and that we may live closer to our Savior in the God's people and the co-operation of future than we have in the time past, We praise the Lord for the many blessings which we have received from His continue the work for some time. May hand, for our spirits have been revived and our souls have been made to re joice to see so many start for heaven. May the Lord continue to bless us that we may grow in grace and the power of His might so that we will be strong in the Lord, holding high the banner of King Emmanuel that the world may see that we have been with Christ and learned of Him, God bless the brethren in their efforts for Him, and may they ever hide under the shadow of God's to hold meetings. He held meetings eprotecting wing. We as a little flock here are very much in need of a shep-

On the 27th of January Bro, Milton Near met with a very serious accident. He got his left hand into the gearing of a corn sheller which mashed his hand so that he had to have three of his fingers and part of his hand amputated and he is getting along nicely, but he was deprived of the benefits of the meetings. Sister Schwitzer who has been sitting on her chair most of her time for about a year is slowly improving. Although she is weak in body she is strong in faith. During these meetings her husband and three of her daughters accepted Christ for their Savior. May God bless them and ever keep them. J. L. Shellenherger.

BRESLAU, ONT., FEB. 12TH, 1896.-The meetings conducted at Cressmau's M. H. by Bro, D. H. Bender were closed on Saturday, and resulted, by the grace of God, in the conversion of many precious souls, Some 22 persons con fessed Christ. The interest was good throughout the meetings. On Sunday morning Bro. Bender preached a ser mon on doctrine, and notwithstanding the stormy weather, the house was crowded. He is now holding meetings at the Detweiler M. 11. God bless his efforts there.

BLUFFTON, ALLEN CO., OHIO, FEB. 11TH, 1896. Meetings are at present being held at the Zion M. H. by Bro. M. S. Steiner and God has been especially near unto us. Although nearly every family in the community has been more or less affected by the grippe, and many of our young people are away at school or engaged in teaching. the meetings are well attended and full of interest. So far eight have made the good confession, and others are KILL CREEK, OSBORNE Co., KANSAS, under deep conviction. May they speedily find rest in a forgiving Savior's

> From Antrim Co., Mich. Bro. I. J. Weaver of Scott, Ind., came into our midst at Wetzell, on the 28th of January. He preached 4 sermons, and 5 souls became willing to renounce sin. On the 30th he boarded the train for Brutus and Bliss, Emmet county, and remained till Feb. 7th. Stopping here at Wetzell he preached in the evening and left the same night for Port Huron to continue his labors there. May the

March 1.

REPORT

Co., Ontario.

Sunday School Conference, York

The Wideman Sunday school of

Markham, York county, held their first

Sunday school conference on Friday,

Dec. 27th. 1895, at the Wideman meet-

Bro. S. F. Coffman led in prayer, after

which Bro. S. R. Hoover gave a short

address of welcome. This was responded

to by Bro, L.A. Wambold of Breslau.

The first topic was, "What is the ob-

Bro S S Herner was the first speaker

Our conference forms acquaintances

We want to see also if our Sunday

school is a success. We meet to see

whether our conference is used in

training the young and whether new

Sunday schools are organized. We meet

to teach our people what the Sabbath is

for and we train our children and even

our older people to work together. We

maintain that our doctrine is the true

doctrine of Jesus Christ. We are beset

by temptations on all sides. We should

have a strict guard over our children,

and how many of us do our dnty in

Bro. H. Cassel was the next speaker.

We can see the good work that is

being done by the Sunday school.

Forty-seven years ago there were only

a few who went to Sunday school, but

Bro. S. R. Hoover was the next

It is necessary to meet together,

The speaker rejoiced in the good work

that was going on in the Sunday

schools. Hymn No. 390 was then sung.

A general discussion followed, and very

many interesting thoughts were pre-

Hoover, Eli S. Hallman and S. F. Coff

sented by the brethren, Moses R.

Second topic, "What are the qualifica-

A superintendent should be a Chris-

tian. He should practice what he

preaches, and he should be a friend of

children. He should also improve the

time to the interest of the school. He

should be sociable and welcome visitors

to the Sunday school and so create a

desire for them to come again. He

should be intelligent and quick to fore-

see danger and be filled with the Holy

The ideal superintendent is held forth

as a leader of mankind and will support

united work and be capable of binding

the members together and get others to

do the work. There are three steps to

the office of superintendent; 1st, Born

anew in Christ; 2nd, Consecrate our

gifts to God. We must all be at the

work. He has to do with the ontside and

inside world, with the young as well as

the old, and he must see that no Saul

takes the place of a David. He should

have a thorough knowledge of human

nature. Many mistakes arise from the

want of it, and he will be a failure if he

he is placed. He should have the right

has not influence over those over whom

Spirit and he will find out his duties.

Bro Anson Groh:

tions of a Sunday school superintendent,

and what are his duties?"

Bro, Lewis Burkholder:

now almost every person goes.

ject of a Sunday school conference?"

Hymn No. 432 was next sung.

on the programme.

this respect?

man.

a short visit lately. He filled three appointments for us. His sermons based upon the power of Jesus' speech, the mindfulness of us were given with such edifying. We are glad to have more of them. Come along, brethren.

Jos. Hertzler.

FROM CALEDONIA, MICH.-Evangelistic services were held in the Mennonite M. 11. at Caledonia, Mich., conducted by Bro, John Blosser of New Stark, Ohio and Bro. J. S. Shoemaker of Dakota, Ill., assisted by our young Bro. John Baningartner of Ohio in singing. will be at Bowne. Mich. Their motto is: May God bless their earnest efforts to the upbuilding of Christ's kingdom.

FROM MARTINSBURG, BLAIR CO., PA -On Dec. 12th, 1895, our ministering Bro, Aaron Loncks of Westmoreland Co., came into our midst and held a number of meetings, all of which were very impressive and full of insown fell into well cultivated ground and that it may root downward and spring upward and bear fruit to the honor and glory of God. On Jan. 29th, 1896, Pre. Levi A. Blough and Bro. Levi Thomas, both of Somerset Co., came here and preached a number of sermous, all of which were full of the love of God for the sinner. We hope that the truths so plainly presented and so full of love divine may long be remembered. We indeed feel thankful that our dear brothren have not forgotten us, and we pray the Master of the great harvest to send more workers into His vineyard, for the harvest truly is great, but the laborers are few. Out bishop, Herman Snyder, is ln feeble health and is not able to attend services all the time. We invite all traveling ministers and brethren to visit us. Their labors would not be in vain as there are some "almost persuaded."

M. A. SNYDER.

BANZA MANTEKE, CONGO, W. AF-RICA, DEC. 22D, 1895. Dear friends:-It is now about five months since I arrived at my station. God has been so good to me that I have been spared many of the trials of the earlier missionaries. I have a comfortable house. and the work has been all well planned, so I am really not doing pioneer work

There is always a variety of trials and experiences that come to us in the acquisition of a new and strange langnage, and getting used to a deadly climate Ranza Mauteke is on a high elevation and is a very healthful place. still we need to fight the malaria all the time and the missionaries take quinine daily. The climate is exceedingly ennervating, and although well, one needs all the force of a strong will to do the work assigned. The natives themselves are miserably slow and lazy. They work so slowly and as little as they can possibly do. We have a number of boys to do the work, and although they are perfectly honest and Christians one need never lock a door they must be watched if you expect to get any work done. They grumble

GWINN, MD., JAN. 218T, 1896.-Bro. excessively when you keep them work- about the toe and finger nails. The in-Abraham M. Witmer and wife paid us ing. They tell me I make it "mpassi" hard for them. The Lord has so wonderfully blessed

the work here that one sees very little cleansing of the ten lepers and God's of heathenism. It is practically "done for." Those who have not accepted earnestness and power that they will Christ no longer believe in their "min not be soon forgotten. Such visits are kisi" idols. While this is true of this immediate vicinity, not more than three days' journey away from here you can find yourself in the heart of heathendom. Our people here are very auxious to spread the good news to them and are doing something themselves toward getting evangelists to the needy towns. About one hundred of our young peo ple are making a united endeavor in this direction. They have just determined to support one of their number Their next station after closing here as a missionary. It takes about \$50 and that means much more here than at "Christ alone, and one Gospel for all." , home. The people are very greedy of gain and hence rather selfish about giving, yet I am almost certain they give more accordingly than our Christians at home do.

Their houses are very primitive as yet, but we notice that they are improving since they see our houses. Theirs are made of grass, and have one door and no window or chimney. If you happen to have an errand to any one of terest. We hope that the good seed their houses while they make fire, you are simply blinded by the smoke. The fire is always kept up if possible, and you can seldom get into their houses without being smoked. Now, during the growing season, our

people are off to their gardens. The

to apply themselves. They learn Script-

ure with great ease, and recite whole

chapters without a mistake. They love

they sang! The native helper would al-

ways start the hymn in a very high key,

and then the children would yell at the

top of their voices until I felt sure that

if they were white children their faces

and style of their dress. There is a

funny. Then here is another little fel-

man's size. The sleeves are rolled back

and he feels finely dressed. The regula

tion dress for women and girls is a

short "mother huhbard" dress with

short sleeves, and for men and boys a

shirt or coat and a piece of cloth about

two yards wide draped to look almost

like a skirt. They go barefooted; very

sand the called a "nigger." They bur-

row into the feet and hands, especially

Here comes the pest of Africa, a little

seldom do you see a pair of shoes.

women do the digging, etc. If there are older children and they do not go to school, the baby (and there always is a haby) is given over to their care. It is nothing to see the little sister mothers in Christ dragging into the school a baby, and sometimes two of them. If a baby gets noisy we send its sister home with it. They carry a little pot of food, and if the baby gets hungry they give it some food. My pupils are really a very interesting little party of children, of all sizes, and about 60 in number. They are like little machines that you wind up and set agoing. They sit there with the most listless, vacant air and spell "baba" and all the rest on the chart, but they never know a word when they see it at any other place. They learn very slowly because they lack the will power

LANCASTER, PA., FEB. 8TH, 1896,to sing, but how I used to laugh when would turn black. They are dirty and ragged. You would smile at the variety small boy, "Tatamana" with a man's long black vest on. He looks very kingdom. low with an undershirt on that is a

THE MENNONITE CHURCH IN GENERAL.

ELD. A. H. KAUFFMAN, of the M. B. church, has opened a mission at 55 Pearl street, Grand Rapids, Mich.

WE are informed that our Mennonite people in Manitoba have, on account of the recent troubles connected with educational matters in that province, appealed to the government for separate

sect swells until its eggs are mature, Of when the little cyst bursts and they are set free. If not taken out, inflammation sets in, and many of the people have lost toes

There are plenty of wild beasts about. To-night there was a general excitement over in the village. A large leopard had stolen into the town and taken a goat. One of the missionaries a few years ago shot a large one right in the station.

Many monkeys inhabit the woods, Antelope and buffalo are also to be found-I have had some of each to eat since I am here.

Hippopotami and crocodiles are very umerous in the river. Our steward in the ship coming out was "chopped" by a crocodile while the ship was at port in the Congo river.

There are elephants about too, but the state forbids the killing of elephants without a permit.

The language is now written in English characters, but has more of the French pronunciation. They had no written language, so the missionaries had to write it from sound. I am learning it slowly. It is a very musical language, and I think I shall like it once I know more and can talk to the people better.

I must close this rather lengthy letter. There is much more to tell, but the demands for letters are many. Surely God meant these people to have the Gospel too, but alas, poor Africa has had to wait so long for the light. I beg an interest in your prayers for this darkened country and it millions who have not vet heard of Jesus Christ, the Savior of the world. Sincerely your fellow-worker CLARA R. HILL.

SUNDAY, SCHOOL ITEMS

FROM GARDEN CITY, Mo. - The Bethel Sunday school was organized on the 15th of December, for year 1896. C. T. Kauffman was re-elected Supt., A. . Hartzler, assistant Supt., J. T. Zook, chorister, Emma Shepp, secretary and treasurer. The Lord bless the efforts put forth by the school for the advancement of Christ's kingdom. COR.

The Sunday school at Lancaster was reorganized for the ensuing year with the following officers elected: Bro. B. F. Herr, superintendent; Bro. L. B. Herr, assistant superintendent; Bro. A. Brackbill, treasurer; Sister Susan M. Hershey, secretary; Bro. C. B. Landis, librarian; Sister Alice Herr, assistant librarian. The interest in the Sunday school continues unabated. Attendance is good, is largely increasing, and a good degree of enthusiasm is manifested in the work. May God bless all the efforts put forth in every department of Christian labor and may many precious souls be brought into His

house, a large number of people and he also should have his eyes open meeting there to enjoy a season of re freshing such as we have never before been permitted to enjoy in this vicinity. Conference was opened at 9:30 A. M. Hymn No. 431 H. T. was sung, and

while the Sunday school is in session and guard against wrong impressions. In the open discussion that followed, the brethren A. C. Kolb, S. F. Coffman and J. Z. Kolb gave short talks on the subject. We should accept and live the doctrine of Jesus Christ. Do not elect the superintendent, then expect him to fill the place. Let the Spirit give the gift and then let him receive it. Hymn

Sunday school.

Bro. M. M. Shantz:

No. 193 Third topic, "Regularity and punctuality.

as well as good, may be done in the

The duties of a superintendent are

many. He should guard against the

wolf coming into the Sunday school. He

should give liberty to visitors to speak,

Bro. Eli S. Hallman: Regularity and punctuality mean to be always present and always on time. By being punctual we receive a blessing in the opening exercises, which, if we are not on time, we frequently lose. The superintendent and teachers should be regular, the pupils should be regular and punctual also, (Romans 12:11.) Fervency and zeal in the Christian work will make us regular and punctual. There are hindrances caused by leaving too much work for Sunday morning. If we had the love of the Sunday school and church more at heart there would not be so much left for these precious hours. We should be punctual at home. Every home should be a Christian home. (Deut, 6:7). We should teach our children diligently at home and have family worship every morning, and watch and pray daily and be sure to be on the gospel train. How do we bring it about? By being filled with

the Holy Spirit. Bro. Daniel Wldeman:

If we miss the gospel train, we have we will be forever too late. Bro. Erwin Hoover:

We should be ready for any duty. (Luke 12:40) Losing interest is a stenping stone to backsliding. Our journey eavenward is best begun in our younger

In the open discussion the brethren A. Wambold, Anson Groh, Moses Hoover, J., Z. Kolb, S., R. Hoover and S. F. Coffman took part. Many think Sunday is a day of rest, and they sleep too long and so lose many of the bless ings they would receive by being punctual. The slothful person is nowhere of much use. It is also very annoying when oupils come in late: some people have three hands, one of which is the behind hand." Do not lose any time, neither take the time of any one else

Closing Hymn No. 121, Bro. John R. Hoover led in prayer. APPERNOON SESSION

opened at 1:40 P. M. by singing No. 333. Bish. Samuel Wideman led in prayer. Hymn No. 39 was then sung. Fourth topic, "What kind of a person

should the Sunday school teacher be, and what are his duties?" Bro. I. A. Wambold:

A teacher is one who imparts knowledge to his pupils. There is no difference between the Sunday school teacher and the church worker. He should set good example and have a good report. (I Peter 3:8.) This should be the

kind. He must be prayerful; without it he is little concerned in the work. He should hold his class up to a throne of grace. He should believe ln united prayer. The teacher should visit the homes of his pupils. This has a tendency to get the parents to take more interes in the Sunday school. The teacher must know his lesson and find Christ in each one. The more religion the pupils have the greater the attachment to the

Bro S F Coffman

The teacher should prepare his lesson well and read alternatively with his pupils. Some take well with older ones, some better with younger people. The teacher should have the class to which he is best adapted. He should use simple words for younger classes. The teacher must adapt himself to all classes. A great deal of tact is required In teaching a Sunday school class. The object of the teacher should not be to be taught but to teach. He should get the pupils to think, and try to bring out what is in their minds. Want of intorest in the class is very often the fault of the teacher.

Bro. A. C. Kolb: To be successful a teacher must be thoroughly converted and grounded in the faith of the Lord Jesus Christ. The teacher should have his lesson so well prepared that he need not use his quarterly in the school. He should be n co-operation with the superintendent. He must draw the attention of the class to the lesson and clinch the incidents of the lesson with firmness and with goe pel truths. He should be an example of godliness to his class. We are at liberty to use what God gives us. Promptness is of great importance, The teacher should be in his seat first and greet his scholars with a kind "good day" or "good morning."

In the open discussion the brethren not the advantage of an ordinary train, Anson Groh and S. S. Herner brought out some good thoughts. The teacher should have abilities for teaching. The class should be in sympathy with the teacher and he with the superintendent, and he should be able to draw the at tention of his class.

Hymn No. 124.

"A talk to the children," by Bro. J. Z. Kolh, was very interesting. We know that children are apt imitators, and are quick to grasp ideas and likely carry them to old age. Question. Why did Christ become a child? Ans. That He might feel and know the state of man, Ques. By what means did Christ become able to ask and answer questions? He learned the law and the prophets in Sunday school (in the synagogues or schools of that day). Bro. Isaiah Hoover:

God is in heaven. He sees all we do in the whole universe. He loves His own. He loves little children and they should love Hlm. Ques. What did Christ do when He became a man? Ans. He gave His life for us. He was pure and holy. If we want to be His followers we must be like Him and if you have a good teacher you can learn to love him. The children then sang hymn No. 156, Sixth topic, "How to teach an infant

Bro. Titus L. Kolb;

We all know that infants cannot comprehend as readily as older pupils do. The teacher must be a devoted disposition of every true worker and Christian, and he must be interested in Sunday school teacher. A great deal his class as all teachers should be. The Such must the Sunday school worker

teachers in their proper places, for evil, can be done by being courteous and teacher of an infant class has a great responsibility resting upon him. If their answers and ideas are wrong he must correct them and give his reasons plain simple language. He should simplify the lesson so that they can under stand it for their little minds must take in what is given them. The lesson should therefore be put into story form, The aim and object of the teacher should be to lead them to Christ.

Bro. Moses R. Hoover: We should at all times try to get the good will of the children. We must be careful in our daily life that we do not set a bad example. What we want them to do we should do to them; for actions speak louder than words. Get them to look to Christ.

Bro. M. M. Shantz:

He would prefer object lessons for infant class teaching. By showing them the picture and explaining it to them, they better understand the lesson.

In the open discussion the brethren J. Z. Kolb, Anson Groh and S. F. Coffman gave short talks on the topic. garding object lessons for infant class teaching, we are of such a disposition that we learn what we can see better than what we hear. The children should be taken into a separate room for teaching. Teach the child to "fear God and keep His commandments."

Hymns No. 184 and No. 122. Bro. I. A. Wambold led in prayer.

EVENING SESSION opened at 7 P. M. by singing No. 92. Bro Moses R. Hoover led in prayer. Hymn No. 105 was next sung.

Seventh topic, "Necessity of prayer and consecration for the Sunday school worker"

Bro. Otto Geibner:

God is our employer and we must go to Him for advice, hnt we must go in prayer. The Sunday school work is God's work. We can commune with Him in our work by having our minds directed heavenward. He will reveal to us His will. In Sunday school work we must come to God in special prayer, hut we must not pray as the heathen do. We should pray in a childlike manner, (John 15). A vine has been planted that has stood for 1900 years, and we are the branches. Some of them take hold of the trestle work (God), some spring up into high hranches. These are formalists and are not truly converted. Some reach out to the side and go down to the ground (sin). These are classed as backsliders; they want to be handled carefully and taken on the trestle work (God), and lean on the older ones and they will bring fruit as well as the oth ers. The tender shoots are our Sunday school pupils, the little girls and boys. To bring forth fruit we must consecrate time and means to the work.

Bro. S. F. Coffman:

"Knock, and it shall be opened; ask, and ve shall receive." We need the guardianship and advice of God. Peter was released from prison through united prayer. We should pray for individuals and be intensely in earnest, for a deliverance from sin is necessary. What does consecration mean? (Romans 12.) Consecration is, given np entirely to God for we are bought with a price, with the precious blood of Jesus. The Sunday school worker is a shepherd servant in the hands of God, but not a hired servant. The true servant will give his life for God's sheep, he is entirely surrendered into the hands of God.

be, wholly consecrated. He will be there every Sunday. We want to be waked up here on earth to the life and light of Christ, God has communion with us here, and He can wake the sinner

Bro. S. Geliman:

A Christian that does not feel the necessity of prayer is no Christian. A Sunday school worker must feel the necessity of prayer. Prayer means the act of asking a favor from God. We must be born of God to be helrs of God. If we are capable of rightly pray ing we should not be afraid to ask God for His guidance in Sunday school and church work.

In the open discussion the brethren Erwin Hoover, Otto Geibner and Daniel Wideman took part. We should be wholly consecrated to God's service and work together for peace and always be willing to do our Master's will.

Hymn No. 385.

Short addresses followed by a number of the brethren. Hymu No. 138 was then sung after which Bro. S. F. Coffman offered the closing prayer.

This, the first Sunday school confer ence here proved to be a success, and all went away feeling that they had enjoyed a season of spiritual refreshing. THE SECRETARY

sor the Herald of Truth. PUBLIC SCHOOL EXAMINATIONS.

BY MAGGIE VODER.

Dear Editor: -In reading the last issue of the HERALD OF TRUTH, I noticed the item entitled, "Influences that lead our young people away from the old landmarks," and also noticed that the writer has termed the so-called "Influences" "Public School Examina tions" in the beginning, but has termed them "entertainments" in the latter part of the statement. Now, for my part, I know there is a wonderful differ ence between the two. In my younger days I myself took part in entertainments, and have found it as you have fully described in your statement.

But as to the "public school examinations," there never has been found any thing like foolish dialogues and recita tions, but merely a review of the school work during the year, or month (accord ing to the time when they are held). have taken a common public school examination myself, and also teacher's examination, but have never found, or seen, anything silly or foolish about it. For my part, I think it worth a great deal to the minds of the pupils in help ing to retain what they have gone over in their studies. I also noticed the statement that they were held in Waterloo Co., Ont., to which I would say they are not only in the above-named place, but in nearly all the western states, and in some of the eastern states also; and no necessary baking is required to hold

Now, I did not write merely to criticise, but I think it is so very unjust to term school examinations "entertainments "

Lexington, McLean Co., Ill.

A LITTLE Moslem girl who had seized upon one difference between Mo hammedanism and Christianity said, "! like your Jesus because He loved little girls. Our Mohammed did not love little girls."

to land alone upon that shore With no one sight that we have seen before: Things of a different hue, And the sounds all new, And frigrances so sweet the soul may fain lone. Oh that first honr of being a saint

None" to land alone upon that shore on which no wavelets ilsp, no billows roar Perhaps no shape of ground,
Perhaps no slight or sound,
No forms of earth our fancies to arrange,
But 10 begin alone that mighty change i

Alone! to land alone upon that shore! Knowing so well we can return no more: No voice or face of friend, None with ns to attend our disembarking on that awful strand, to arrive alone in such a land!

Alone! to land alone upon that shore begin alone to live for evermore,
To have no one to teach
The manners or the speech of that new life, or put us al our eas Would we might die in pairs or companie

Mone? No, God hath been there long before, Eternally hath walted on that shore For us who were to come To our eternal home: e bath taughl His angels to prepare

Like one that waits and watches He hath sate. As if there were none else for whom to wait, Waiting for us, for us Who keep Him waiting thus,

and who bring less to salisfy His love in any other of the souls above. Alone? The God we know is on that shore, The God of whose attractions we know more

Than of those who may appear Nearest and dearest here: Oh, is He not the lifelong friend we know More privately than any friend below?

Alone * The God we trust is on that shore The Falthful One whom we have trusted more In trials and in wees. Than we have trusted those

(in whom we leaned most in one earthly strife:
(th, we shall trust Him more in that new life i

Love not enough, yet whom we love far more, And whom we've loved all through, and with a love more true Than other loves-yel now shall love Him

True love of Him begins upon that shore!

So not alone we land upon that shore: T will be as though we had been there before; We shall meel more we know Than we can meet below, And find our rest like some returning dove.

and he at home at once with our Elernal Love i

For the Heraid of Truth IS A GENERAL CONFERENCE IN

ORDER?

BY ISAAC E. HERSHEY.

Why should any of our brethren doubt the propriety or fear the result of a General Conference if there is wisdom and infallible truth in the saving. In a multitude of counsellors there is

The present condition of the Menno nite Church seems very like the condition of the early Church when Paul and certain others were teaching among the Gentiles, of whom the Lord by the preaching of the cross through these same apostles converted many unto Himself; out certain brethren came down from Judea and troubled them, teaching that except they observed certain rites they could not be saved, causing much contention.

Now in order that the work of the Lord through the different brethren might be the better understood by all, the brethren determined to send dele gates to Jerusalem about this matter, and when they rehearsed how the Lord

tiles, it caused much joy among the brethren, and after much discussion it pleased the apostles and elders together with the whole church to send a kindly greeting to the new converts, and also to send along with those men whom God had made a means of grace unto the Gentiles, other brethren who had hazarded their lives for the cause, who also exhorted them with many words.

HERALD OF TRUTH.

So we verily believe that if there were delegates assembled from all the differ- not born into the Kingdom of Heaven ent conference districts, who would and enlightened by the Holy Spirit can fairly state one to another how gracious the Lord has been to us and what He has accomplished through the different mediums, there would be much room for rejoicing, a much closer union affected and greater and more effective zeal for the work established, and, as Paul and Barnabas went back to their work, not only with the approval of the brotherhood assembled at Jerusalem, but accompanjed by brethren to assist them, so our brethren, after seeil g the different conditions and possibilities, would make an effort, and God would grant them success to send other brethren to the Gentiles

May the Spirit of God through the medium of one of His servants preside over the coming Conference; and each and every delegate go there supported by the fervent prayers of his congregation, and a fervent desire within him self to be used to the best possible advantage for the edification of others as well as to learn more about the work, so as to be able to do more and better work for the Master. Each esteeming others, as the word teaches us we should, better than himself, fully realizing that the test by which all men shall know that we are disciples of Christ is, if we have love one for another, so that the united prayer to God might be, Lord help us to learn one from the other and from Thy word and from whatsoever providence Thou hast in store for us more and better how we may hold up the cross to a dying world so that all may see and live, without the adulteration of one single involuntary. Oh, may we be able to get our faith (Mennonite form of worship) established more fully.

Runerstown, Pa.

RIGHTEOUSNESS. There is no quality of character more

often set forth in the Bible than rightousness. It runs through the Old Testament, and it reappears as the highest quality in the New; but righteous ness as the New Testament teaches it is not simply a regularity of life, or a stability of character, or an undeviating onward course, like the train on its unbending rails. Some men and women who could square their lives and acts by the world's moral measuring rod, and whose chief boast is straight, undeviating morality, are not within hearing distance of the New Testament conception of righteousness. Righteousness ln the Old Testament period meant the perfect observance of the requirements of the law. The hest Jew the strictest of the sect-found it almost impossible to satisfy this stern requirement, and he always felt himself under a shadow of guilt which the clouds of his own sin ful nature cast over his life. The situ-

ation has not changed; the man who

life and his "square" dealing, whose re-

ligion is nothing but a scrupulous or-

seeks to satisfy himself by his "straight"

shadow caused by his own darkness. Christian righteousness, then, is not rigid morality, or even church orthodoxy, any more than health consists in believing in the laws of hygiene. Christian righteousness is a state of heart and life resulting from the restoration of man to his divine sonship, so that he henceforth can conduct himself as a son, and not as a frightened servant, terrified by the darkness of his own heart. No one be righteous as Christ was righteous, for only a son can do the will of God under all circumstances and do it purely out of love; and a righteous act done from any other motive is of a selfish character, and of a different order from the works of our Master. Christian righteousness is the normal activity of a Christ-formed and a Christ controlled life. It is not an excess or a lack or activity; it is not a freedom from law or morality; it is rather the joyous acceptance of the Divine will, not as our law, but as our will. That man is righteous who chooses above all can say how much the moral tone may things to do the will of his Father, and who hungers for the establishment of the Kingdom of God in his own heart, and who bends his activities to make

that state universal. - Am. Friend. "UNTIL HE FIND IT."

The Sheperd sought His sheep, The Father songht His child They followed me o'er vale and hill, O'er deserts waste and wild:

They found me nigh to death,
Famished and faint and lone;
They bound me with the hands of love, They saved the wandering one."

In the two parables at the beginning of Luke lifteenth there are two very noteworthy phrases: Christ tells us the shepherd who has lost a sheep will go after it "until He find it," and the woman who has lost her silver piece will seek diligently "till she find it."

One design of our Lord in these parables no donbt was, to illustrate to us that patient, persevering love with which He has sought out each of His redeemed ones. It is a type, dear be liever, of His dealings with you, and with all who have "washed their robes and made them white in the blood of the Lamb," He sought us, despite our long and wilful wanderings "until He found us " Oh. matchless grace!

"But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night that the Lord

passed thro'
Ere He found His sheep that was lost; Far out in the desert He heard its cry—
'Twas helpless and slok and ready to die."

But both these parables, and still more His own example, are designed to encourage His followers to a like perseverance. He bids the Christian pastor, who has "toiled all night and caught nothing," the Sabbath school teacher. the praying father, mother or friend, not to cease praying and laboring until the blessing is obtained.

"Oh for an overcoming faith, To credit what the Aimighty saith."

JESTING OF SACRED THINGS.

Yes, why does not some one rise and speak on the divorce question? That it is a growing evil none will deuy. Is it not time we ask ourselves, "How far am I responsible? What can I do to remedy it?" To my mind

had through them converted the Gen- thodoxy in creed, never gets out of the the lightness with which marriage is regarded by so many is one of the main causes of the growing frequency of divorce. I was painfully astonished not long ago to hear a woman, a Christian woman, say, in speaking of a young married sister and her husband, who had no serious trouble but seemed not find each other's society pleasant, after a year of married life: "If it were not for the baby, why, she needn't live with him if she didn't want to!" We need to hear the echo in our ears of the solemn words, "Till death do you part." We need to realize their solemnity before no less than after marriage. And where shall we seek the cause of this lightness? In the joking habit, more than in any other one thing, I believe.

No subject seems to be too sacred for the joker, and the marriage relation is no exception. I have been pained and shocked to hear a husband and wife teasing each other (like foolish school children) about other men and women and that even in the presence of their own or other people's children. This may not harm themselves (though who not be lowered by such jesting in your own family or with others?) but upon the children whose minds are yet unformed, and who see only the surface meanings, the effects may prove appalling. How can they be taught the sanctity of the marriage vows later, when they have, all unconsciously, been led to regard it lightly? This jesting, or even lightly speaking, about sacred things, is pernicious, awful, Could the parents who do it see what its effects will be, I believe they would, if they loved their children, or cared for the future of their country, go down on their knees and say, "God helping me, I will never do it again." If we wish to see the divorce evil lessened, let us take care how we flippantly speak of serious things. Let read Matt. 5:31, 32, remembering whose words they are, and let us teach the young people that sacredness of the relation which our Savior chose as the type of His own relation to His church. Zadah

JOHN WESLEY AGAINST PRIDE.

I exhort all those who desire me to watch over their souls to wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever, I advise those who are able to receive this saying, buy no velvet, no silk, no fine linen, no superfluities, no more ornaments, though ever so much in fashion, Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening or showy; nothing made in the very height of fashion, nothing apt to attract the eye of the hystanders. I do not advise women to wear rings, ear rings, necklaces of whatsoever kind or color, or ruffles, which by little and little may shoot easily from one to twelve inches deep .- Sel.

EDUCATION is not that, which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passlons, directs the feelings, habituates to reflection, trains to self denial, and, more especially, that which refers all actions, feelings, sentiments, tastes and passions, to the love and fear of God,

THE MASTER'S TOUCH

"He touched her hand and the fever left her." He touched her hand, as He only can, With the wondrous skill of the great

the tender touch of the Son of man And the fever pain in the throbbing temples Died out with the flush on brow and cheek, And the lips that had been so parched and

hurning Trembled with thanks that she could not

speak.

And the eyes where the fever light had faded, Looked up, by her grateful tears made dim And she rose and ministered to her househouse She rose and ministered unto Him. He touched her hand and the fever left her.

Oh, hiessed tonch of the Man divine! So beautiful then to arke and serve His When the fever is gone from your life and

It may be the fever of restless serving With heart all thirsty for love and praise And eyes all aching and strained with yes

Toward self-set goals in the future days Toward self-set goals in the industry.
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down,
Till the cross at last is in meckness lifted
And the head stoops low for the thorny

Or it may be a fever of pain and anger. When the wounded spirit is hard to bear, And only the Lord can draw forth the arrows Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it Whatever the tempest. His voice can still; There is only joy as we seek His pleasure,
There is only a rest as we choose His will.
And some day, after life's fitful fever,

I think we shall say, in the home on high "If the hands that He touched but did His

hidding, How little it matters what else went hy !" Ah. Lord ! Thou knowest as altogether

Each heart's sore sickness, whatever it be Touch Thou our hands i Let the fever leave us. And so shall we minister unto Thee! -London Christian.

"OH, COME WITH I'LE,"

Towards the end of the sixteenth century a Scottish preacher labored with very great success. He was preeminently a man of prayer. One day he was to preach in a certain neighbor hood, and the hour for service came, but no preacher appeared. His host sent a servant to tell him that the congregation was waiting. The servant went and returned, saying that he had gone to the minister's bed room door. but did not disturb him, because he was talking to some one. "Did you hear anything that was said?" asked the master. "I heard him say, 'I will not go except thou come with me,' and he cept begging the other to come," "That will do," replied the farmer: "he will come, and the Other will come with im, and great things will be done here to-day '

"Yes; the Other is needed by us all. Our service will be effectual if we first get the quickening influence of the Other, Let us ask Him, for He has promised to grant the blessing in ans wer to prayer.

A TOUCHING INCIDENT.

We heard a story told the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others. and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cut-

ting a small piece out of the patched linings.

It proved to be his old jacket, which having been replaced by a new one, had been thrown away. There was no time

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I'm cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember my dear mother by. She was so good to me, but she had nothing to give me, but she said, "God bless you; be a good boy and meet your dear mother in heaven where we can all be rich."

The little fellow was not disturbed until he had finished his work and had safely tucked the to him almost sacred relic of his best friend on earth.

MARRIAGES.

KAUFFMAN EASH.—On the 23d of January 1896, in the home of the bride, by Jacob Aeby, John J. Kauffman, of Indiana, to Amanda Eash of Ransom, Ness Co., Kansas.

DIEBLE-HARTMAN,- February 18th 18%, by Peter Unzicker at the home of the bride's parents, Bro. John Dieble, of Washington, Ill., to Sister Margaret Hartman, of Cullom, Ill. May the Lord bless them in their new relationship.

ECKMAN ALTHOUSE, On the of January, 1896, by Abraham B. Herr, Frank M. Eckman to Nevada Althouse, both of Quarryville, Lancaster ('o., Pa.

SEVENZO SHUPE -Jan. 9th. 1896, by Bish, Albrecht Schiffler, at his resi-dence near Roseland, Neb., Bro. Chris-tian Snyder of Roseland, Neb., to Lizzie Shape of Newton, Kansas,

FREED-UNGERY. On the 22nd of FREED - CHARRY, On the 22nd of February 1836, at the home of C. E. Sel-ner, in Elkhart, Ind., by J. F. Funk, William Freed of Elkhart Co., and Clara M. Ungery of St. Joseph County,

DEATHS.

YODER. On the 19th of January 1896, YODER.—On the 19th of January 1898, near Nappanee, Ind., of lagrippe and lung fever, Elisabeth, wife of William Yoder, aged 38 years with the control your specific specific specific specific small children, 3 sisters and 3 brothers to mourn her early death, yet not as those who have no hope. She was a faithful sister in the old Amish church. Buried on the 22d at Weldy's school-house. She will be sadly nilessed at home house. She will be say missed a folice and in the community. Many friends followed the remains to the grave. Funeral services by Moses Burkholder and John C. Schlabach from John 5:24 _29 and 1 Cor. 1:15.

MARTIN.—On the 20th of Jan, ISM, in Cerro Gotto, Piatt Co., Ill, of paralysis, Bro. Abraham Martin, aged one month less than 80 years. He was born in Cumberland Co., Pa., April 1st 1816. Moved with his parents to Wayne Co., Obio, in ISSZ, where he married Martha Leddigh in 185T. They had 12 children of whom surviv. In ISSZ where he married for the martin of the state of whom survive. In ISSZ where the married in July 1888. He has been a member of the Mennonite church from his early youth. MARTIN -Ou the 30th of Jan. 1896. early youth.

BOESICKER.—On the 5th of February 1896, at the residence of her nephew, Bro. Christian Shantz, in Wilmot Twp., Waterloo Co., Ont., of paralysis, sister Barbara Shantz, relict of the late Bro. Barbara Shantz, relief of the late Blot. John Boseiker, aged 90 years, 7 months and 11 days. Buried on the 7th at C. Eby's meeting-house, Berlin. She leaves a sorrowing brother and many relatives and friends. Funeral services by Daniel Wismer and Tobias Bowman.

EIGHELBERGER. - On the 18th of EICHELBERGER.— On the Ison of February 1896, of croup and lung fever, Jacob Eichelberger, infant son of An-drew and Anna Eichelberger, aged 11 months. This is the third and last child months. This is the time and has taken to Himself. The other two died at the same age and hour. Funeral services by Daniel Orendorff and John P. Smith.

HERALD OF TRUTH.

EBERSOLE.—Sarah A. Ebersole was born January 29th 1811, and died Jan-uary 13th 1896, at the ripe age of nearly eighty-five years. She was the mother of seven children and forty-six boys of seven children and forty-six boys and girls and men and women called and girls and men aim while called her grandmother. She was left a widow at the age of thirty-five with her large family, the youngerst child being only seven months old. At the time of her death she had been a widow for fifty years, having raised her large family by her own efforts and a small income in her own enorts and a small income in the shape of interest on a dower. She was for about sixty years a consistent member of the Mennonite church. She was however not content with holding church membership but made, we think, church membership but made, we think, and honest effort to exemplify in her life the principles of Christianity. Although she was not rich in this world's goods yet the poor never appealed to her in vain for help. She fed the professional beggar as well as those who were deserving of her hospitality. The old adage that the poor is ever the poor man's friend was verified the they have been deserved and the property of the prope obeyed and the promise that all these obeyed and the promise that an dress (temporal) things should be added was singularly true in her case, for besides being charitable to every one almost to a fault and feeding and partly clothing a fault and feeding and partly clothic a host of tramps she earned for herse a nost of training sine earlied and neighbor and her youngest son, an invalid, a very snug and comfortable home. She had unbounded faith in God for her temporal support as well as for her spiritual comfort, but she suited her actions to her faith so that it might not be a dead faith. Although infirm she was able to do her "house" work to within a few to do her "house" work to within a few weeks of her death, and was patient in suffering and longed to depart this life and to be with Christ: while she was not faultless, yet her life was in many respects and inspiration to those with whom she came in contact. HER NEXT DOOR NEIGHBOR.

BEXDER. Savannah, daughter of Enoch W. and Mary Hender, of near Tub, Pa., died Jan, 13th 1884. She was 8 years, 6 months and 20 days old. Funeral services were held in the Amish Memonite M. Savandar and Joel J. Miller. Use was made of the central clause of Mark 10:14, as a busis for the principal discourse. Over two hundred persons attended the obsequies. The gain of the departed, who passed necessity of the principal discourse of the principal discourse. Over two hundred persons attended the obsequies. BENDER. - Savannah, daughter of ocence and purity, is beyond doubt in finitely greater than the loss of the bereft, though the visitation of death in finitely greater than the loss of the bereft, though the visitation of death in a family is terrible and appalling with its dark and gloomy miseries and heart-rending agonies of grief. Truly, a departed child, in its freedom from sin, night well say to survivors, with the works of Jesus, "Weep not for me, but reep for yourselves, and for your chil-

Her earthly home has left; Jer absence makes lone, Her loved ones thus bereft.

The family group

Has lost one of its members:

It makes the spirit droop

When th' mind its loss remembers.

Playmates will oft recall. The hours spent together But now, earthly ties, all, Are severed forever.

But through clouds of grief, Divine sunlight streams. The throes of pain are brief, Follow'd by celestial beams,

On the blissful shore, Where the ransomed shall be When life's cares all are o'er, Through all eternity.

A. FRIEND.

AUSSPURGER.—On the 17th of February 1886, in Butler Co., Ohio, Pre. Joseph Augspurger, aged 89 years, 1 month, and 18 days. Bro. Augspurger was born in France on the 4th of January 1816. In 1819 he came with his parents to America. They settled in the then which of Butler Co., Ohio. In 1813. then wilds of Butler (°o., 'Ohio. In 1843 he was married to Catharine Gold-schmied, who preceded him 19 years ago. Nine children were born to them, of whom one preceded the parents. In the year 1861 Bro. Augspurger was ordained to the ministry, in which capacity he was a faithful laborer for some control of the control fore his death he had a severe attack of fore his death he had a severe attack of fever, to which he flually succumbed. Besides his eight children he leaves ourteen grandchildren and three great-grandchildren and many warm friends to mourn his departure. Funeral serv-ices were conducted by I're. Imbort and II. J. Krehbiel. Texts, Luke 2.29

Weber. On the 3d of February 1896 in Lancaster Co., Pa., of convulsions, Ella, daughter of Jacob and Hettie Ella, daughter of Jacob and riettle Weber, aged 2 years and I day. She was buried on the 6th in the Bowniansville graveyard. Services by Benj. Horning and Henry G. Good.

"Go to thy rest, fair child Go to thy dreamless bed While yet so gentle, undefiled With blessings on thy head.

However painful it may be To know that thou art gone, The thought is sweet that we may see Thee in thy heavenly home."

WEAVER-On the 4th of January 1896, in Hinkletown, Pa., of diphtheria, Daniel O., son of George and Mattie Weaver, aged 1 years, 1 month and 12

WEAVER. On the 11th of January 1896, in Hinkletown, Pa., of diphtheria, Eve Irene, daughter of George and Mattie Weaver, aged 1 year, 1 month and 7 days.

WEAVER,-On the 18th of January WEAVER.—On the ISIN of January 1896, in Hinkletown, Pa., of diphtheria, Rosalene Paulette, daughter of George and Mattie Weaver, aged 5 years, I mouth and 22 days. The above three children were buried at Weaverland the 8th, 13th and 21st respectively. Services by 1, W. Taylor and Rudolph Reidenbach of the German Baptist

GODSHALK. On the 16th of January GOBSHALK. On the fold of additional page 1986, in Elkhart Co., Ind., Edna Louisa, danghter of Wilham and Emma Godshalk, aged 2 years, 11 months and 3 days. Services were held at the Mennonite church in Elkhart on the following Sunday by J. F. Funk.

Go to thy rest fair child, Go to thy dreamless bec While yet so gentle, undefiled With blessings on thy head.

Shall love, with weak embrace, Thy neward wing detain?
No! gentle angel, seek thy place
Amid the cherub train.

Annu the central train.

HOME, Effic C, Hosk, youngest daughter of Mr, and Mrs. Jonathan Hosk, was born in Jordan Trye, White-side Co, Ill., November 27th 1883, and died February 9th 1881, and 1814, and 181

"Effie, thou wast mild and lovely, Gentle as the simmer breeze: Pleasant as the air of evening. When it floats among the trees.

Dearest sister, thou hast left us,

Here thy loss we deeply feel. But 'tis God that hath bereft us. He can all our sorrows heal"

Chemorse. On January 2th 1986, in Urich, Henry Co. Mo., of pieumonia and pleurisy. Elizabeth Stella, wife of Eugene Clehouse, and daughter of 21 years, 5 months, 10 only daughter seven weeks old, father, four brothers and one sister to mourn the way on hope in 1986 accepted her shown on the summer of the Christian church. When she hid her friends good-bye she earnesdy plead with them that had not yet accepted their Savior to prepare to meet their limited for the compared to meet their limited for the compared to meet their limited for the friends of the compared to meet their limited for the friends of the compared to meet their limited for the friends of the compared to meet the first compared to meet the first compared to the friends of the fri

Love,—On the 22d of December 1835, near Emidals, found Co, Mich., of near Emidals, found Co, Mich., of and Catharine Long, aged 14 years, 7 months and 14 days. She was sick all summer. In August she sealed her vow with God by baptism and lived a devoted life the rest of her time. She had no desire to get well again, wished to go howed a grant of the control of the

SHIBE. On the 30th of January 1896, near Ephratah, Lancaster Co, Pa, of several weeks illness, Sister Susan, wife of John M. Shirk, aged 64 years, 9 months and 21 days. Buried in the cemetery near the wheeler charden and 21 days. Buried in the company of the second of

HAVEISTIKE.—On the 21 of February 1984, near Washington Borough, Pa., Kate H., daughter of Levi Haverstick, aged 43 years, 3 months and 5 days. Sie was for years a faithful member of the Memontic Choice of the Memontic Choice of the Memontic Choice of the Advances of the Memontic Choice of the Mem

Her prayers were granted and she rose Victorious o'er the last of foes, Where peace, and joy, and love and bliss Makes life one round of happiness.

How sweet to know that God in love Has home her to the home above, This comfort only those can tell Who feel and know that "all is well."

No.1. On the 28th of January 1898, Elizabeth Nolt, wife of Jonas Nolt, near Voganville, Lancaster Co., Pa., of intrimities of old age, She was buried on February 1st 1898, in the grave-yard at Groffdale new meeting-house. Services at the needing-house by Jonas II. Martin and John Kurtz. She was almost totally blind the last years, hat she have her arhitten and the church for a seminer of years. She leaves a husband, six sons and two daughters and many grand children to mourn our loss, but we hope our loss is her eternal gain.

BLOSSIE.—On the 31st of January 1895, in Lancaster Co., Pa., Peter Blosser, aged 31 years, 4 months and 23 days. He was buried on Tuesday February 4th at Weaverland. Services at the ducted by San I B. Witner, John M. Zimmerman and Benj. Horning. Text: John 16:22 He leaves a wife and two children. He was a member of the Memonite church and a native of India

BAUMAN.—At Rosentlale, Waterloo Co., Ont., very suddenly of heart disease, on the night of the 20th of December 1895, Abraham 18 aged 14 years, was married to Hannah Rushier (malden name Woolner) on September the 5th 1895. He leaves a widow to mourn her loss. He was hurried on Sunday the 22d in Snyder's burying ground, where funeral services were held by Noah Stauffer in English and Solomon Gehman in

"So shall the bodies of the just, In weakness sown, he raised in power The precious seed shall leave the dust, O glorious and immortal tlower."

RESCILLEY.—On Jan. 22d 1886, near Wayland, Henry Co., Iowa, at the age of 32 years, ymonths and 11 days, Anna, wife of Joseph Reschley. They lived in matrimony 12 years, 10 months and adys. She leaves a sorrowen and seven children to the control of the state of the

HE.M.T.n.—Matilda Helmuth, daughter of Michael and Christena Troyer, and wife of John Helmuth, was horn in Lagrange to, Ind., January the 31st 1885, died January 21st 1895, aged 27 years, II months and 20 days. She leaves a husband and one child and many friends to mourn their loss.

Farewell, farewell, Matilda dear, Now in your grave you sleep; Your loving form is resting And o'er your grave we weep.

Dear husband, you are lonely now, Be sure and keep the solemn vow, To live for Christ, that you may he

Then parents, cease to monrn and weep, Since your heloved has gone to sleep. The time is short till life is o'er And we may meet to part no more.

Brother and sisters, weep no more, I longed to be at rest; How happy, happy I shall be, When pillowed on my Savior's breast."

When pillowed on my Savior's breast."

Yoder, of Salem Twp., Champaign
A. Young
A. Y

HERTIG.—On the 3d of February 1896, near Wayland, Henry Co., Lowa, of Indiammation of the akthome, Land T days. The deceased was born in Canton Berne, Switzerland. He was united in marriage in 1975 to Anna Bowman. In 1881 he came to America and located near Wayland, lowa, where he has resided eyer aince. He was a kind father and hashard, a good the standard of the control of the

Wise.—On the 19th of December 1895, in Harmony, Butler Co., Pa., Bro. Jacob F. Wise, aged 77 years, 11 months and 7 days.

HERALD OF TRUTH.

KIPPER.—On the 21st of January 1886, in Mornington Twp., Perth Co., Ont., Johnny, son of Nicholas and Lena Kipfer, aged 1 year, 5 months and 17 days. Funeral services by John Natziger from Mark 10:13—16, and Nicholas Natziger from 1 Cor. 13:11.

INGOLD.—On the 3d of Feb. 1896, near Foosland, Ill., of lung trouble, David, son of David and Katie Ingold, aged 1 year and 21 days. Funeral services by Peter Zehr from Matt. 19:13—15.

Pickel.—January 28th 1896, in Landisville, Lancaster Co., Pa., Sister Anna Pickel, widow, aged 80 years, 8 months and 24 days. Funeral on the 31st. Text. High. 4:9–11. Buried at Landisville meeting-house. Sister Pickel was a faithful Christian.

RAMER—On the 4th of February 1996 in Mount. Jr. Marcham town-trouble, Bro. Antly, ontario, of heart trouble, Bro. Antham Br. Hamer, aged 71 years, 5 months and 22 days. Buried on Sunday February 9th in the Widelman grave-yard, when a large concourse of the street of the same and the same and the same and the same and a same a same and a same a same

"Death has rohbed us of our father, Whom we loved and cherished dear, It was father, yes, dear father, Can we help but shed a tear?

Yes we miss him, oh, we miss him, When we see his vacant chair; And how sad the room without him, For there is no father there.

Father's work on earth is ended,
Faithfully the cross he bore;
Now his loving soul's ascended,
Over to fair Canaan's shore.

A sudden change,—I in a moment fell; I had not time to hid my friends farewell; Think this not strange, death happens

Fhink this not strange, death happens unto all, This day was mlne, to-morrow you may fall.

Farewell, dear wife and children dear, 1 loved you all while I was here, Grieve not for me, nor sorrow make, But love each other for my sake." March 1,

ITEMS.

-IT costs \$1,000,000 a day to run the Government of the United States.

-The Roman Catholic church is charged with the death of 70,559,000 martyrs.

—The dispute between Italy and Brazil is by the request of those countries to be arhitrated by President Cleveland.

-IT is said that the Preshyterians throughout the world are now supporting one-fourth of the whole missionary force of the world.

—TWENTY million dollars' worth of hank notes leave the Bank of England daily; while 60 folio volumes or ledgers are filled with writing in keeping the accounts of a single day.

—MRS. CLEVELAND, wife of the President, and Miss Morton, sister of Secretary Morton, have set themselves at the task of discouraging, by example and precept, Sunday sociabilities in Washington.

—NIAGARA is a corruption of the Seneca word Neagara, meaning "across the neck." an allusion to the land between the lakes. The name has been subjected to as many as thirty changes since the discovery of the cataract.

—MISSIONARY Tidings gives the following definition of the difference between the heathen at home and the heathen ahroad: "The former are, in a very large measure, heathen from choice, while the latter are heathen from necessity.

THE Microscope gives this formula for an ink for writing on glass with a pen as with ordinary ink: Bleached shellac 10 parts, Venice turpentine 5 parts, lampblack 5 parts, Dissolve the shellac with turpentine and stir in lamp-

—It is computed that the aggregate wealth of eight millionaire brewers of New York, is \$52,500,000. The money spent by working men to provide these eight men with palatial residences would furnish \$2,800 of their families with pretty \$1,000 cottages.

—Two Sicilian scientists, says Popular Science news, Grassi and Rovell, and Science news, Grassi and Rovell, and Science of the Sicilian Science of th

—The sentence passed by the incorruptible and just federal judge, Peter Grosscup, of Chicago, on the convicted circulator of or of the incorruptions Chicago Dispatch, is two years' imprisonment in the penitentiary and two thousand dollars' fine.

—THE coroner's jury at Centerville, lows, on February 18th, found that the double murder by George Jones and his suicide was caused by insanity, the result of smoking cigarettes. He signed a petition asking the legislature to pass an anti-cigarette manufacturing bill the day of the tragedy.

—EDITORS in China do not have their own way. In fact they are in constant fear of death. If their papers say anything very objectionable of the culprits. The Pekin "Gazette' has been 1,000 years in existence and 17 of its editors have been beheaded.

—IF the stories told by travelers and the advices sent by special correspondents are to be trusted, there is evidently going on in Russia preparation for a scrious step of some kind as soon as troops can be moved in the spring. Throughout all Southern Russia, it is said, regiments, guns and haggage are in motion. 6.

—Omo's house of representatives has increased the saloon tax to three hundred and fifty dollars. The senate favored a five hundred dollar tax.

—The Supreme Censor of Russia has given the order that Dr. Gelkie's "Life of Christ," which was lately translated at Moscow into Russian, shall he adopted in all ecclesiastical middle schools of Russia.

—The official figures of the sale of beer in our country for the year July 1, see 1, 30 show a total of 33,469, self harries or 1,036,55,49, gallons. This would give about 15 gallons or 169 large glasses to every man, woman and child of the entire 68,755,000 of the population as estimated for that year. This is an increase in two years of 42 glasses per capita.

—Prof. Roentgen has recently made a wonderful discovery in electricity, by means of which it is possible to photograph objects through opaque substances, as for instance coins in a leather pockethook, the lead in a coupling of the company of the control of the control of the coupling of the coupling of the examination of the body for the location and nature of diseases, etc.

—DANGER IN A DOCTOR'S BEARD.—A letter in the Ioston Melical and Surgical Journal, from a physician in New Hampshire, mentions a number of cases in which doctors have carried the infection of diphtheria and scarlatina into their own homes hy reason of wearing heards. This will be pleasant news to many young physicians, whose luxuriant whiskers are supposed to impart a look of age and wisdom that will inspire confidence and promote businesses.

—A SMALL boy threw a lighted match into a pileo f paper and oil in Stetheimer & Co.'s shirt factory, in Troy, N. Y., Feb. 17, causing an awful fire. The building at the time contained about 300 women and girls, busy at work. The thames spread with fearful rapidity and the people were freuzied. They leaped from the lifth story windows to the crushed and killed. It is helieved the death roll will reach twenty, while many more are hurned and injuried and for the contract of th

-William Benamin a brakeman on the Krie Kailroad, cangult a spark on the hack of his celluloid collar as his train entered the station at Hillsdale, N. J., January 2. The collar took fire and exploded with a loud report. Benamin setzed the collar with both hands burned severely on the face, neck and hands. He was taken to a drug store, where his wounds were dressed, and later was taken to his home in New York. He will be disabled for some

—THE popular loan of SHOUNLEW
called for February by Secretary Carlies,
of the Morgan hond syndledate, which
has dissolved. The subscribers are as folpows: The national banks \$20,000,000;
the State hanks and savings banks \$815,
pany, \$10,000,000; Chemical and other
New York hanks, \$13,000,000; German
hankers, \$0,000,000; Housel Sage and
other; hidependent bankers, \$5,000,000;
or \$1,000,000; Chemical Sage and
other; hidependent bankers, \$5,000,000;
or \$1,000,000; Chemical Sage and
other; hidependent bankers, \$5,000,000;
or \$1,000,000; Chemical Sage and
other; hidependent bankers, \$5,000,000;
or \$1,000,000; Chemical Sage and other;
or \$1,000,000; Chemical Sage and other;
or \$1,000,000; Chemical Sage and sage \$1,000,000;
or \$1,000,000; Chemical Sage and \$1,000,000;
or \$1,000,0

—Ir is said that Mr. John Wanamaker has started a Friendly 1m in Philatelphia as a means of providing a pleasant Christian hone for men, at low rates, which may serve to allure them from evil haunts. The Inn has accommodation for 150 guests, with a cheerful parlor where papers, magazines and amuse or where papers, magazines and amuse has been a light pays for a room with one bed, thirty cents for one with two beds; and meals are served at ten cents for breakfast or supper and fifteen cents for dinner. There is also an employment bureau connected with the Inn which cost of remodeling the Inn, which was formerly a hotel, amounted to 869,000.

HERALD OF TRUTH.

—Discovery of THE NORTH POLE—
—Word comes from the British consul
at Archangel, on the northeastern coast
of Siberia, that the Norwegian explorer,
Dr. Nansen, has discovered the north
pole. The same story came and the pole
of the same story came and the same story came
and it is possible that messengers from
Nansen have reached these two points,
Dr. Nansen sailed in the ship Fram in
June, 1886, for the region north of Si
beria, to proceed and carry him graduality to the pole, in which direction the
drift carried the wrecked exploring vessed Jeannette some years ago.

-MANY would like to know what we Peace Christians would do with the Armenians?

incuments are 50,000. They certainly on the brought to our shores for ten dollars a piece, in merchaut vessels, five million dollars, ten times the amount Clara Barton proposes to raise to keep hem from starving there, when they will he no better off a year or two hence. Once here they can sulport themselves them free transportation west. Not many years ago the Fennsylvania Rall-road Company carried emigrants west one dollar more and let the other roads compete with them and it would be done, and the start one dollar more and let the other roads compete with them and it would be done, and the start one dollar more and let the other roads compete with them and let them land, they to refund for both eventually. It would also be a glorious use to put the new navy to, Great deal better than sending them food. Never carry meals to a man when he can come to them. Christian Arbitrotor.

GREAT JAANA,—lucastern markets

GIBENT JAPAN.—In eastern markets the Japanese have practically made a clean sweep in many lines of goods, which were formerly supplied by Great Britain or the United States. The Japanordiuse remarkably fine goods at "tmis many fifty of the Japanordiuse remarkably fine goods at "tmis many fifty. The Japanordiuse remarkably fine goods at "tmis many fifty. The Japanordiuse is a supplied to the Japanordiuse and many other staple articles are now sent out from Kioto, or Kohe, at a price with which American manufacturers cannot compete in the East. This is because of the Very Language of the Language of the States of the Very Language of the States of Great Britain. Wooden gloves, of the Kind that are the country, are sold for it events in Japan, practically one-half of quality; Berlin knitting wood at 68 cents a pound; leadler covered dining chairs, of a rather luxus out has are sold in the United States for 83 or 84 apiece, bring 57 cents and so on. These praces are quoted on exceptionally good authority.—Morning State.

JEWS IN JERUSALEM. The regainment of Jerusalem by the Jews is one of those historical possibilities that especially captivate the mind by their appropriate picturesqueness. For years a fact probably not widely known amough a property of the property of the result of their fathers has been going on, and the present results are surely encouraging. Dr. Scah Merrill, formerly United States (onsul at Jerusalem, says that of years of their fathers have been going on, and the present results are surely encouraging. Dr. Scah Merrill, formerly United States (onsul at Jerusalem, says that of years of the property of the prop

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"A little bit of Palience
Often makes the sunshine come,
And a little bit of Love
Makes a very happy home.
A little bit of Hope
Makes a rainy day look gay,
And a little bit of Charity

Makes glad a weary way."

Some of God's promises are, like the
fire-fly or the glow worm, unnoticed in
the sunshine, but in the darkness they
glow with living light. The same is
true of many an humble, obscure Christian—only the darkness of a&versity rereveals the real beauty of their character. Scheden

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Semi-Monthly.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASSISTANT EDITORS.
ABRAM B. KOLB.

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Contents of this number r. nust lake the Bible for your Gulde. You must lake the Bible for your Guide,
reach the Children, of the Holy Spirit.
A Mind to Work.
A Mind to Work.
The States' leaden to the Sunday School.
What Is your Life?
Which Hour Life?
Which Hour Life?
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A Lesson op Shi.
Bushess Notices,
Sunday School Lessons,
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Sunday School Lessons, Nunday School Lessons.
The Evangelizing Board.
Home Mission Report.
Conferences and Correspondence.
The Work of Strong Drink.
A Dream of two Roads.
Christ's Prayers.

EDITORIAL NOTES.

The brethren J. F. Funk and J. M. Shenk have been visiting our congregations in Tennessee the lirst half of the present month.

The time for the spring conferences is approaching and we will be pleased to have the amionnements from every district sent us for publication.

The Kolb Family History, published by Danlel K. Cassel of 4333 Germantown Ave. Philadelphia, Pa., can be obtained either from the author direct or from the Mennonite Publishing Co., scriptions, Others took a still more Elkhart, Ind. Price \$2.50.

Corrections or additions for the ministerial list and meeting calendar of our 1897 Family Almanac should be reported at once. Work has already begnn on the 1897 edition. We desire the list corrected as far as possible.

Chicago Homeopathic Medical College we are pleased to see the name of our R. Good. We congratulate him on his success in his studies, and hope his life may be an ornament to the profession. The Christian physician finds exceptional opportunities for doing good, for by administering relief to the suffering body, he is often enabled to administer to the needs of the sin-sick souls

The Evangelical Visitor, the ably edited organ of the Brethren in Christ (River Brethren) recently paid a very kindly tribute to our Sunday school literature of which we had sent samples to that office for Inspection and distribu

tion. We appreciate their kindness in thus introducing our literature to the brethren. We believe too that there are many of our own Sunday schools where our Sunday school literature has not yet been introduced that would be bene fitted by using the Quarterlies, and WORDS OF CHEER, samples of which we will gladly send free upon application.

Calhoun Co., Iowa, who has recently passed through sore afflictions in the loss of his beloved wife (see death notice) was the first settler of our denomination in Calhoun Co. Since then about 45 or icine and surgery without success, whose 50 members have settled there. This flock is however without a minister. The members would greatly appreciate visits from some of the traveling ministers. One of the older brethren, John Baughman, formerly of Woodford Co., Ill., lives in the city of Manson, and would gladly meet them and arrange a place for worship,

pleasure from its many readers, for all cause of gratitude was the promptness with which many renewed their subpractical way of showing their apprecianame of one or more new subscribers, and for this we are especially grateful. lists who have not yet renewed. Rethe composition, printing and mailing etc., has to be paid for and most of it In the graduating class of 'Wi in the demands cash payment. Will those who are in arrears kindly remember honest, earnest and prayerful effort is denominations, especially in time of this fact and help us by remitting dear young friend and brother DeWitt promptly? This is a matter of which we are loth to speak, for those who are accustomed to pay promptly such apmusolicited, hearty words of thanks for enough in its place and time," "all right peals are unnecessary, and perhaps tiresome (perhaps also to those who are the continuation of the work, fall like a "altogether impracticable for the preshabitually in arrears), but we venture to uneak about it because we believe that there are many who simply need to be the responsibility resting upon them modified in the minds of many people,

pay at once. We wish this class would certainly hope that in this instance it will include the greater number at

While speaking in another editorial of the opportunities a Christian physieian has of doing spiritual as well as bodily good, we call to mind a bit of history connected with our denomination in the 16th century. The persecuting church officers of a certain diocese of that time in reporting seven reasons why the sect of the "Wiedertaenfer" increased so rapidly among all classes, one persecutor stated that the "Wiedertaen-Bro. J. N. Baughman, of Manson, fer" physicians had such exceptional success with the cases entrusted to them.

oth Reason -Among the Anabaptists there are some who never practice medability in rendering medical and surgi cal aid is ascribed to their piety and hamility, especially because it is their enstom to pray on bended knees before they take the patient under treatment and apply their remedies."

We believe that many more people could be won for Christ as well as being restored in body if this example were more generally followed by the physi-The enlargement of the HERALD has clans of the present day. It is an applicalled forth many warm expressions of cation of the "faith cure" principle which is strictly scriptural, and which of which we felt grateful Another can be objected to by none. It is a combination of faith and works such as the Apostle James teaches, even in the matter of the anointing of the sick with oil, accompanied with prayer; for the "oil" tion by sending with their renewals the may mean more than simply common oil. It may be used as a term for any balm or liniment, the application of ing many others, and may every Men-There are, however, still many on our which to the affected part would have the healing properties needed for the member, friends, that the paper you get, particular ailment for which it was

While every work that is backed by the objects of bitter attacks from other criticised, condemned, sneered at or war, on account of the doctrine of nonpassed by as noworthy of notice, by resistance which they hold in common. some, there are others whose honest. Many look upon the doctrine as "good benefits received, and whose prayers for for fold fogy religious cranks," but benediction upon those who some ent condition of things." These opin times almost crushed by the weight of ions however have been considerably reminded of the matter and they will labor for what they fully believe is for and as time passes this principle of non

the benefit of those around them. Such Include all who are in arrears; we testimonies lighten many a burden by the increased strength which encouragement brings, and far more than counteract the effects which criticism and heartless condemnation might be calculated to have upon the individual.

VOL. XXXIII. No. 6.

The following extract from a letter recently received we publish, not from vanity, but because we have reason to believe that by the grace of God the HERALD has brought spiritual food to many, and who with grateful hearts will echo the sentiments expressed in the extract. We believe the writer will pardon us for using it, though we know it was not written for publication.

I have been reading the HERALD OF TRUTH which is sent to my father regularly, and it which is sent to my matner regularly, and it has been such a help to me in my Christian experience that I feit I must subscribe for it. As you most probably know, my mother is a devont Roman Catholie, and naturally we children were brought up in that faith. For anately, however, my father sent me to a destant seminary when I was sixteen Protestant seminary when I was sixteen years of ngc, and it was there that I was brought out from darkness into light. Through the instrumentality of one of the teachers I am able 10-day to acknowledge. ('hrist as my personal Savior. I united with he Congregational church at the seminary, and it is needless to say that I met with much opposition from the family, but I have found
"His grace sufficient for every need," and
when I think of what He suffered for my sins, I am willing to endure persecutions for His ake I feel that I never can do enough for my precious Savior. He has freely forgiven ins, and has given me that sweet peace HERALD OF TRUTH has given me more light upon different subjects than any other religis paper which I have ever read. I do not ash about the Mennoulte church, but,

is not a member of our denomination and is therefore doubly appreciable. May the HERALD be the means of helppopite by a life consistent with his profession, exemplify the life of the Savior.

The Mennonites, Friends and Brethren (Dunkards) have frequently been

1896

resistance is gaining a stronger hold upon the Christian church at large, plainly showing that the religious world is either growing more "old fogy" in this respect, or else the doctrine for which our church has contended and suffered in past centuries is after all beginning to be recognized as not only practicable. but necessary and in the direct path of Christian enlightenment and advancement. It has already come so far that the denomination or religious gathering which would venture to declare itself opposed to the principle of non-resistance, literally as taught in the Sermon on the Mount, would be considered behind the line of Christian progress. Ah, yes, it is beginning to be easy to stand up for this principle, but whether easy or hard, whether considered as popular or "old fogy", it is right. We have been much pleased to see in the reports of conventions held recently by the societies of different denominations that, in view of the threatening troubles between this country and Great Britain, the sentiment was unanimously voiced that the arbitrament of war was unjust, barbarous, unchristian, and by all means to be avoided, and that peaceful means should and could be used for settling all international difficulties. The testimony of noted men on this question is also bearing rich fruit. We were especially interested and pleased at the ringing testimony which that noted preacher and writer, Adin Ballon, gives on the subject of non-resistance in his recent discussion of the question with Count Tolstoj of Russia. In his closing state-

"It the doctrine of non-resistance; is leavening many minds, but the bewitching influence of politics and the temporal advantages which the old system, founded on deadly compulsion, affords to multiludes of professional aspirauls, are almost omnipotent. The one and almost only argument I encounter is, 'your doctrine is heavenly, grand, and Christ-like but it is impractcable as society is. We must have government, hold office and make money. So church, state and the political multilude are anchored securely in compnisory civilization until the millenium. But none of these seductions swerve me a halr's breadth from Him who is 'The Way, the Truth and the Life,' and I am confident of two conclusions, First, that Christianily will never enter into his promised land till the convinal church re-embraces non-resistance as its capstone; and second, that this doctrine will finally be thus re-embraced. It is now unted footishness, but it will prove to be the 'wisdom of God.' It is now set at naught by the bullders, but it will yet become the

Grand, inspiring words these for us who indeed make this doctrine a frm damental principle. Let it be preached and practiced not as merely a church rule no, no, for that degrades it from its high position but as one of the eardinal principles which Christ incorporated into His declaration of the Constitution that should govern the Christian church in all ages

For the Herald of Truth. PROGRESSION.

BY JACOB II. MELLINGER.

There is probably no subject so little understood among us as a church, as the subject of progressive religion. We may defend or oppose it and yet be entirely ignorant of its true meaning. Progress means a going forward, improvement, advancement. Hence progressive religion means religion that believes in advancement

That this is an age of progress, is no son that we should be progressive. But the fact that true, healthy Christi anity canuot exist without growth, should convince every intelligent mind that progress in religion is a necessity and not a whim. A thoughtful consideration of this subject, and an intelligent, unprejudiced reading of the New Testament will convince any one that this is a fact. The teaching of Christ shows it. The experience and teachings of the apostles show it.

But, we may say, "Progress runs to extremes. We won't know when to Here are church fairs, boys brigades, etc., shall we believe in these?" God forbid. We believe these to be retrogressive rather than progressive. But here we are liable to stnmble. We have no right to condemu all new (or umised) methods of Christian work because some methods of so-called work are wrong. By so doing we flee from a fancied dauger, and possibly fall into a eal one-that of becoming idlers in the Lord's vineyard; not willing to work ourselves, and justifying our actions by trying to hinder others who desire to work. Like the man who buried his talent in the earth, rather than risk losing what we have, we do nothing.

True progressive religion does not necessarily mean the adopting of new methods. It means progress in Christian life, Christian work, and Christian experience. It means work with the materials at hand, using such methods as God's word, coupled with experience, shows to be best, believing that if it does its duty to-day, "to-mor row will take care of the things of itself." It understands the words "Whatsoever thy haud findeth to do, do it with thy might," as applying directly to itself and that work does not mean looking at someone else working, or in being idle because some one else has made a mis

It believes that souls are worth seek ing, and that it should not always wait until it comes upon them "by chance."

It believes in bringing as many people as possible, as close to t'hrist as nossible

It believes that it should do aggres sive work, and not always wait until connelled to act on the defensive,

It believes in keeping in the old ruts as long as they are the best means of doing God's will, but it doesn't forget that its fathers were human as well a itself, and that ruts may become danger ons or misleading, and that it is not the way of the fathers, but the way of Christ in which it is commanded to walk. It is not afraid of going contrary to popular opinion, or of being called "cranky," if it can do its Christian duty better in that way, for it knows that God's word, and not man's opinion, will be its

iudge It does not believe in upholding an evil because long usage has sanctioned it, nor in condemning a righteous movement because lack of use has condemned

it. Neither does it believe in compro. \ mising with evil. It is always ready to submit all questions to the light of God's word, and to accept or reject them as that directs.

It believes in obeying the injunction of the apostle, "Prove all things, hold fast that which is good."

It believes that it is responsible for what it has, not for what the last generation had, or the next generation will have.

It believes in working cheerfully, not under compulsion.

It is not afraid of doing too much, but rather of doing too little. It also believes that "knowledge is profitable to direct," in this as in all other work, and that a systematic study of the Scriptures is a grand way of obtaining this knowl-

It believes that once it ceases to work becomes luke warm, and in that case it knows its own judgment. If it does not, it can find it clearly and definitely stated in Rev. 3:15-19.

These are some of the principles of true progressive religion. The fundamental principle is found in Luke 10:27. Whether these principles run into vorldliness, let every reader judge for himself, using the Scriptures as a test. Perhaps we expose ourselves more to the world by laboring for the salvation of sonls, but that is our duty. We are to place our light where it can be seen. A Christian does not unnecessarily exnose himself by doing his duty. If you want to see a brother (of a certain class) unnecessarily expose himself, follow him into a saloon, or into the company of his own sort, and you will see and hear things that will make your heart

Life at best is very short. Our field of work is immense. We cannot work too fast, providing we work in the right direction. 'Few Christians are injured by overwork. Our time is too precious to be wrangling about our own opinions. I sincerely believe that if the effort that is made to hinder so-called "fast," but nevertheless sincere Christian work, were used to investigate, to assist or to direct that same work, the good that would result would be incalculable. If we keep our eyes on Christ we need not worry about where we shall stop. If many of us would exercise half the interest and the judgment in Christian work, that we do in buying a cow or a horse, or a piece of machinery, there would be less danger of going astray ourselves, or of leading others astray.

God speed the day when we shall cease trying to substitute man's opinion for tiod's word, and when, instead of disputing about non-essentials, we will unite our forces to fight the common enemy, believing fully that, as long as we are faithful, we will not be tempted above what we are able to bear.

Ronks. Pa.

For the Herald of Truth. PRAYER.

Prayer is an offering up of our de sires to God for things lawful and needful with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. Christians should embrace all opportunities for prayer, choose the fittest seasons, and keep the mind lively in the duty, with thanksgiving or solemn acknowledgment of the mercies received. Thanksglylng must have a part in every

"Pray without ceasing," at all seasons The burnt offering presented every morning and evening was called perpetnal (Lev. 6; 20). Prayer is living with God, and, if founded on right principles of religion, it puts us to searching the heart, leads us to the knowledge of our needs and weaknesses, and fixes in us entire dependence on God. Nothing is more easy and more valueless than a mere lip service, and nothing is more pleasaut and full of blessing thau the performance of it in truth and sincerity. persons are much engaged in social religion and but little in that of the closet and but little moved when alone with God, there is reason to doubt the reality of their religion. Does any one not in the habitual and daily practice of secret devotion pretend to be a Christian? It is but pretence. He may be lieve the creed of the Christian, he cer tainly does not pursue the practice nor possess the spirit of the Christian.

March 15.

Breathing is essential to living, and prayer is the Christian's vital breath. If we "pray without ceasing" we shall not want matter for thanksgiving. We should be thankful in every condition. It is never so bad with us but it might

The apostle says, "This is the will of God in Christ Jesus concerning us, that we give thanks, seeing God is reconciled to us in Christ Jesus," In Him, through Him, and for His sake He allows us to rejoice evermore and appoints as in everything to give thanks. "Pray without ceasing."

Newville, Pa.

For the Herald of Truth **"VOLUMUST TAKE THE BIBLE FOR** YOUR GUIDE."

"You must take the Bible for your guide," is what every professor of t'hristianity claims, but a great portion have not yet got much farther than the letter, and "the letter killeth, but the spirit giveth life." When a few have advanced beyond the letter and are walking in the light of the spirit, they are sometimes ceusured for not having the Bible for their guide and are ever looked upon by some as extremists, etc. The Bible says, "The foolishness of God is wiser than the wisdom of man. The enlightened Christian knows that such have not yet the spiritual under standing of their Bibles, the veil is not vet taken away that they can look to the end of that which is abolished, for in Christ this veil is done away with and the deeper truths are then revealed

Paul did not give the carnal Chris tians meat; he gave them only milk; meat belongeth to them that are of full age." Beloved, let us examine our selves and our Bibles and see whether we really have that book for our guide or whether we are criticising those who have a deeper knowledge of the Bible, and saying as they did to Jesus, "Now we know he has a devil," only in a little different language.

The Bible is the dearest of all books to me and it proves to me more and more that I have it for my guide-or rather that it corresponds with my practical experiences. Why are we con tinually trying to build up our reputation before men? The Bible says that the apostles were made the filth and offscouring of all things and that "Jesus made Himself of no reputation." He never defended His own, but allowed

the people under the law to call Him educate our rising generation and a Sabbath breaker, a blasphemer; He did not try to conceal it when He went with very common people and even let an adulterous woman kiss His feet. Are we who claim to have the Bible for our guide willing to suffer all this and more for Christ's sake? or have we no root in ourselves, that when affliction or persecution arises for the word's sake, that we are immediately offended? Do we condemn those that have? there is no condemnation to them that are in t'hrist Jesus, because they are new creatures; they are born of the Splrit, hence bear the fruit of the Spirit. The Bible says, "The fruit of the Spirit is, love, joy, peace, longsuffering, gentleuess, goodness, faith, meekness, temperance; against such there is no law." Again, "If ye are led of the Spirit, ye are not under law;" not under law, but free. "If the Son make you free ye are free indeed," free in God to be led by Him only.

"He that walketh in the light stumbleth not, because there is none occasion of stumbling in him." The one that is walking In the light is not going to stumble at his brother because he has a different understanding of some of the Bible truths, and therefore acts differently in certain things. He knows that he was in that condition once too, and was honest and sincere. He sincerely thought he must not offend his brother, he must not be a stumbling block to him for the Bible says so. So it does to the professing Christian who is however vet under law. But it also says that Christ is the end of the law, for right eousness to every one that believeth. thank God that I can say with Paul, through the law am dead to the law that I might live unto God.

After we are called ont of darkness into His marvelous light, we can no longer walk simply to please our brother. "Thou shalt worship the Lord thy God, and Him only shalt thou

Under law we have a zeal of God, but not according to knowledge, because we sought it not by faith but as it were by the works of the law, for being ignorant of God's righteousness we went about to establish our own righteousness and stumbled at that stumbling stone, as it is written, "Behold I lay in Zion a stumbling stone and rock of offence; and whosoever believeth on Him shall not be ashamed." So it is to-day; to them which believe lle is precious, but unto them which be disobedient He (Christ) is a stone of stumbling and rock of offence. If we know that we are chosen of God we take no honor to ourselves for what we do and are for we realize more and more that we are nothing of ourselves, God works all things after the counsel of His own will We are as clay in the potter's hand. Though men may think they can do wonders, they can neither make one hair white nor black. "Which of you by taking thought can add one cubit to his stature?" "If ye then be not able to do that which is least, why take ye thought for the rest? O ye of

Smithville, Ohio.

For the Herald of Truth TEACH THE CHILDREN. ADDRESS BY DAVID WEAVER.

The most noble and needful work, is to secure our eternal happiness and the and buckler." Paul desired Timothy to salvation of our children. We should

teach them the righteous and true word of God, for we wish to see our children walk all the days of their lives in the firm established, and well beaten path of Christ. The word of eternal life teaches us, "My sheep hear my voice and they follow me, that means to say, "In my footsteps," not only in the days of our Lord's maturity, but from His childhood on, until He came to the small hill west of Jernsalem, Mount Calvary. We see in Luke 2:41 42 what Jesus did and said when He was only twelve years of age, when His parents took Him to Jerusa lem to the Passover. He left His parents unknown and they had lost Him for three days. Where did they find Him? In worldly amusements, in unnecessary exercises and foolish talk? The word teaches us "Far be it from God, that He should do wickedness and for the Almighty, that He should commit iniquity." His love to His Father and His piety led Him to the house of God (the temple). Sitting in the midst of the teachers, those who taught the word of God, "both hearing them and asking them questions." When His parents found Hlm, His mother said unto Him, "Son, why hast thou thus dealt with us? and He said unto them, How is it that ye sought me? Know ye not that I must be about my Father's business?" They did not understand this, just the same as it occurs in our days. "Oh that they were wise, that they understood this, that they would consider their latter end." "Know ye not, in all this, that the hand of the Lord hath wrought this? Who is wise will observe these things. They shall understand the loving kindness of the There are only two things that we

know of Jesus' acts before He was baptized; one is, that when He was twelve years old. He went to the temple to ask questions, hear and learn the word of God, and the other is that He must have learned the carpenter trade, as he was a carpenter by trade. Now, as parents, does not this teach us to teach the children that God has entrusted unto us the true word of life, and also to keep the commandment that tiod gave to Adam, "In the sweat of thy face shalt thou eat bread," and even in the garden of Eden, he was to dress it and keep it. The apostle Peter also said, those who do not work shall not eat. Why is it then, that we in some points are opposed to teach our children to walk in the footsteps of our Savior? Are we not more concerned to teach them to work, and look after worldly things, which are perishable, than that which is eternal? Some think It is a new practice to educate the children in Sunday school. But what does Solomon say? "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no new thing under the sun." We see in Dent. 11:18, what Moses was commanded to do, before he left the children of Israel. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hands, that they may be as frontlets between your eyes," etc. David says, "Open thou mine eyes that I may behold wondrous things ont of thy law. Speak ve out of the book of the Lord, His truth shall be thy shield take his copy of the Old Scriptures and

read very carefully and constantly. He urged him to attend to it. I can prove it that this was not a new book to Timothy. He had often read it before and understood it very well. Turn to 2 Tim. 3:15, and you will see the proof, From a child up thou hast known the Holy Scriptures." But though he knew the book so well, and for so long a time, Paul did not tell him, not to read it any longer. How many now excuse themselves from this duty. Because the Bible is an old familiar book, they throw it aside for something new What a mistake! The Bible is the Book of all books. Think of its Anthor. "All Scripture is given by inspiration of God," 2 Tim, 3:46. Think of its teaching. It makes men "wise unto salvation." Don't forget its duration. "Not one tittle shall pass, till all be fulfilled." Matt. 5:18. What book can be compared with it? I have quoted but a few passages in Scripture among so many o show how the parents should take interest to have their children educated in the Scriptures. It is also essentia for the teachers to be careful in doing such an important work, that they do it with a true and honest heart, in all things approving themselves as the teachers of God, having the law of trnth in their mouth. The teacher's lips should keep knowledge, and take to heart what God said to Abram, "I am the almighty God; walk before me and be thou perfect," a salt of the earth, and let your abiding place not be In darkness, but "let your light so shine before men that they may see your good works and glorify your Father in heaven," having your works and con versation honest among your friends and neighbours that whenever they ac cuse you and speak evil against you, that they must do it falsely; but try to persuade them by showing your good and righteons works, from the word of life, that we may all step out of dark nove into the light that came into the world, and be like the morning star that rises in the eastern heavens, and shines brighter and brighter as it rises higher and higher. So we should exercise our-

selves in the knowledge of the gospel, until we come to the full brightness of our Christian life moon this world. Some think, and even say, Sunday school is something which our forefathers did not have. But if we come to such questions as doing only what our first parents did to be righteous. I take the liberty to ask. Did your forefathers ever take a ride on the train? Hid they know of a self-binder? or send a tele gram or converse through a elephone's Are you not carrying a watch in your pocket, which, as history tells us, was invented in 1477 by Nuremberg. thousand other inventions could mentioned. We must also take into consideration that in former times, in our common schools, there was always a Bible, and a Testament class. This is not found in our common schools now All who think that our Sunday schools are not conducted rightly are heartily invited to give instructions and work hand in hand in the cause of our and our children's salvation, and thus glorify God. Oh brethren and sisters. remember the race is short in which you run, but the prize for which you run is great, for we know not how long there is time given us upon this uncertain world. Have we not need to take heed how we shoot? We have but a single arrow to direct to the mark.

No time but the present is ours and that is soon past. Consider how much of your time is gone, and yet how little of your work is done. Shall the rest of your time pass away in idleness? Our work is great and our time is short. We have a God to honor, a Christ to believe in, and a soul to save. We have a race to run, a crown to win, a hell to escape, a heaven of eternal rest to reach

In conclusion 1 will say, let us all seek heavenly things before and above all things. Let our hearts be tilled with knowledge and heavenly riches. Let us leave all self and prejudice in the state of oblivion, and walk according to the laws of heaven, and let the books of the Holy Scriptures be much in our hands, in our eyes, in our mouth, but most of all in our hearts Amen.

Newton, Kansas.

For the Herald of Truth THE INWARD TEACHING OF THE HOLV SPIRIT.

BY ELAM B. HUBER.

It is certain from Scripture (Rom. 8, and John 14) that the spirit of God dwelleth in us, that it acts there, that it there prays without ceasing, that it there asks for what we ourselves know not how to ask for, that it animates us, meaks to us in silence, suggests all truth to us, and unites us so with itself that we become one spirit with God. He that is joined to the Lord is one spirit," I Cor. 6:17. It is "hight" that inwardly enlightens us, and our reason acts of itself from His instruction or immulse

We do not esteem that inward teacher the Holy Spirit, enough. He affects all that is within us. He is the soul of our soul. We could not form a thought or desire but through Him. Alas! how great then is our blindness. We esteem ourselves as if alone in this inward sanctuary, but on the contrary, God is there more intimately than we our selves. Perhaps it will be said, What, then, are we inspired? Yea, without doubt. Without the actual inspiration of the Spirit of grace we could neither do, will, or believe any good. We are always inspired, but perhaps we incessantly stifle this inspiration. God ceases not to speak, but the noise and hurry of things without, and our passions within, deafen, and hinder us from attending to Him. We must silence every creature, we must silence ourselves also to hear, in the profound stillness of the soul, this inexpressible voice of Christ, the bridegroom of our souls. We must be very attentive, for it is a very low and still small voice. which is not to be heard but by those who listen to it alone. Oh, how seldom does the soul keep silent enough to let God speak ur the lowest whisper. Cur vain desires, or self love, attentive to itself, disturb all the words of the spirit of God. We hear plainly enough that He asks for something, but we know not what He says, and are often glad not to understand it. The smallest reserve, the least regard for self, the least fear of understanding too plainly that God asks more than we are willing to give Him, disturbs this inward voice

Shall we be surprised then if so many even professedly pions persons, but still full of love of amesements, vain desires, false wisdom and confidence in their own virtues, cannot hear it, and

regard this inward voice as a fanatical chimera? Alas, what would they be by their disdainful reasonings? To what purpose would the outward word of teachers be and even of the Scriptures were it not for the inward voice of the Holy Spirit which gives them all their efficacy? The ontward word of the Gospel itself without this living, efficacions word within, would be but an empty sound. It is the letter that alone cilleth, and the spirit that alone giveth life. Oh, word, oh eternal and all powerful word of the Father, it is thou that speaks in the bottom of our souls. That word which proceeded out of the mouth of our Saviour during the days of His mortal life would not have had so much virtue, nor been productive of such fruits on earth had it not been animated by this life, which is the word itself. This made Peter say, "Lord, to whom shall we go, thou hast the words of eternal life," John 6:68,

It is not then only the outward-law of the Gospel which God shows us inwardly by the light of reason and faith. It is IIIs Spirit that speaks, that moves us, that operates in us and animates us. It is this Spirit which does in us all that we do, as it is our soul that animates our body and regulates all its motions. It is true then, that we are continually inspired, and that we live the life of faith only so far as we par take of this inward inspiration. But few Christians are sensible of this, for there are very few, who by their voluntary dissipation or their resistance do not destroy it. This inspiration instills into us obedience, patience, sweetness, humility and all the other virtues necessary to every Christian. It is an invitation in the bottom of the soul to obedi ence and resignation suitable to the designs of the love of God: it contains not in itself any presumptive or illusive snare. On the contrary, it preserves us in the hands of God, attributing everything to grace without destroying our liberty, and leaving nothing to pride or magination. These principles being laid down, it must be acknowledged that God speaks incessantly in us. He speaks to the impenitent sinners, but they, being deafened by the voice of the world and their passions, cannot near Him: His word is to them as a tale that is told

He speaks also in the penitent sin These feel a remorse of conscience, and that remorse is the voice of God, which reproaches them inwardly for their sins. When these sinners are effectually touched they find no difficulty in understanding this secret voice, for it is that which smites them so sharply. It is in them the two edged sword of which Paul speaks. It goes to the dividing asunder of the soul and spirit, 11eb, 4:12. God causes Himself to be felt, tasted and obeyed; they hear His soft voice which conveys into the bottom of their heart a tender reproach, and by this the heart is broken. This is true and pure contrition,

God speaks likewise in enlightened and learned persons, whose outward lives are regular in all things, and who are apparently adorned with many virtues, but who very frequently being full of themselves and their own knowledge, hearken too much to themselves to hear God. They reason upon everything: they do everything upon principles of human wisdom, and prudential

rules, which would be better don through the channels of simplicity, and docility to the Spirit of God. These persons sometimes seem to have more goodness than others, but it is an adulterated goodness. They are masters of themselves, and would always be so according to the capacity of their reason. They would always be in the hand of their own council: they are strong and great in their own eyes. Oh God, I thank Thee, with Jesus, that Thou hast hid Thy secrets from the wise and prudent, and hast revealed them unto babes. It is only children Thou art familiar with, Thou treatest others after their own way. They desire knowledge and splendid virtues, Thou givest them shining parts and makest them great, but this is not the best portion, there is something more reserved for Thy dear children. They re pose themselves with John on Thy bosom. As for those great ones who always dread stooping and becoming little. Thou lettest them remain in their

greatness: they shall never taste Thy

caresses and familiar intercourse.

I have remarked that a sinuer of small natural understanding, when he becomes sensibly affected with the love of God and a sense of his errors, is more disposed to hear this inward language of the spirit of grace than some enlightened and learned persons who have grown old in their own wisdom. God who seeks only to communicate Himself, finds not room in those souls, full of themselves and so long nourished by their own wisdom and virtues, but He converses freely with the simple, and, as the Scriptures say, secret is with the righteons. Prov. 3:32. It is very common for such as are entirely devoted to God to fall into deliberate sins. Small faults appear great in our eyes, in proportion as the pure light of God increases in our souls. As the rising sun discovers to us with more exactness and clearness those objects which during the night we could only see confusedly, the increase of the light will discover many imperfections, in a far worse light than they have heretofore appeared: many miseries will be seen to flow out of the heart, which were little suspected to be found there. A soul that depends on good alone is not surprised at the sight of its own wretchedness. It is contented to see that it can do nothing, and that God alone can do all. One important rule is to abstain from sin. Let us beware of resisting or extinguishing the Spirit of God, who inwardly warns us of it. Faults committed through precipation or weakness are trifles in comparison with those where we are deaf to the secret voice of the blessed Spirit, which speaks in the bottom of our hearts. When anything is required from thee that seems impossible to nature, say to thyself, Nothing is impossible with God. We must not be discouraged by the experience of our weakness, or the dislike a busy life, if we are engaged in it. It is a mercy from God that we be wail these perturbations, and the bewailing of it is an antidote which prevents it from corrupting our heart. When we stumble or even fall, let us think of nothing but rising again and renewing our course. Be discouraged at nothing, but support thyself with humility in inequalities, weaknesses, and

troubles. Bless God for the progress

thou hadst made it thyself.

others make in virtue as sincerely as if

For the Herald of Truth. A MIND TO WORK. BY GEO, DINTAMAN.

Before we can have a good and active mind to work successfully, we must first have some idea how to do the work, and must see the necessity of the work being done, and then we often need the encouragement and counsel of others to help us on the way to prosperity. Take for instance the tiller of the soil. He must first have a mind to work, and a indement of his own, yet not to rely upon at all times, but he seeks to gain all the knowledge and experience of others that he can, so as to be more successful in his work.

So it is also in the work of the Lord. We must understand God's word, and must work according to 11is word, if we wish to be successful, and have our work stand the test at that great day of accounts. We must work, not for ourselves, but for the Lord, We should see the uecessity of working for the salva tion of never-dying souls,

When Nehemiah was away over in Babylon or Persia with the great Arabian desert between him and his native country. Judea. after learning the condition of his brethren, the Jews, who were left of the captivity of Judea he sat down and went, and mourned certain days, and fasted and prayed before the God of heaven (Neh, 1:4), that he and his father's house had sinued in not keeping the commandments and judgments that God had given to His servant, Moses. Then with a resolute mind to go to work, he gets the consent. of the king of Persia, with letters to travel the long and arduous journey to Jerusalem, and after he arrives there, he goes out after night to view the dilanidated walls that were thrown down and the gates that were burned. He then returns to the nobles and the priests and says, "Ye see the great distress that we are in, how that Jerusalem lieth waste, and that the gates are burned," and after telling the people of the good hand of God, they said, "Let us arise up and build. So they strengthened their hands for the work, and builded the wall" while their enemy scoffed and langhed at their work, and said, "What will these feeble Jews do to build the wall? If a foe goes upon the wall it will break down." But those noble servants were not dismayed or confounded, but cried unto the God of heaven to prosper the work, and so built they the wall, "for the people had a mind to work."

What great results and accomplishnents may be brought forth where people have a unauimous mind to work. In union there is strength. The Savior says, John 5:17 "My Father worketh hitherto and I work " Paul says to the Philippian brethren Phil, 2:12, "Work out your own soul's salvation with fear and trembling." Our minds and hands must work together. The poet says.

> "Take my life, and let it be Consecrated, Lord to Thee, Take my hands, and let them move At the linpulse of Thy love."

We should work, not to become aristocrats or autocrats, but as the meek and lowly followers of Jesus of Nazareth, who offered up His body on the cross to save us from the corruptions and pollutions of the world, and fit us for the glorious realms above, where the soul will be at rest. To the faithful worker He will say at death "Thy work is done, come up higher."

For the Herald of Truth THE SISTERS' RELATION TO THE SUNDAY SCHOOL AND THEIR QUALIFICATIONS FOR WORK

BY ALLIE M. HILTY.

What relation does the sister bear to the Sunday school? The same as a brother. What is a brother's relation The same as to the church. So we must vet see what relation the brother hears to the church before we can know how nearly both he and the sister are related to the Sunday school. Christ says, Mark 4:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." This shows to us that one is as near and dear to Christ as the other. Christ is the Son of God, also the Head of the Church. As we accept God and do His holy will we become members of His family, the church, and the Sunday school.

What a beautiful thought for us sisters, that Christ did not try to depress us, but has also lifted us un

All Bible readers know that during His sojourn here. He was always ready to extend a belging hand to the women or sisterhood. How many of us have read in Luke, seventh chapter, of a wicked woman who dwelt in the city (when she heard that Christ was going to spend a part of the day with Simon. How she came and repented of her sins she remained behind Him weeping, and began to wash His feet with her tears and to wipe them with her hair, also kissing them and anointing them with precious ointment What did Christ do? Do we think He allowed her to do this unnoticed? No, indeed; He rebuked the proud l'harisee by telling him that when He entered his house he had not ministered to Him, but this woman had. He comes with these word, "Thou gavest me no kiss, but this woman bath not ceased to kiss my feet." He then lifted her up out of her sins and said. "Thy sins are forgiven thee;" also, "Thy faith hath saved thee; go in peace, Christ showed as much love to her as He could have shown a brother.

In the next chapter we read of Christ traveling through the country into all cities and villages, preaching the glad tidings, and certain women ministe unto Ilim: in the tenth chanter we find sister sitting at the feet of Jesus. learning of Him, and Christ says, "She has chosen that good part which shall not be taken away from her." Would a brother have had more right there than a sister? Have we not all the same privileges there? We must first come to the feet of Jesus if we wish to be accepted. Dear brethren and sisters, these incidents are all recorded to prove that we as sisters are as dear to Christ as the brethren are and related to the church and Sunday school through the same love and power. I am so glad that God has not rejected us, but has also called us to a nobler, higher life and has seen fit to use us in His service and to His honor and glory.

l will prove to you by some Bible facts that a sister is also qualified for work or to teach. Sarah taught Abraham, (the one she called, lord,) that there was to be a separation between the children of promise and the children of the world. Through the prophetess Anna we see that already in the old dispensation God chose women by bestowing on them the gift of prophecy. Anna remained in the temple, and served God

with fastings and prayers night and day and spoke to all them who were looking for redemption. What was she teaching them? Was it not about Christ, Yes, that was her theme and should be ours. Paul writes in 1 Cor. 14:1, "Follow after charity, and desire spiritual gifts. Philip the evangelist had four daugh but rather that ye may prophesy;" prophesy here means to teach or to explain, They were to desire spiritual gifts, so they might teach; in the thirty-ninth verse of the same chapter; "Wherefore, brethren, covet to prophesy and forbid not to speak with tongues. I think this means that they were not to silence anyone who had a call to teach or to help in the work of God; if we are filled with the spirit as Anna was, God can and will use us. Ephesians 4:8, Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men;" some may say it was only given unto men, but we have al-

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ing of the body of Christ, etc. In Matthew 26, we read about a sister anointing Christ and when His disciples were indignant He explained unto them how this woman had wrought a good work for Him in that she had anointed Ilim for His burial, and then says, Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

ready shown that it was also given to

the sisters. "And he gave some, apos-

tles; and some, prophets; and some,

evangelists; and some, pastors and teach-

ers; for the perfecting of the saints, for

the work of the ministry, for the edify-

There was a certain disciple named Tabitha or Dorcas, a woman who was full of good works, which she did. Do we not think Christ was filled with joy at their willingness to serve and follow Him If He did not want sisters to work for Him, He would not have left these words to be recorded. We remember reading about Paul be-

ing called over into Macedonia to help the people there. James Stalker writes in his book entitled, "Life of St. Paul" "A prominent feature of the work in Macedonia was the part taken in it by women. Amid the general decay of religions throughout at this period many women everywhere sought satisfaction for their religious instincts in the pure faith of the synagogue. In Macedonia, perhaps on account of its sound morality, these female proselytes were more numerous than elsewhere. and they pressed in large numbers into the Christian church. This was a good omen; it was a prophecy of the happy change in the lot of women. If man owes much to Christ, woman owes still more. He has delivered her from the degradation of being man's slave and plaything and raised her to be his friend and equal before heaven. These things were vividly illustrated in the earliest footsteps of Christianity on the European continent. The first convert was a woman. At the first Christian service held on European soil the heart of Lydia was opened to receive the truth, and the change which passed upon her prefigured what woman in Europe was to become under the influence of Christlanity. In the same town of Philippi there was seen. too, at the same time an equally representative image of the condition of woman in Europe before the gospel reached it, in a poor girl, possessed of a spirit of divination and held in slavery

by men who were making gain out of her misfortune, whom Paul restored to sanity. Her misery and degradation were a symbol of the disfiguration, as Lydia's sweet and benevolent Christian character was of the transfiguration of womanhood."

ters and each one was a prophetess. What did they do, but teach? Do not misunderstand me, or think that I am in favor of sisters taking charge of the pulpit or trying to usurp authority as Miriam did, but Paul, in writing to the Romans, commends unto them "Phebe our sister, which is a servant of the church," and then goes on to tell them how they shall receive her and they were to assist her in whatsoever business she had need of them, "For she hath been a succorer of many, and of myself also." If we read the remainder of the chapter we will see how many more sisters he names, and how they labored for Christ. How many of us have heard of Sara Houghton Fawcett whose body now lies in Graceland cemetery, Chicago. We can see how well qualified she was and how willing she must have been to consecrate herself to ('hrist and to work for Him, in the experience of six young men who met and walked out to her grave one Thanksgiving day to praise God for what He had wrought through this woman. Each one tells his experience there and they all point to her as the instrument where by they were brought to God, and four good work and especially in the Sunday of the six tell how she brought them to her Bible class. If this woman was not qualified, and God was not pleased to have her teach and work for Him, do we think He would have blessed her work as He did? No, if it was wrong He would show us the wrong and not bless the work of sisters. The leader of these six young men said, "Here lies the dust of a holy woman." Again he said. (when he saw the words "Resting in the everlasting arms" inscribed on the head stone), "This reminds us that she used to sing. "Safe in the arms of Jesus." Let us also sing it," and they did sing it with tears streaming down their cheeks and then knelt around that silent grave and gave themselves anew to God.

A sister can and should be qualified so she can fill the place of a brother if necessary, and especially should she have charge of the lufaut classes, for her heart is more tender and children are usually more free toward a sister than a brother. Who can bind up a child's wound the best? You will always see a child run to sister in case of a "hurt." How earnestly then should we desire this gift of teaching and pray that God will still supply us with more grace and bless our work to His honor

How should we as sisters appear? We should appear as baving peace of conscience, and joy in the soul, and at all times appear pleasant in the work wherever we may be, have a word of comfort or encouragement for those we meet so our pupils can not say of us as I once heard of a little girl who said. "My teacher never knows me when she meets me on the street." As to sisters attire, wherever we see a passage of Scripture concerning it, it teaches us plainness and simplicity, and they are certainly one distinctive mark of a true follower of Christ. Plainness of speech and simplicity in all things should also be observed more than it is, as it also shows the character of a Christian.

prove that Christ does not want His children to be exalted in their own strength, and also to prove the doctrine of plainness. ('hrist was humble, and He was an example for us. Let us take lim as our pattern to mould our lives. In Matthew 18, Christ calls a little child to Him, sets him in the midst of the disciples and says, "Verily, I say unto you, except ye be converted, and become as little children ve shall not enter the kingdom of heaven." Peter tells us in his Epistle that we are all to be subject one to another, and clothed with humility; "for God resisteth the proud, and giveth grace to the humble. Hum yourselves therefore under the mighty hand of God, that he may exalt you in due time," Paul, in writing to Timothy says, that women were to "adorn themselves in modest apparel and sobriety: not with gold, pearls, or costly array, but with good works, (as one professing godliness)." In Corinthians he teaches us concerning the prayer head covering. How many of us wear it as we should, to leave the right impression on those who do not believe in wearing it. I am afraid a great many of us do not. It is necessary to wear it at every place of worship, and if we profess to believe in it by wearing it to church we should also wear it to Sunday school, because we are related as closely

We will yet show a few Bible facts to

school. Let us strive earnestly for more spiritual gifts and divine love. Ohio. For the Herald of Truth.

THE RELATION OF BODY AND SOUL.

to the school as to the church and

should do all we can to promote the

BY A. II. BAER.

BY A. B. BAFG.

"If a must have a simborn and rebellions son, which will not obey libvol. of his latter, or the vote of his
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hay hold on him and his city, and of
gares of his place, and they shall sa
unto the elders of his city, this our so
have any volter, he is a galton and ls slubborn and rebellious, obey our voice; he is a glo drunkard." Deut. 21: 18-20.

The road over which our son's thoughts, lusts and imaginations pass from the soul to the body, is the high way over which unbridled appetites, unrestrained passions, and unsubdued justs of the body pass to the soul. If you want to empty a boiler of steam, it will not belo you much by lifting the safety valve, if you keep water in the

boiler and fire in the furnace. Prayer, Bible reading, and Psalm singing will not help one much to get rid of his sins, if he keeps up a set of bodily habits to fire the body and in-

lame the soul to continue its sinning. That you may see the connection more clearly between vice and victims, I will try to show you how food may damage our bodies and demoralize our souls. The blood is the life of the body. The physical, mental and moral uature is so intimately connected that whatever affects one, affects the others, so that a man's mental and moral nature as well as his physical, can be largely determined by the quality of blood. It is a physiological fact that our blood is made out of the food we eat. The food that enters our mouth is assimilated. and makes blood by the marvelous processes of digestion and assimilation. Our food is transformed into blood, and the blood passes through the veins and

arteries, and repairs waste tissue, and forms new ones, thus building up the body, and sustaining life. It follows then, that our bodies are made of the food we eat. Evidently it was the design of our Creator that the prime object of eating was to build up tissue. muscle, bone and brain,

That this might be a pleasure to us, He has associated with eating, delight of appetite, but most of us have so far perverted the divine order as to make the pleasure of appetite the chief object of eating. "Give me something good to eat." is the cry of humanity. The goodness of food is usually judged by the sensation of the palate, and not by the laws of nutrition. Most people determine the goodness of food by the amount of sensual delight it imparts to the palate, no matter how it angers the stomach, llence a vast amount of food that enters the mouth makes bad blood. Blood that is in itself corrupt carries poisonous particles to every part of the system, putting us into a ripe condition to be easily provoked to some outburst of anger, passion or revenge. Blood always tells in human morals, as well as in muscles. Very much of the flesh we eat makes had blood. Sty fed pigs, and stall fed oxen are fattened under the most unhealthy conditions possible, shut up in the dark, cut off from exercise, the fat deposit on their bodies is made up of the waste matter that the life forces of the animal were unable to expel. This waste, fatty matter surcharged, with unexpelled excretions, is liable to induce disease in all who consume it.

Does any one doubt that the unhealthy, ugly and vicious elements that make up most of the flesh we eat enters the blood and in that way affects the disposition or carriage of the soul? "Every seed after its kind," is the law of all creation. This principle obtains not only the production of life, but in the processes of its development. If a man's body is made chiefly of flesh of diseased animals, his whole frame becomes saturated with lusts and corrupts the mind. The impressions and in pulses the soul receives from such a body are debasing. If what we eat has something to do with our morals and our food affects our faith, it seems to me that many of our efforts to make men genuine by devotional exercises ought to be prefaced by efforts to correct had dietic habits.

All our powers are many members in one body. Whatever affects one must surely affect the others.

The spiritual, mental and physical are one life. Slight the body and you smite the soul and ennervate the mind. Corrupt the mind, and you debase both soul and body. The great apostle Paul, who more than any other sacred writer, maintained the sanctity of the body and subservience to the soul and mind; ear him: "I beseech you therefore, brethren, by the mercies of God, that ve present your bodies a living sacrifice oly, acceptable unto God, which is your reasonable service."

I do not say that all human evils and ills have their primary origin in physical habits, but I do say that the greater mass of impulses from the excited, in flamed everstimulated body towards the soul is in the interests of sin. The economy of salvation orders otherwise By the Gospel the body may become the temple of the Holy Ghost, by the law of self-denial from the New Testament, all

our fiery elements may be made an inspiration to our souls. It is not the ourpose of God that we should live a life time warfare between the body and soul: there ought to come to every true Christian a day of victory over the powers of the body, in which they will cease their rebellion and come into the sweetest union with the soul, in the great work in developing a likeness to

Maryland.

WHAT IS YOUR LIFE?

BY JACOB LONG. "What is your life?" the apostle

James asks . That is what are we making of our life as we pass through this world? The life of our body is even a vapor that appeareth for a little time Our influence will be such as keeps and then vanisheth away, to be seen no more. Will our lives also be forgotten. never more to be remembered, as our bodies shall never more be seen? Oh! no, dear friends, our life will not be so soon forgotten. I have two little sons in the paradise of joy, who had been with us but a short time, and I still remember the little forms and short lives. I have a father and a mother over there, who were with us till old age, and still remember their form and their life. No, my dear reader, we will not forget the life of our companions and associates. So then, if this is true, that we or the life which we live will not be forgotten, but will be remembered when our bodies are monklering in the grave, and the soul has gone to try the realities of another world, then, how shall we live in this world? How do we live? Oh! may God grant that we, as true Christians, may and will show to all around us the life of Christ in our mortal bodies, and in our life, so that no one around us can truthfully speak evil of us, and that God Himself has no condemnation to pronounce upon us. own land, they defilled it by their own Do we see this? Do we not see the great majority of so-called Christians, who claim to be true followers of Christ show by their conduct and conversation such an example that the world points the finger of scorn at them? My friends. according to their way, and according "these things ought not so to be." The to their doings 1 judged them." no more be remembered on earth. One

remember our earthly life. It is God. I have said that the world points the finger of scorn at some Christian professors. Some one may say, "They treated the Lord Jesus the same True they scorned Him but without a cause, falsely. If we decorate our bodies and till our daily life with the vanities and unnecessary things of life, they have a cause to say that we are not what we profess to be. If they see us go to the vain pastimes of the world. such as theaters play parties fairs shows, festivals, and many other vain amusements, and have our enjoyment with them, they have a cause to scorn ns, and call us no better than them-

earth will remember our existence here.

I hear the expression often by some one that is yet out in the cold world "If I once profess Christianity, 1 will not follow the vanities of the world. like this or that church member; I want to show a better example." My brothers, my sisters, is this the way we present our influence before the world?

I hear some one say, pointing to some church member, "he or she is no better Christian than I am, They go to such amusements as the world has, laugh and joke in their conversation, their conduct is no better than mine, even do things that I would not do." Oh! my dear Christian brethren and sisters, where is our influence if our conduct and example is such as is here represented by the world? I say again, where is our influence, or where will it lead to? Will it lead to God? Is it for the Lord Jesus? Is it for Christianity? No! Is it for our beloved Mennonite church? No. Is it for the good of those around us, who are still outside the church of Christ? No. Where is it then? Is it for the cold world? Yes

them out in the world. My dear professing readers, if this is the case with your influence, I say, "awake, and repent and be converted, that your sins may be hlotted ont." Is it so that we are "dry houes." like those of whom the prophet Ezekiel speaks. Behold! a noise and a shaking, and the nes came together, bone to his bone. Lo, the sinews and the flesh came upon them, and the skin covered them above. but there was no breath in them." Oh: the resurrection of the dry bones! bone to his bone, sinews and tlesh covered them, but not breath, no life, no influence for good. Oh! Lord, come from the four winds. Oh! breathe upon these slain that they may live; that their life may go out to the world as an influence for good, living epistles known and read by all men. Dear readers, let us thus do and thus live, that we may show forth the life and death of Jesus Christ in all departments of life, that God may be glorified in us before all the people. Will God say of us as He did to Israel? When the house of Israel dwelt in their ways and doings: "their way was before me as the uncleanness of a removed woman." Ezek, 36:19, "and I scattered them among the heathen, and they were dispersed through the countries

Oh! if we are among those who have profaned the name of the Lord among generation after another passes away, the children of men, let us repent and and we are all forgotten. No one on ask God to cleanse and purify and sanctify us that we may sanctify the Lord but somewhere and some One will God to the world, by the life of God in us, "and the heathen shall know that I am the Lord God, when I shall be sanctified in you before their eyes." Then will I sprinkle clean water upon yon, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you; a new heart will I also give you, and a new spirit will I put within you, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them," "And ye shall dwell in the land that I gave to your If heaven were a cheat, and hell a fathers, and ye shall be my people, and I will be your God. Then shall ye remember your own evil ways and your judeed, there be a hell for impeniteut doings that were not good, and shall oathe for your juiquites and for your abominations."

Dearly beloved, do we not see the you choose? great and precious promises in God's word for us, if we are His truly consanctify our lives, our conduct and conwe may shine that the world may be still. You can not save yourself, God

was desolute and corrupt in our bodies is become like the garden of Eden, for none of us liveth to himself, and no man dieth to himself," May we who name the name of Christ be led by the Holy Spirit of God, in all holy life and conversation that the world and those around us may truly confess that the life of Christ, the God life, is in us, "for whether we live, we live unto the Lord and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's," Rom, Friends, let us "walk in the light,"

and have fellowship one with another, then we may be a true light, an example to the weak ones, who are yet in darkness, and be a help to bring them up higher. We shall not be judged for the wrong doings of others, but for our own life, "Why dost thou judge thy brethren, or why dost thou set at naught thy brother, for we shall all stand before the judgment seat of Christ." So then, every one of us shall give an account of ourselves before God. "What is our life?" it is as grass which grows up in the morning, and in the evening it is cut down and cast into the fire and is burned, or "as a weaver's shuttle flying to an froin the world" but it is soon cut off, and we fly away. "Man dieth and wasteth away, yea, man giveth up the ghost, and where

Elkhart, Ind

For the Herald of Truth WHICH DOAD?

BY ALICE B. KAUFFMAN. On which road are you traveling? the broad one or the narrow one? the one which leadeth to destruction, or that which leadeth unto life? It may be, you have never seriously considered this question. It may be that you have never sat down and quietly considered if you were to be cut off suddenly, as thousands are, whether you would spend your eternity in heaven or in hell.

Pause now, I entreat you, and consider your ways. Your soul is surely worth a moment's sober consideration. If you will ever be admitted to heaven, you must be fitted for the holy place. for nothing unboly or unclean can ever enter those pearly gates and bright abodes. The word of God says, "You must be born again." that is, you must be changed by the Spirit of God, you must become anew, a different creature from what you are by nature; the Lord declares that otherwise you cannot enter into the kingdom of God (John 3:5). Now let me reason with you. Is it worth your while to indulge in sin and wicked ways for a few short days or years, and then make your hed in hell? Is it better to enjoy the pleasure of sln for a season and then he doomed to all eternity? Do pause and consider. Is it not madness to pursue such a course? delusion, then you might go on in your sins, and laugh at religion. But if, sinners and a heaven for repentant ones, and if you must dwell a whole eternity in one place or the other, which will

If you are not certain that you are saved, or certain that you are not saved, secrated children? May God purify and are you wise in living as you do, unthinking, careless, Godless? The way of versation, that in the light of the Gospel salvation, the door of mercy, is opened

Oh! these things ought not so to be. Again hold it, and say, "truly this land that knows that, and therefore He has provided a Savior for the lost. The Son of God left the throne of heaven, and came into this world to save sinners. He saves them by His atoning death, by bearing the punishment which their sins deserve. He gave His life a ransom for many (Matt 20:28) He paid the great sin-debt which we owed to God, and which we never could have paid, so that now you have nothing to do but personally accept Jesus, your Savior. If you will heartily trust Him, you will be saved. You have God's word for it.

Relylng on His word you never can be confounded. Flee to Jesus, believe in Him, and receive forgiveness of all your sins. He went over sinners that have refused Him. Come to Him who says "Come unto me, all ve that labor and are heavy laden, I will give you rest" (Matt. 11:28), and "him that cometh to me I will in no-wise cast out (John 6:37).

Goshen, Ind

For the Herald of Truth. WHERE DO YOU BELONG?

BY D. B. SHELLEY.

"Oh that they were wise and under stood this, that they would consider their latter end." Deut. 33:29.

When Moses, the servant of the Lord, had almost finished his course, God commanded him to ascend Mt. Nebo. where he should die after he had viewed the promised land. Moses looked over this vast army, the chosen people of God who should become a mighty nation, and with a prophetic eye, seeing what would become of the nation in its latter end, he breaks forth with this lamentation "Oh, that they were wise and understood this, that they would consider their latter end." Moses saw in their spirit the sins that they would commit from the beginning of that nation till the destruction of Jerusalem. It seems that they were bound to serve idols notwithstanding all the warnings they received from the men of God that had been sent to them, whom they re

jected and killed While I am penning these lines, my mind thinks of our own nation of the United States. It is looked upon by other nations as a mighty nation. But behold the wickedness of this natiou how it has fallen into idolatry and sin idolatry in the churches and out of the churches. You may look where you will, you will see idolatry reigning as a king, card playing in the churches, and in the homes of professedly Christian parents, parties of all grades, socials eating and drinking and hanqueting to excess, horse-racing, prize-fighting, aud gambling of all sorts, and it seems our government is powerless to prohibit al these evil doings.

Alcohol is another king which justice does not reach to punish for its crimes Oh that this nation were wise and understood this, that they would consider their latter end. The cup of indig nation of God's wrath will be full as some period or other, and God will mete out vengeance on this nation as well as on the Israelites, if they will not repen of their sins.

But my text covers another class of people, which come under three heads: the sinner, the ungodly, and the hypo crite, and the last is the worst character the three, as I will try to explain hereafter. A sinner is one who lives in open rebellion against God. He cares very little and is not ashamed to use his

profanity before a Christian any more than before a worldling, and is not so dangerous to a Christian as an ungodly You know just what he is, and you can shun his company.

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The ungodly man comes under the second head. He is one who knows nothing about God and the workings of the Spirit of God, but wants to stand in relation with God with works of his own righteousness and goodness, and is dangerous to those around him, for many look on him as a good man, and follow his example, and are deceived and lost The third one is the worst of all, and

the most dangerous to the Christian. A hypocrite is one who gets into the church unconverted, and is so full of hypocrisy that the church is deceived. When you hear him talk on a religious topic, he can show himself good, so that you might think him a saint of the highest grade, were it not for the self-righteousness which the hypocrite manifests. But he is nothing more than a spy in the church, a wolf in sheep's clothing. He destroys reputations and he is a stumbling block to sinners, hindering them from coming to Christ. We often hear the sinner say, "Put your hypocrites out of the church, and we will come and be converted and join the church." This third class is truly the worst of all. The hypocrite goes into church to mantle his diabolicalness with the cloak of religion, Well did Christ say of the hypocritical scribes and Pharisees, "Ye hypocrites, shall ye escape the damnation of hell?" As long as they have on the mask of religion, they are leaders of the blind and a stumbling block. Oh that such would repent and throw off their hypocrisy and cry for mercy and be saved.

Reader, do you belong to one or the other of these three classes? God knows, you know. If you do, stop short, turn about, confess your sins, and ask God for Jesus' sake to forgive you, otherwise a terrible doom hangs over you, whether you are an open sinner and have the honesty to confess it or a cringing hypo crite, hiding behind your smooth profession and saintly make-believe mantle. Step out under the blood and he a free and happy being. Be not deceived, the destiny of your immortal soul is in the question. Make sure of heaven. Oh hat you were wise that you understood this, that you would consider your latter

Wetzell, Mich

For the Herald of Tr THE BELIEVER'S PRIVILEGES.

BY A. C. KOLB. "All are yours." 1 Cor. 3:22.

There is often a doubt in our minds as to the extent of our liberties, or the scope of our privileges, and we imagine selves hemmed in on all sides, while at the same time we feel entitled to a great deal which we do not enjoy. There s certainly a reason for this, and when we know that all things are at our command, through Christ which dwelleth in ns, we must ascribe all the fault to ourselves. It is true that when we really are in possession of Christ, and our life is hid with Him in God, that we are rulers and kings of dominions of which we know not. Great, and wonderful. and mysterious are the workings and mind of God, and since we are heirs, brought to where God can impart His

very life unto us, we are shrouded in mystery, and behold our situation with reverential awe. Can a soul thus thrilled with the greatness and filled with the spirit of God be content with the things of earth? Ah, no, but he seeks to learn to enjoy the deep things of God, and his mind is carried up into the heavens where his Maker dwells. Earth cannot contain the mind and soul of him who is one with God, and yet we find so many people who seem perfectly contented with the pleasures the world affords. Surely such an one does not comprehend his calling. When we think how wonderfully we are made, being able to apprehend, at least in a measure, the meaning of God's vast creation, when we think how God has blessed us more than all other creatures on this wide world, having endowed us with a mind that is capable of reasoning even with Him, then, and only then, can we see how high our calling truly is. And then when we consider how tender, and loving, and concerned He is about our welfare, recognizing us as being formed in His image, having thus conferred upon us an honor ahove all His creatures, such knowledge is too wonderful

for us to fully understand. Can we say God does not care whether we, who do not possess as bright minds. and as strong intellectual capabilities as some others, prosper as grandly in our temporal and spiritual life? No; for the soul of the man poor in knowledge is worth just as much to God as that of the man whose mind is a rich storehouse. God knows that it is best for our good. and that it will bring 11im more glory and honor that man should be differently constituted, but it becomes our duty to exercise ourselves in order that we may attain to a higher intellectual and spiritual life, in order that we may accomplish more. We all have the same God, the same faith, though in different measures, the same hope, and we are all needed to bring to God the glory and praise and honor that is due Him We cannot, however, appreciate the

full estimation God places upon us until we consider that our soul is worth more than all the world, and even this is a very poor comparison to make in order to ascertain the value of a soul. Think of it! And yet thousands upon thousands sell themselves, yea, even give themselves away to the enemy of souls for a trifling amusement, or a sin ful enjoyment. Have such ones learned the purpose of their creation? Are they enjoying their rights? Surely they have no ldea of the woeful disgrace they heap upon themselves by thus neglecting or refusing their high calling. God has given His kingdom to the children of men, and all have been purchased in order that they might enjoy that which is God's. Everything has been given over to us. His whole kingdom is ours. God rules all. We have the privilege to enjoy all. Who can fathom the depth of such love? And yet we are all entitled to it. Of no other creature is it "Ye are the temples of the living

41 od " What does Christ within us do for us? He makes us free from the law of sin and death and becomes in us the hope of glory. When we realize and appreci ate this then it is that we desire to continue in grace, faith, love, prayer, praise, service and sacrifice, and continuing thus we are happy, loving, fearing, and joint heirs with Christ, and are gathered, preserved, precions and witnessing saints. So, being in Christ, we

we are complete in Him, we have been Him or take care of them. John 14:1. buried with Him, we have been raised (R. V.) am, app.; Matt. 9:21, 22, 29; Matt. with Him, we shall appear with Him. 8:8-10; Matt. 15:25, 29; Luke 7:48-50; Being therefore truly converted from the power of sin and death unto God. we have Christ in the heart, glory in our faces, the Spirit as our leader, the fear of God to guide us, the path of holiness in which to walk, and heaven as our eternal rest. What more need we have? What more can we wish? What higher end can we attain ? God grant that we may enjoy all the precious gifts, these glorious privileges, while on earth, and the eternal bliss of heaven, through Jesus Christ our Lord. Amen.

Elkhart, Ind.

HERALD OF TRUTH

For the Herald of Truth, SURMISSION.

BY A BROTHER.

"Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme or 10 governors."- I l'eler This was written for us as well as for

the people at that time. It is for us to see whether we submit ourselves to the ordinance of man for the Lord's sake, as far as it is not against the Lord's will. If we do, it is well for us, if we do not, woe unto us. If we are free, we are not to use our liberty for a cloak of malic ionsness, but as the servants of God Now, for one of us to try to take ad vantage of laws of the railroad company to get reduced tickets, pretending to go preaching when we intend to do busi ness for the pocket book, is not legal. A minister who does this makes use of his calling as a cloak to defraud the railroad company, and such actions do not belong to him as the servant of God. Neither does he submit to the ordinance of man, for the Lord's sake, God is not mocked. God wants His ministers to work honestly, to be perfect, and walk in the truth, and be obedient in all things, or else our work will be in vain. God will not sanctify us in the truth if we are not willing to accept the truth. No, God is not mocked. Let us all submit ourselves to the ordinance of man, as far as it is not against the Lord's will. It is not hard to do, when we really want to do God's will, Weitersvitte, Ohio.

For the Herald of Truth. A LESSON ON FAITH.

BY R. A. TORREY. WHAT IS FAITH? 1. Meaning of faith in general is the assurance of things hoped for, a conviction of things not seen. Heb. 11:1. (R. V.), compare Heb. 11:7, 11, 17, 19, 30. The ground of things hoped for, the assurance of things not seen is God's

2. Meaning of faith when used in connection with prayer, is the unquestioned expectation and assurance of that for which it asks. James 1:5, 7, Mark 11:24.

3. Meaning of faith when used in connection with God, is to rely upon or have assurance of the truth of God's unsupported testimony, and is to rely upon or have assurance of the fulfillment of His promises, through everything else is against it. 1 John 5:10. (R. V.); John 5:24; Acts 27:22 25; Rom. 4:3, Compare (Gen. 15:4 6; Rom. 4:19 21.) (R. V.): 2 Chron, 20:20.

4. Meaning of faith when used in connection with Christ, is confidence or trust in Jesus Christ. The assurance

walk with Hinn, we are rooted in Him, that he will do the thiugs sought of John 14:12. What He is relied upon for, that will lie do. 41 SAVING FAITH. 1. Character of saving faith or how we must believe in order to be saved, is

a faith that receives Jesus Christ to be for us that which He offers himself to be. John 1:12.

2. Saving faith in Jesus Christ, is a faith that commits to Christ. 2 Tim. 1:12

3, Saving faith in Jesus Christ, is a heart faith, that is, a faith that governs the life, or leads to action in that direc tion. Rom. 10:9, 10.

4. Saving faith is a faith that calls on the name of the Lord. Rom, 10:13, 14.

5. Saving faith is a faith that confesses with the mouth Jesus as Lord. Rom 10:9.

6. Saving faith is a faith that works. that reveals itself by doing that which the one believed in bids him do. James 9-11 91 99 24 25. (R. V.)

7. Saving faith is a faith that works by love. Gal. 5:6.- From Notes, by Auron Loucks.

> For the Herald of Trulk FAITH OUR GUIDE.

BY LIZZIE S. DOMER. "All things are possible to him that believ

Faith is the principal thing in the Christian religion. It is the spin itual eye enlightening the mind, directing the feet and cheering the heart; the whole turns upon it. As our faith is, so is our strength in fruitfulness, in good works; but at the same time there is nothing more out of our own power than to believe, even after the work of grace has been actually wrought in our hearts; therefore noth ing is more needful than to pray for faith as long as we live. May the Lord

give and increase it continually. Nothing is stronger in the universe than the hand of faith. By this we lay sure hold on our most glorious and al mighty Lord in heaven and such an in violable union is established between t'hrist and a believing soul that none can separate the one from the other; all things can avail nothing against it. Faith breaks through the greatest obstacles, removes mountains of difficulties, and has, as it were, a kind of onmip otence in it. He that is faithful, keeping ever close to t'brist and His light strictly watching and obeying the motions of His spirit, will be ever more tender in conscience and receive so much more light, consequently he will become more and more deeply rooted in repentance, faith and assurance, so as either to be preserved from many combats and disorders or at least be carried sooner through the same. He may meet with dark valleys in his pilgrim age, for nature is covered with dark ness, and grace sometimes only glinimers like a spark, yet by degrees it will blaze and at last break through and en lighten all our darkness.

The glory of the Lord is often seen

beaming in the cloud. That faith to me, O Lord, impart Which while it bringeth peace. Will daily purify my heart. And bring in holiness! Landisville, Pa.

SUBSCRIPTION PRICE. THE HERALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, one dollar per year. Borth papers (o one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

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hlo Mennonite. outh Western Pennsylvania. { °Indiana (Spring). } Indiana and Michigan District (Fail).

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OUR PAPER, the WORDS OF CHEER, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year Cabe) Illustrated, embracing full and in the enlarged paper. The WORDS OF CHEER should have at least a

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HISTORY OF THE KOLB FAMILY

We have received a copy of the above genealogical work from the publisher Daniel Kolb Cassel, of Nicetown, Pa the thousands of descendants in America, of Dielman Kolb, of Wolfs heim in the Palatinate Germany. It contains nearly 600 pages and the names, arranged in the order of families of about 5,000 descendants. For sale by the author. Daniel K. Cassei, Nicetown

For the Herald of Truth A POINT ON NON-CONFORMITY TO THE WORLD.

BY J. K. HARTZLER

Society around us is a mixture of saints and sinners in which the spirit and ways of the world largely prevail Some things which may be proper in society are not right in the Christian church

The terms iady and gentleman and Mr. and Mrs., as used in courtesy in ordinary social intercourse, may not be objection able, but when we address our brethren and sisters in church, or Sunday school, or in writing or personal intercourse we speak to them in the holy relation of feilow disciples, brethren and sisters in our Lord Jesus Christ and then to borroy from the world its cold and often heartless forms of lady and gentleman, Mr

Mc Veytown, Pa

LESSON XIII.-MARCH 29.

REVIEW

GOLDEN TEXT.-Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God -Luke 12:8.

TIME.—This quarter's lessons begin with the announcement to Zacharias, B. C. 6, that John the Baptist should be born, and continues through the life of Jesus till near the close of His ministry. November, A. D. 29. Adding the four years, which the reckoning is short, would make Jesus nearly 33 years old.

PLACES.- The incidents of this quarter's lessons occurred in Jerusalem and Capernaum, or in their vicinity, and in

DAILY READINGS.

M. (March 23.) The boyhood of Jesus. Luke 2:40-52 T. Early ministry of Jesus, Luke 4:14-22 W. The power of Jesus. Luke 5:17-26 T. Jesus the Great Helper. Luke 7:1-16 F. Faith encouraged. Luke 8:41-56 S. Jesus the Messiah. Luke 9:18-27

S. True love to one's neighbor. Luke 10:25-37 READING LESSON.-Matt. 5:1-16.

REVIEW OF TITLES, GOLDEN TEXTS,

Les.	Title.	Golden Text.
I.	The F, of C.	Thou shalt go before
II,	The B. J.	Jesus Increased in
III.	M. of J. B.	Behold the Lamb of
IV.	E. M. of J.	Hls word was with
V.	The P. of J.	The Son of man bath
VI.	S. on the M.	Why call ye me Lord,
VII.	The G. II.	They glorlfled God,
VIII.	F. E.	Thy falth hath made
IX.	J, the M,	This is my beloved
X,	T.L. to O. N.	Thou shalt love the
XI.	T. A. P.	Ask, and it shall be
XII.	F. and U. S.	Be not drunk with

Time.	Place.	Practical Lesson.
B C 6	Jerusa lem	Falthful messengers are sent of God.
AD9	Nazaretha Jerusalem	Falthfuiness to God and man brings the favor etc.
AD 27	Bethabara	Every Christian should strive to fulfill all etc.
AD 28	Nazareth	The power of God will at- tend every true teacher.
AD28	Caper- naum	Chris is a healer of both soul and body.
AD 28	Horns of Hattin	The true believer lives the sayings of Jesus.
AD 28	Caper	Jesus is the healer of the body; Savior of the soul.
AD 28	Caper-	Balvation and healing depend on true faith.
AD 29	Cæsarea Philippi	Those who truly know the Lord can truly etc.
AD 29	Peres	Love to our neighbor will cause us to act like etc.
AD 29	Perea	God will answer every prayer worthy of answer.
AD 29	Perea	Servants will be reward'd or punish'd accordigete.

NOTE.-Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

CHRIST THE DOOR

We observe that in all these lessons Christ is the central subject, and, moreover, that in each lesson Christ is shown as the bringer of some blessing

We may therefore take as the common topic of all these lessons Christ the Door,

and we find in each lesson some one benefit that Christ, as the door, opens to His disciples.

March 15.

I The Forerunner of Christ John the Baptist is the theme of this iesson. but he appears as the herald of one fore told in prophecy. Christ therefore is the door to Promise, since through Him all the promises of the Old Testament

II. The Boy Jesus, Here He is shown as the youth growing up to IIIs mission. the door to Example in character: a pure, thoughtful, obedient youth.

III The Ministry of John the Ban tist. This lesson points to John the Baptist, as pointing to Jesus as the coming One who shall baptize with the Holy Chost We find Christ here the door to Holiness by the cleansing power of the Spirit.

IV. The Early Ministry of Jesus Here the Savior is represented as proclaiming "liberty to the captives, and the opening of the prison to them that are bound." He came as the door to Freedom.

V. The Power of Jesus. The great gift of Jesus to men is not the healing of disease, but the taking away of sin His miracles were His lesser works, the pardon of sin is His greatest work, needed by every soul. He is the door to Forgiveness.

VI. The Sermon on the Mount. Only the conclusion of this discourse is given in the lesson, but viewing it as a whole we find that in it Jesus speaks to the sorrowing, the poor, the per ecuted, with words of consolation. He is therefore the door of Comfort

VII. The Great Helper. The centurion's faith is held up as an example by Christ, While the Savior's own people could see in Jesus only a teacher and a worker of miracles this Gentile saw in Him the King of the world spiritual. having angels and principalities under Him. Christ, then, is the door of Faith.

VIII. Faith Encouraged, "She is not dead," said Jesus, as He looked upon the corpse of the young giri. Jesus has taken away the power of death Thus Christ becomes the door to Life.

IX. Jesus the Messiah. He who is willing to confess Christ here will receive eternal glory. Thus Christ is the door to Honor

X. True love to one's Neighbor. The story of the Good Samaritan was intended to show that the obligation of mercy and help to those in need rests upon every man. When all men are followers of Jesus Christ, then every man will be a Good Samaritan. Christ, then, is the door to Mercy.

XI. Teaching about Prayer. Through Christ we have access to God. He snows us the way, He gives us an example; so He ls the door to Prayer.

XII. Faithful and unfaithful servants. The servant who shall be found watch ing will find Christ the door to eternal Blessedness.-J. L. Hurlbut.

> LESSON I. -APRIL 5. WARNING AGAINST SIN .-Luke 13:22-30.

GOLDEN TEXT .- Strive to enter in at the strait gate,-Luke 13:24

INTRODUCTION TIME - December A D 29 1896.

PLACE.-Perea, east of the Jordan. READING LESSON.-The whole chap-

ter of Luke 13. PLACE IN THE LIFE OF JESUS,-At the time of this teaching Jesus was 33 years old, and it was a little more than three months before His crucifixion. It was in the early part of the Perean Ministry, after the feast of Dedication in December.

PASSION WEEK,-As this is the Pas slou Week, or the week preceding Easter, the Daily Readings are chosen so as to be appropriate to these events. For Easter Lesson, see Lesson XII.

DAILY READINGS.

M. (Mar. 30.) The resurrection of Christ. Luke 24:1-12 T. Appearance to Mary. John 20:11-18 W. Testimony of Witnesses. 1 Cor. 15:1-11 T. The pledge of future life.

1 Cor. 15:12-22 F. (Good Friday.) Jesus Cruclfied. John 19:16-24 S. Vain human efforts. Matt. 27:57-66

S. (Easter.) "lie is risen." Matt. 25:1-15

THE EVANGELIZING BOARD.

TREASURER'S REPORT FOR FEBRUARY. Scottdale, Pa., Cong., 8 8.85 Elizabeth Miller, Grantsville, Md., 1,00 Sycamore Grove Cong., Cass Co., 11.95

Salem Cong., Elkhart Co., Ind., 26.90 John Neuschwanger, Mt. Carrol. Ill., 2.75 S. L. Leatherman. legial Christophel 1.00 Catharine Boiler, Smithville, O., D. E. Landis, Rock Glen, Pa., 1.00 Daniei Llchti, Heimhausen Sta Lobbof Germany.

Susan Denlinger, Gordonville, Pa., 1.00 DIVIDENDS ON M. P. CO. STOCK Jacob S. Augspurger, Overpecks, O.,

Caledonia Mich. Cong., 1.50 Peter R. Eshleman, Hagerstown, Evangelizing Board, 19.50 P. B. Good, Muddy Creek, Pa., 10.00 Peter Gingerich, Washington, 111., C. J. Hostetler, Wooster, O., 3.00 Barbara Kauffman, Belleville, Pa., 1,50 Martha and Barbara Long, Chambersburg, l'a., Folk Cong., Somerset Co., Pa.,

1.50

1.50

1.33

.45

per D. D. Maust, S. K. Plank, Orrville, O., Levi Witmer, Preston Ont... Elizabeth Minnich (deceased).

Total for Evangeiizing. 8110.14 FOR THE ARMENIA SUFFERERS

A. R. Zook and family, Topeka, Ind., \$ 5.00 Lucy Roth, Spring Forge, Pa., C. F. Hostetter, Mt. Joy. Pa., A Brother, Canton, Kansas 5.00 Ira L. Hershey, Hess. Pa., 1.00 2.00 Anna Kratz, Dublin, Pa., Scottdaie Cong., Westmoreland

29.55 Co., Pa. A Sister, Salunga, Pa., 1.00 25.00 David Zook Sterling O. 5.00 Jacob S. Augspurger, Overpecks, O., 10.00

A Bro. and Sister, Princeton, Ill., 5.00 and Friday in May.

Total, Armenian Fund, 994.00 Total Receipts for February, \$204.14. 4th Friday ln May.

HERALD OF TRUTH.

DISBURSEMENTS To David Garber, for work in Ind.,

To R. J. Heatwole, for work in Kansas during coming year, 50,00 To John Blosser, for work in Mich., 8.50 To Daniel Shenk, for work in Ohlo and trip to Tenn., 50.00

To Levi E. Yoder for work in Mo., 25,00 To J. F. Funk, for trip to Tenn., 20,00 To E. J. Berkey, for work in Chi-25.00 cago,

Total disbursements. \$190.50

As it has not been customary heretofore to report the disbursements, a word of explanation may be necessary

We believe it to be right that all concerned should know how the money is used which is sent to the Evangelizing Roard

The remittances made to the brethren R. J. Heatwole, Daniel Shenk and Levi E. Yoder, who are field officers of the Evangelizing Board, will be used at their discretion in paying the necessary expenses of ministers who do evangelis tic work in their respective districts.

The donations made for the Armenia sufferers will be sent to the National Armenian Relief Committee, New York.

We thank our friends for the liberal donations made to us in the past month, and ask to be remembered in prayer. that we may apply the means received for the highest good for the cause of Christ and the upbuilding of 11is kingdom on earth.

We remain, Gratefully, THE EVANGELIZING BOARD, Per C. K. Hostetler, Treas.

REPORT

OF HOME MISSION RECEIPTS FOR MONTH OF FEBRUARY, 1896,

David Martin, Clarence Center, 8 2 00 N. Y., per C. K. H., Eikhart Sunday school. 10.00 8 6.00 Bethel Cong., Mo., Wideman's Sunday school, Ont., 2.33 Sterling church, Ill., 5.07 Anna Hershey, Pa., 1.00 Miss Minnie Rupp, i'a. (stamps), 5.00 From Canada, Lena Eby, Pa., .25 Evangelizing Board, Elkhart, Ind., 25,00 A Reader of the Herald. 1 (V) From Canada 15.00

PERSONAL FOR WORKERS. Milo J. Smucker, Ohio, A Friend Elkhart Ind 1.75 Bible Class, McVeytown, Pa., 2.50 Amt. in Treasury, March 1, 9.67

E. J. Berkey, Sec.-Treas.

CONFERENCES

(ANNUAL.)

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Amish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on the third Thursday

For Illinois at the meeting house near Sterling, Whiteside county, on the CORRESPONDENCE

MARKHAM, ONT., FEB. 22, 1896. Two dear young souls here have confessed Christ and have a desire to unite with the church. May they hold out faithful to the end and become bright and shining lights in the church and Sunday school, and may God's richest blessings be upon them.

FROM WATERLOO CO., ONT.-Instruction meetings are at present being held in the different districts in this county. In the Conestoga and North Woolwich class there are ten; the David Eby and Christian Eby class numbers twelve and at Breslau, Bloomingdaie, Preston and other places are quite a number more. May the Lord move others to join these classes. Con.

SALEM. WAYNE CO., OHIO, FEB. 21. 1896.-We were permitted to enjoy a season of refreshing showers. On Jan. 14th Bro. J. K. Brubaker came here and was with us until the 19th. During the time the brother was with us he filled several appointments, five evening meetings, and two day meetings, which were all well attended and great interest was manifested. We were greatly revived in the good work, and are greatly encouraged to press forward, "toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. May the Lord bless the dear brother wherever he goes. We ask an interest In the prayers of all brethren and sisters. COR.

HINKLETOWN, LANCASTER CO., PA., FEB, 20, 1896.- On the 10th of Feb., Pre. William Graybill, of Juniata Co., Pa., came here and filled appointments at Churchtown, Bowmansville, Weaverland and Groffdale, and at intervening times visited the old and afflicted. These meetings were well attended, and composed of attentive hearers to the beautiful Gospel truths presented so earnestly by the brother. We believe he came with the spirit of love while pleading very earnestly for the salvation of souls. We thank God and the dear brother for the kind admonitions given, We have divine evidence that the Lord has blessed the previous zealous efforts put forth by the brother. May God be praised and we be blessed.

W. H. Benner.

FROM DICKSON CO., TENN.-We have just had the pleasure of a visit from the brethren, J. M. Shenk of Elida, Ohio, and J. F. Funk of Elkhart, Ind. They held several meetings and we were much encouraged. Ordination services were also held for a minister and a deacon. Bro. A. I. Yoder was chosen and ordained to the ministry and Bro. David D. Holdeman to the office of deacon. We praise God for His work here. From this place the brethren left via Chattanooga for Knox Co., this state. COR.

FROM THE BERTLE CONGREGATION. SHERKSTON, ONT .- Beginning with Feb. 16th, we had a series of meetings here. Two other denominations were holding meetings the first week and one the second week which detracted considerably from the attendance. We were also at a disadvantage during the first week on account of a snow storm which drifted the roads, We were very town, and Pre. P. il. Parrett from

thankful however for the interest manifested throughout the meetings, and believe that the Lord will biess the ef forts made, although no direct results were manifested. We are especially thankful for the visit of a number of friendis from the Twenty congregation Bro Gilbert Bearss of Campden and Bro. Moses ifoover of Selkirk, were also with us for a while. Our congregation here is small but we feel that the Lord is with us. Bro. Nelson Michael is the minister of our congregation here.

PALMYRA, Mo., FEB. 24, 1896. - OI the 15th of February, 1896, Bro. D. F. Driver of Morgan Co., Mo., came to preach for us, and staid here until the 19th, preaching, and visiting the members and friends living around here He preached for us on Saturday evening, Sunday morning and evening, and or Monday and Tuesday evenings Atten tion and interest in the meetings were good, but owing to the bad roads, they were not onite as well attended as the usually are. Bro. Driver has been preaching for us nearly every month for ome time, and we hope his earnest efforts, for winning sonis to Christ, will not be in vain, as we would so much like to build up a church here. A few are under conviction, and seem almost ready to join in with us. We have a very fine country here and we would be very much pleased to see some of our church members coming here and making this their home. We hope and pray they may do so, and that we may soon be enabled to build up a church here. that in this free land of churches we may worship every Sunday, according to the dictates of our consciences.

McVeytown, PA. Bro. David Hos tettler of Weilersville. Ohio, favored us with a visit the last week in February Four well attended and deeply interest ing evening meetings were held, at which he preached in English; our bishop, Michael Yoder, assisting in German. Bro. Hostettler also preached in German at the funeral of the daughter of Pre. John E. Kanffman.

Our weekly Sunday evening Bible readings have been well attended and have been a means of instruction on many subjects contained in the word of God. We are trying to keep clear of hobbies and extremes, and learn what the Bible, not man, says touching faith, doctrine and the Christian life. Some of our parents and older people have enjoyed these meetings about as much as our young people, and those who have attended with a pure motive have received blessings from God in the way of more light, fresh encouragement and strength and nearness to God. The Sunday school, which bitherto closed in the fall or at the end of the year, has been continued through the winter. The attendance has not been up to the average in summer, but we have nevertheless had some good and helpful lessons and feel encouraged to go on.

CUMBERLAND CO., P.v., Feb. 25, 1896. On Feb. 22d and 23d services were held at the Diller church. The following ministering brethren were present Bish, Isaac Eby from Lancaster Co. Bish, Benjamin Zimmerman from Shire manstown, Pre. J. M. Herr from ChurchChambersburg, Pa. Bish. Isaac Eby the good Lord will help in some way tragedy, a real, deadly tragedy? If it is ers on it, and they ran as if they were preached three very able sermons. On Saturday night he held a public instruction meeting. On Sunday forenoon Le preached a sermon on baptism in which he earnestly taught the necessity of making a covenant with God in baptism, and what baptism is. Five precious young souls were received into the church of Christ by water baptism, Two others were received by confession. It was certainly a season of rejoicing at the Diller church. We have great reason to thank God for such showers of blessings, especially that the Holy Splrit has operated upon the hearts of these dear young people and made them willing to confess Christ, since the service of the young people in the vineyard of the Lord is especially needed. The church to-day more than ever feels the need and appreciates the great worth of the active co-operation of the young people in her ranks, not only as a factor in creating life and energy in the work, but as living examples and more cogent incentives for other young souls to turn to the Lord and join in the battle against the enemy. May the Lord bless these dear brethren that so earnestly and zealously worked for the Master's cause in trying to win souls to Christ.

COR.

FROM NEPTRAL, CHEROKEE CO., Kansas,-Greetings to you in the name of the Lord. On the 17th of February we were blessed with the privilege of having Bro. Andrew Shenk with us the second time. He remained with us one week; during that time he preached eight very impressive sermons. During these meetings we, as members of the body of Christ, were made to rejoice that we had the privilege of listening to the word that was so earnestly held up before us by our brother by such convicting and convincing power that eight precious souls were moved to accept Christ as their Savior by coming out from the world and having the blood of Jesus applied to their hearts, which is able to cleanse from all sin. Others are almost persuaded to come out from the world and engage in the service of God. Saturday, February 22d, seven were received into the church by water ban tism, and Sunday one more was likewise received and three were reclaimed into church fellowship. After that, commnnion was observed in which thirty two partook of the emblems of the broken body and shed blood of our Lord and Savior, nine brethren and sisters from Jasper county, Missouri, were with us and we were glad that the brethren and sisters felt so much interested about the salvation of souls as to be with us on such an occasion. Finally, brethren, pray for us, that the good work may go on, and that souls who are yet, as it were, out on the barren mountains of sin and folly may be brought to a saving knowledge of the trnth as it is in Christ Jesus, A. KUHNS.

MAYATLE, N. D. SEPT., 10TH, 1895. (This correspondence was, by mistake, filed away and for this reason appears so late; as it contains matters that may be of interest even now, we will print

We have been here in North Dakota since the beginning of April. We like it well, but would like it better if we could have good meetings of our own. We are still trusting and hoping that

that a few of our ministers will come not, then what is it? Is that vile creathere on a visit, or perhaps to stay, as we do think there is a field of labor for real earnest Christians to work in. The Dunkard brethren are here in N. Dak., but they are all settled in one place, and quite a distance from here. They are doing no work right here so tar as we know. We have never got to where they are, neither have they come here. As this is our first year here we are kept very busy. I believe I am safe in saying that I never saw so much wheat in my life in one season as I saw here this often at the bar, loses character as a year. There are none of our people here that we know of excepting ourselves and Sister Leatherman and her daughter. It seems lonely, and if it things gone! They must go to the were not for our dear Heavenly Master we might be discouraged, but we can commune with Him here just the same ever. Their little one dies of cold, want as elsewhere. I am so glad that we can think of Him as all in all to us. He is our strength. Praise His holy name! He made all the earth, and all that there is in it in six days, and rested on the seventh, but the poor people here do not rest on the Sabbath. We did not know there were so many here that would do this, until harvest commenced. The majority harvest and thresh on Sunday, but we hope for a change in this in time to come. There is preaching here every two weeks, all German. These preachers tell us the solid truth, and in good earnest, but we fear the power is lacking. The hats and flowers and rutfles are plenty, and the oldest among them have them as well as the young ones. Some one may say, "Well, don't we have them in our own church?" and we would have to say, "Yes." The enemy is just as busy in our own church as anywhere else, and I am sorry that it is so. There are quite a good many that would be ashamed to put it on themselves but then they will put it on

to gnard against all Satan's evil devices. For the Herald of Truth. THE WORK OF STRONG DRINK.

their children, which is just as bad.

God help us all as brothers and sisters

L. A. WEAVER.

BY D. S. KING.

That strong drink is one of many evils few people have the andacity to deny. Yet the dreadful sin of drunkeness in our day of license is seldom spoken of as a brutal sin; it is condemned and glossed over, - Well! well! know a little given to drink," they say, when the wretched sinner has ruined home, ruined his children, killed his wife by neglect and ill usage, and finally sinks.-a diseased debanchee, into a drunkard's grave.

"Oh! well! he's at rest at last! we mustn't judge people, --so many temptations, -we have the new teaching of the eternal hope for all, now, you know, all will be brought in, some day, some how," so we are told, and so the drinking but the last judgment will ever says, "And an highway shall be there, arouse some sinners to know themsinner and what sin really is,

Meanwhile, look at what we see alfollowed-leads to. Away with that sickening nonsense about "Eternal llope" for the wicked! Read the newsthe history of a drunkard, is it not a way and looked on it, there were travel- the things that are seen but at the

ure,—steeped in the wilful, persistent sin of forty years of deadly, selfish, animal life going to inherit the kingdom of heaven? You would not live half an hour with him yourself for any consideration: let alone eternity! 1 Cor. 6:9, 10. Certainly not! Sin ls sin, and sin, when it is finished, bringeth forth death, "Eternal death," 1magine a man of good character, happy home; drink is introduced for the first time, he soon gets fond of his glass, is workingman, loses his job or his home, and thiugs must go to the pawn shop. "Execution" is put in, all their nice slums to live now. What! drinking still? Yes, drink is more needed than and neglect, their home is a garret, a great crowd of people that almost straw matress, a box, and that is all! "The wages of sin is death." Rom, 6: 23.

On the streets, in beggary, his self respect, the power to do honest labor. his tools, his character, all lost! and for what in exchange? What! drinking can't be wrong, nor miss the happy end still? is this eternal hope for all! Is this not real? Is this not tragedy? Do we not read of such cases in the paper almost every week?

"And sin, when it is limished, bringeth forth death." James 1:15. Ilis poor wife killed, by the glass bottle, in one of his mad furies! To every youth I would appeal: Shun drink altogether! Take a stand and be known as an abstainer. It will save you endless trou-"Oh!" they will say, "no use asking him to drink, he's a 'teetotlar,' and away they will go. Brethren in Christ

For the Herald of Truth. A DREAM OF TWO ROADS.

BY SIMON P. GOOD. While meditating over the condition of man, my mind was carried from church to church, as they held their revival meetings here and there, and many professed the Lord to be their God, and it impressed my mind very much and I began to think there are many Christians after all. I believe that the Lord showed me in a dream, how few comparatively are on the path-way of life. "Not all that say, 'Lord, Lord' shall enter the kingdom of God, but they that do the will of my Father which is in heaven." And again, we he is a good man at the bottom, you are told that there is a way that seemeth right unto man, but the end of that way is death. That is the broad road that lies, as it were, all over the earth, a well trodden road. Why so? Because there are so many travelers on When a road is well traveled it is well trodden down. All that travel in the way of sin and nurighteousness are on this broad road which ends in everlasting death, but there is another road that ends in everlasting life.

I will relate a dream I had of these ing and the vice and sin goes on. Noth- two roads. The prophet Isaiah (35:8), and a way, and it shall be called the selves, to awaken at last, to feel what a way of holiness; the nuclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall lowed sin, permitted and persistently not err therein." In my dream I stood by this way, and behold! it was graded high like a railroad embankment, perhaps twelve or more feet high and papers, go to the hospitals, follow up straight as could be. As I stood by the travelers on the highway looked not at

few on the way ran with the greatest of eagerness, every one in the path on the highway, not even two side by side, but one by one, and they all had their faces turned straight forward and were all dressed in a robe which may signify the robe of righteousness. And as I in my dream stood on the way and beheld them, as they passed by, I wondered what they all saw so far ahead, as their eyes seemed to be fixed on something beyond them, and I looked to see the end of the highway, but it was so far 1 could not see the end of it rightly to know what was there. And as I was there for some time, and beheld them pass by, one came along the highway close where I stood, and seemed to be tired of its travel, and turned down from the highway, where there was a seemed to cover the face of the earth, away from the highway, though some were not so far away. They all seemed to say (by their actions), "We are contented here, for we are so many, we And so I saw in my dream that these idlers received the traveler with a welcome greeting, for the traveler was about to faint by the way. There was a minister on the highway, just next back of the wearied traveler. When he saw the traveler turn down, he followed him, to bring him, as I thought, back on the highway, and I saw him plead and try to get him back on the highway but all in vain. He seemed to say, "I am safe here." And I saw that travelers could turn down at almost any place from the highway, though it was very steen I awoke, and it was a dream. The

scenery of this highway and the broad road was more wonderful than I can describe. At first I did not think so much of it, for I have many dreams; but I never had one like this come to me again and again. So I thought I should write it. Perhaps it will do some one good, or cause him to stop and think for a moment whether he is on the highway. Oh! there are thousands and millions of people off from the highway, the way of life. Oh! stop! stop! before you go further. It may be you are not on the highway. We have but one journey to make through the world, and our all depends on how we make this one journey. Oh! yes, says one "I beloug to church. I try to live pretty nearly right, but I don't just like to give up everything." Oh what do you call everything? The little selfgratifications that last for a moment? Ah that is not everything. That is nothing when we have eternal life, Then we have all, everything. Ah! let us lay aside every weight of sin, that doth so easily beset us, and run with natience the race that is set before us for there are many weights that Satan is holding out, some very fascinating, which he is ready to hang on us, to make us tired and break us down in our Christian life, like the weary traveler on the highway. When he turned his face to the world, he went there for rest. Let us do like the travelers on the highway, keep our eyes fixed on Jesus and eternity.

Oh eternity! eternity! Look not to the right or left to see what we can find to amuse ourselves on the way, for the nral eyes, but which are eternal. But ah! there are thousands of people in the world like Balaam, their face is turned the wrong way; by their inconsistent life they bring a curse on themselves and many others. Though the angel of death may stand in the way with a drawn sword in his hand, their eyes are holden, just like Balaam who went to curse the children of Israel, though the anger of the Lord was kindled against him. He went, but the angel of the Lord "stood in the path of the vlneyard, a wall being on this side, and a wall being on that side, and when the ass saw the angel of the Lord she thrust herself unto the wall and crushed Balaam and he smote her again," Oh! how determined he was to go! His face was turned the wrong way, not on the highway of life, and the angel of the Lord went farther and stood in the narrow place where was no way to turn, either to the right hand or to the left, but Balaam tried hard to get through. His eyes were holden so that he was more blind than the ass. Now God bad said, thou shalt not go with them, thou shalt not curse the people for they are blessed, and so the angel withstood him three times, then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way with his sword drawn in his hand. Then he saw the danger and fell with his face on the ground. Oh! there are so many people like Balaam, who set their face the wrong way, and get far away from the highway of life.

Oh that there was such a heart in us. that the Lord might guide us with His eye and not with His sword. "Well," says one, "What do you call the high way?" Solomon says, "the highway of the unright is to depart from evil," he that keepeth the way, preserveth his soul." And again Solomon says, "there is a way that seemeth right to a man, hut the end thereof is death."

Now as I saw in my dream this great number of people, as I stood above them and could see very far, it being strewed with people as far as I could see, oh what a company on the broad road to rnin, but they seemed to say, "We are on the right road." Oh! may God open the eyes of our understanding if we are not on the highway. Let us have Jesus to help us on, for He says, "I am the way, the truth, and the life, no man cometh unto the Father but by me. He is the great foundation of life, and the great highway. Elida, Ohio.

> For the Heraid of Truth. CHRIST'S PRAYERS.

> > HY A BROTHER.

Jesus lifted up His eyes and said, Father the hour has come. Glorify Thy Son, that Thy Son may also glorify Thee. His disciples said unto Him, so now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and that Thon comest from God."

Jesus saw that they were convinced that He was the Christ. He prayed for them to the Father to "sanctify them through Thy truth; Thy word is truth," and not for them alone. "but for them that will believe on me through the word." Now, if we are of those that helieve the Gospel, which is the word of truth, as the apostles did, this prayer is for us. If we believe that Christ came

things that are not seen with our nat- in the flesh, and keep the command ments as the apostles taught us, and live in peace, of which Christ said, "My peace I give unto you, etc.," this prayer

is for us "God is love." If we love God, we love the brethren in Christ. Yes, we love our enemies, and pray for them. If we take this 17th chapter of John, it is very plain to see how we stand in the sight of God. Christ prayeth for us if we are one in Christ, and are faithful members in the church of which Christ is head, and the Holy (thost leader and comforter. There are many churches, and if they live in peace and are one in Christ, as Christ prayed for, they are one, for there is but one church, but many branches, as Christ said, "I am the vine, and ve are the branches. we bear fruit we will not be cut off, but be partakers of the vine daily.

No father in this world will deny his child, though he lives in a distant coun try, for it is his child. Neither will Christ deny His brethren though they are scattered over the whole world, for Christ came to save the world from sin and to have His Gospel preached to all nations

But let us all take this 17th chapter, "Christ prayeth," to heart and examine ourselves whether we are of those Christ prayed for more than eighteen hundred vears ago.

"Blessed are the peacemakers, for they shall be called the children of God.

sor the Herald of Truth TEMPERANCE, MODERATION.

RY 1, 11, MOYER, And every man that striveth for the mastery is temperate in all things." 1 Cor 9:25.

INTEMPERANCE, EXCESS.-"Be not drunk with wine, wherein is excess: but be filled with the Spirit.-Eph. 5:8.

Paul says to the Romans (13:12) "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." If we are born into Christ's kingdom, we are to make no more provisions for the flesh, to fulfill the lusts thereof. But we are to abstain from all appearance of evil. One of the greatest evils now existing in the world is intemperance. And two of the most prominent forms in which it manifests itself Is in the use of strong drink and narcotics. Well might Paul say (2 Cor. 7:1), "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Again (1 Cor. 10:31), Whether, therefore, ve eat or drink, or whatsoever ye do, do all to the glory of (iod." It is almost a universal acknowledgement, that a person cannot use

narcotics and enjoy 2 Cor. 7:1. Dear readers, who are yet enslaved with any filthy habit, and wishing to leave off, trust not on thy own power, but to Christ, asking Him to aid you in the resolution, for by His power we can overcome the world, the tlesh and the devil, and why not the evil habits which defile the body and soul. A barroom scene recently witnessed by the writer has caused him to lift up a warning voice against alcohol and narcotics.

"Oh heaven, home of the pure, May we reach thy courts above." Ricomingdale, Ont.

N.T.IN VAIN

"I have labored in valn," a teacher said, And her brow was marked with care;
"I have labored in vain." She bowed her head.

And bitter and sad were the tears she shed In that moment of dark despair. "l am weary and worn, and my hands are

weak, And my courage is well-nigh gone; none give heed to the words I speak And in vain for a promise of fruit I seek.

Where the seed of the word is sown."

 And again with a sorrowful heart she wept, For her spirit with grief was stirred; Till the night grew dark, and at last she And a silent calm o'er her spirit crepi

And a whisper of "peace" was heard And she thought, in her dreams, that the soul took flight

To a blessed and bright abode;
Slie saw a throne of dazzling light,
Aud harps were ringing, and robes were

Made white in a Savior's blood.

And she saw such a countless throng around, As she never had seen before: Their brows with jewels of light were crowned, And sorrow and sighing no place had found, For the troubles of time were o'er.

Then a while-robed malden came forth and

sald,
"Joy! joy! for thy trials are past! am one that thy gentle words have led in the narrow path way of life to tread: I welcome thee home at last!"

And the teacher gazed on the malden's face; She had seen that face on earth, When, with anxious heart, in her wonted

She had told her charge of a Saylor's grace And their need of the second birth.

Then the teacher smiled; and nn nngel said:
"Go forth to thy work again;
It 1- not in vain that the seed is spread: If only one soul to the cross is led The labor is not in vain "

At last she woke and her knees she bent In grateful, child-like prayer; And she prayed till an answer of peace was

and Faith and Hone as a rainbow blent ()'er the clouds of her earthly care.

And she rose lu Joy, and her eye was bright— Her sorrow and grief had fied; And her soul was calm, and her heart was light, For her hands were strong in her Saviour's

might,
As forth to her work she sped.

Then rise, fellow teacher, to labor go! Wide scatter the precious grain; Though the fruit may never be seen below. Be sure that the seed of the word shall grow Toll on in faith, and thou soon shult know Thy labor is not in vain?

LET US BE OF ONE MIND.

BY ISABELLA NEUTIAUSER. "Let this mind be in you which was also in Christ Jesus,"

First, we have to find out what His mind was. We read that He was ever doing His heavenly Father's will. He was nieek and humble, and never spoke an angry word, and always did to others as He would have others do to Him. Now if we are His followers, we are to walk in His steps, because He left us an example that we are to do as He has done. But when we look back over our next lives, we can see that we were not always walking in His ways, and did not have the mind of Christ. We can see we have come short in many ways. but thanks be to God, that He has spared our lives, that we can see wherein we have come short, and may He ever help us to be more like Him and live like Him. . Then let us as Ilis followers devote more of our time to the Lord, who has bled and died for us, and be striving more and more, to live up to the commands of our dear Lord.

James 2:10, we read, "For whosoever shall keep the whole law, and yet offend in one point, he is gullty of all." This verse tells us very plainly that we cannot do too much for Him, and also that we cannot serve God and mammon, and that we are to be Christians, not only on Sunday, but every day of our life if we want to share the glories of heaven A great many think it is not so particular about every little thing, if the heart is right, all is right, I heartily say "amen" to that. If the heart is not right it matters not what we appear to be before men. One thing is true, if our hearts condemn us not, we have peace one with another, and by the fruit the tree is known.

Some poor souls do not think that perhaps some of those little things (as they call them) may be the means of bringing them to where "the worm dieth not, and the fire is not quenched."

I truly believe that if we have the mind of Christ in us at all times, we will all meet where we shall know as we are known. And oh! what a meet ing that will be, where we can see and be with the loved ones gone before. (th how the Christian longs to be at home for in this life we have many trials and sorrows, and many meetings and partings, but when we get over yonder we shall live through all eternity, enjoying the glories of heaven.

In conclusion 1 will say, let us follow after the thiugs that make peace, and not after the things that are perishable. May God add Ilis blessing is my wish and prayer.

"And when we reach the gold paved streets We'll sit adoring at His feet, And sing hosannas round the throne, Where we shall know as we are known.

Larned, Kansas.

For the Heraid of Truth. THE KINGDOM WITHIN.

BY J. F. KOLB.

"Whereunto shall I liken the king-dom of God? It is like leaven, which a woman look and hid in three measures of meat, 1fil the whole was leavened." Luke 13: 20, 21.

The lesson our Savior here wished to teach is, the true meaning of the "kingdom of God," to give the disciples a clearer understanding of the time nature, and character of the same Some had already thought that Christ was going to establish His kingdom here on earth as a temporal kingdom. When He was requested by the Pharisees to say when the kingdom should come. He told them that the kingdom of God cometh not with observation, neither shall they say, go here or go there, teaching that Ilis kingdom would not be established here or there, as the earthly kingdoms are, but to make it plainer. He further says, "Behold the kingdom of God is within you."

The prophet Jeremiah had already spoken of this kingdom. "This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.

Our Savior said on another occasion "It cometh not with observation." Man cannot see the kingdom born in the heart, but the fruits of the Spirit are manifested by the life that follows con version. Of the wind we can hear the sound and see the power thereof, but we can not tell whence it comes or

and when the kingdom is established and to see that it is really within us. That part can be realized by us and the world around us, "Do men light a candle and put it under a bushet?" The leaven that the woman took and hid in the three measures of meal manifested itself "till the whole was leavened," not only a part of the meal. The secret of leavenng (hid in us, etc.) was the leaven itself in the meal. So the power to lead a godly life lies altogether in having "the kingdom of God" within us.

Does the power of the kingdom of God work within us as the leaven did in the three measures of meal "till the whole was leavened?" Does our whole walk and life show the power of the leaven the kingdom of God in the heart? Is the tenor of our whole life manifest to the world around us as a life becoming to and in accordance with the teaching of Him who has explained and exemplified what the kingdom of God on earth really is, as stated in the text at the head of this article? As the leaven leavened the whole of the meal, so the kingdom of God in the heart will be manifest in the desire to do the whole will of God.

The leaven changed all the meal. How many that profess to have the kingdom of God in the heart are unwilling to let His word and spirit change the whole life that they lived before in sin and folly. They are unwilling to believe that what they before loved, they now must hate and will, if the kingdom of (Fod is within, Pride in dress is carried out to the extreme by the world, and is tolerated and loved to too great a degree by the church. Before making a profession of faith in Jesus Christ, many of us lived in the pride of dress, desir ing to follow the gay fashions of the wicked world. Our wish was to appear like the world in dress and annearance. The leaven changed the whole of the meat and if we lay claim to the kingdom of God being established in our hearts does it do so perfect a work in the heart that the whole ontside, visible walk may be made manifest as was the meal having the leaven therein? If we wish to have a perfect will to do God's will, let the leaven (spirit of God) change us in our outward appearance also.

Dear reader, how can we now, with the same outward adorning after the is not weakened, and in our blind wor fashions of the world, do true service to the lowly Jesus whom we profess to follow? If we procured them in our blindness and thereby did service to Satan, how can we now, when enlightened, wear the same fashionable attire when in the service of the Lord Jesus 2

"The kingdom of God is like leaven, that a woman took and hid in three measures of meal, till the whole was leavened." Pure and genuine leaven will leaven all the meal. Should the meal not rise (change), they that are acquainted with the leaven, might of a truth say and prononnee the leaven worthless. If our desires are not to endeavor to change in all the things, in and more comprehensive movement for turning from Satan to the living God, it must necessarily prove that we have not yet the kingdom of God in our hearts.

The leaven changed all the meal. The kingdom of God in the heart will also show a change in all our life and walk, in turning from Satan to God. "For the

This lesson is not to teach us how weapons of our warfare are not carnal, but mighty to the pulling down of within us, but to really know what it is strong-holds, casting down imaginations every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Spring City, Pa.

For the Herald of Truth. SCHISMS.

BY E. W. WEAVER.

For several years the conservative and progressive elements of the Presbyterian church have been waging warfare against each other, which has stirred un bitter hatred; the Lutheran church is split in nunerous divisions. The Methodist church comprises a dozen different communions, so with the Baptist; and recently a part of the Catholics have formed an independent church.

Sometime ago, I visited one of the strongholds of our old Mennonite faith and I was filled with great grief to see that the church that my father loved and over which my nucle had presided for many years, was rent in twain, and a remnant were even as a flock without a shepherd, and all because of a matter so insignificant, that to an outsider it appears as child's play.

I write this, not to add bitterness to agony's cup, but to show what is to many the inevitable and erroneous conclusion of these wrangles which happen in every church.

A man comes to me and says, "Your Scriptures say that where two or three are gathered together in my name, there I will be, and whatsoever ye shall ask believing, that ye shall receive. A great concourse was assembled and they prayed earnestly, and by appointed means rulers were selected, through whom, and by whom, God himself shall speak to His people." "How then " says the mocker, "does it happen that those that have been selected, in this verse, have become despoilers of Zion?"

The answer is a difficult one, yet 1 doubt not that apparent evil may by God be used to hasten the kingdom.

In these divisions there are many good old souls, whose loyalty to their church is turned into indifference and disloyalty, as they go to a seceding organization, but as a rule, their loyalty to Christ ship probably we fail to look beyond our little creeds into the great realm of Christian truth, to which these are but narrow gate-ways; and God, in His mercy, sweeps away the gate ways to give us a clearer vision and remind us the more of the presence of the wider

At this time when such a great war of enthusiasm for Christian work, which signifies to me a religion of earnest effort rather than a religion of blind and abstruse theology, may not this epidentic of schisms be God's means to weaken the loyalty to sect, so that in due time we may be permitted to give our undivided allegiance to that broader a united Christendom, the dawn of the prophetic kingdom of the Messlah,

Thy kingdom come," yea Lord, grant right speedily for thy people have wandered a thousand years in the wilderness of discordant voices, and they long for the promised land,

Paris Ku.

"COME. I have a Friend, a precious Friend, unchanglng, wise and true, ng ten thousand. Oh, I wish

you knew Him too. When all the woes that wait on me relax each feeble ilmb. I know who waits to welcome me. Have you a Friend like Him?

He comforts me, He strengtheus me; how can
I then repine?
He loveth me. This faithful Friend in life and death is mine.

I have a Father true and fond: He cares for all my necds; His patience bore my faithless ways, my mad

and foolish deeds.

To me He sends sweet messages: He waiteth but to bless. tenderness? For me a kingdom doth He keep; for me a

I was a rebel once—He calls the rebel child His

I have a proved, unerring Guide, whose love I often grieve; He brings me golden promises my heart can

He leadeth me, and hope and cheer doth for my path provide.

For dreary nights and days of drouth, have you so sure a Gulde?

Quench not the faintest whisper that the heaventy Dove may bring: He seeks with holy love to luic the traveler 'neath His wing.

I have a home-a home so bright, its beauties none can know:

Its pavement sapphire, and such paims none ever saw below. esound with joy; its pearly

gates with praise; A temple standeth in the midst no human hands could raise. And there unfailing foundains flow, and pleas-

ures never end.
Who makes that home so glorious? It is my

"And he that doubteth is damned if he eat, because he eateth not of faith; for

ioving Friend. My Friend, my Father and my Guide, and this 14:23, radiant home.

our radiant home,
Are offered you; turn not away; to-day, I pray
you, "Come."
My Father yearns to welcome you, His heart, His house to share. My Friend is yours, my home is yours; my

ic will lead you then one altogether fair-the faithful and He pleadeth with you for your love; He gave

His life for you. Oh leave the worthless thiugs you seek; they

perish in a day; Serve uow the true and living God; from Idols Watch for the Lord, who comes to reign; enter

the open door: Give Him thy heart-thy broken heart-thou'lt or in the gratification of desire of ap ask it back no more.

Trust Him for grace, and strength, aud love,

and all thy troubles end. Oh, come to Jesus, and you'll find in Him a loving Friend.

For the Herald of Truth.

OUR INFLUENCE.

RY E. L. YODER. "And they took knowledge of them that they had been with Jesus."—Acts 4:13.

The Apostles, after being filled with the Holy Ghost, behaved in such a way that the people were astonished; they knew that they were unlearned and ignorant men. Especially were they as tonished after Peter had healed the man who had been lame from his birth.

The people thought that the apostles, by their own power of holiness, had cured this man of his lameness; but Peter ascribed it all to Jesus and the power of the Holy Ghost, a very good example for us to follow.

Are we, who have named the name of Christ, living such consecrated lives that the world may "take knowledge of Christian's joy is for this world, and the us that we have been with Jesus?" Do we always take Jesus with us wherever we go, or do we sometimes go to places life, is to have a goo foundation, a just for our own amusement, or for the

selfish gratification of appetite or de sire? Are we exerting the right kind of influence if we defile ourselves by the use of tobacco in its various forms Some who profess to be followers of Christ, say that they can do as they please; that they can use it if they want

March 15,

to. We are not to be judges of other people's consciences, but Paul, in writing to the Corinthians (1 Cor. 8), shows that some were doubting whether it was right to eat meat offered to idols, while some thought it did not make any difference, having more knowledge, they could eat this meat without harm, while others who were weaker or had less but to bless.
ou a Father like to mine in such deep knowledge, had their conscience defiled by eating it.

The same may be applied to the use of tobacco. Some probably who are just starting in the Christian life, may doubt whether it is right to use tobacco. being addicted to the use of it, but seeing others, older in the Christian life. using it, they may satisfy themselves, hy thinking it is all right because the older brethren use it.

We should heed lest by any means this liberty of ours may become a stumbling-block to them that are weak and through our knowledge' cause the weak brother to perish, for whom Christ died. 1 Cor. 849-11.

"I know and am persuaded by the Lord Jesus, that there is nothing un clean of itself: but he that esteemeth anything to be unclean to him it is unelean." Rom. 14:14.

"And he that doubteth is damned if he whatsoever is not of faith is sin." Rom.

Do we always aim to do "that which is good to the use of edifying, that it may minister grace unto the hearers. (Eph. 4:29), or do we spend most of our time, especially on Sunday afternoons. in idle talk, or in laying plans for the future or how much money we made in this or that venture; instead of studying the Bible, or trying to help each other on in the Christian life? In short how can others "take knowledge of us that we have been with Jesus," if we spend most of our time and talents in laving up for ourselves treasures here on earth petite.

May God beln us all that we "Whether, therefore we eat, or drink, or whatsoever we do, to do all to the glory of God," 1 Cor. 10:31. "seek first the kingdom of God and his righteousness, (and believe that) all these things (that we need) will be added unto us. Matt 6:33

Canton, Kansas.

For the Herald of Truth. ENJOY THE CHRISTIAN LIFE. BY LIZZIE SCHLICHTER.

Do you enjoy the Christian life? I find, with the little experience I have had in the Christian life, there are so many ways in which to enjoy it. Some people seem to think that there is no joy in the Christian life, and that the joys and pleasures are all of the world: but oh! what are they, compared with the Christian's joy? Worldly joys are just for a short time, and then they vanish away and are no more, but the

world to come. The first thing to enjoy the Christian "hope, both sure and ast," to start ou. We must know where we are standing. We must stand on the rock Christ Jesus, which shall be ever good and firm. We must be true and whole hearted Christians, and consecrate ourselves entirely to the dear Lord, asking Him to lead and guide us in the right and only way. We must be willing to give up all for Jesus and none for self.

"All for Jesus, all for Jesus, All my being's ransomed powers All my thoughts, and words and doings, All my days and all my hours."

The next thing to enjoy in the Chris tian life, is to work for the Lord. Let us, by the help of God, be willing to do all we can for Him, watching and doing every little thing, and if we do the little things, He will give us greater things to do. He says, "He that is faithful in the least is faithful also in much.

Let us make use of the talents He gives us and He will give us more. If e do not make use of just one talent, He will take that from us, If we want little, we shall find little, if we want much, we shall find much. And then. we must have the love of God in our hearts. Without His love and grace we cannot enjoy the Christian life. O! let as be faithful and true, and keep close to Jesus. The nearer we keep to Jesus, the more He reveals His love to us.

"A few short days for showing love for Jesus, Fur doing day by duy, His holy will, For working actively if He should wish it, For restling if He bids us calm and sill."

"Shall they be wasted, spen1 in selfish folly, In doing nothing for our gracious Lord, fot even offering a cup of water, Nor speaking lovingly a passing word?"

Pottstown, Pa.

GAMBLING AND ITS BEGINNING. BY JOSIAH W. LEEDS.

Justice Williams, of the Supreme Court of Pennsylvania, has handed down an opinion in the case of Albertson against L. & McM., stock brokers, in which the appeal of the plaintiff to recover money lost in stock gambling is denied. Albertson, it appears, had lost about \$20,000 in operations of that kind, having previously left with his brokers, (i.e. accomplices in evil) a good promissory note for nearly \$30,000, as collat eral security. This, the brokers having paid away. Albertson sought to recover it. The court affirmed that:

"It does not matter so far as the legal effect of payment is concerned whether the loser in a gambling transaction pays his losses in cash or in negotiable securities. He cannot recover what he has voluntarily paid in either case. The winner could not recover from him hy an action at law if he refused to pay nor could be recover back from the win ner the money or the securities paid by him to cover his losses. The law will leave both parties just where it finds them, and afford its help to neither."

But, further, ought not the firm of brokers, having knowledge of the gambling to be done with the money given them have been estopped in the same manner as the miserable policy players of the back slums?

My little M , of eight years, had had a game given to her, the moves made in the playing of which were dependent upon the throwing of dice. It ad been several times used by herself and others of the family before I particularly noticed its character. Opportunwas then taken when my little daughter was alone with me, to bring playing for stakes, and inducing no

her wherein it differed from some quite entered upon, it may be, with a cominnocent plays, as fox and geese, checkers and anagrams. This new game had for its basis nothing but mere chancethe toss of the dice.

I told her of that place far away on the shore of the Mediterranean Sea, Monaco, where people came to do nothing else but just to play games of chance. Only a few days before, I had heard of a woman and her daughter who had continued to play, or to gam ble, until they had lost all the money that they had and it amounted to a good many thousands of dollars-and then, feeling that they had nothing worth living for, they went out into the beautiful grounds and killed themselves. Many, many times people who had lost money at that fine appearing but very dreadful place, had taken away their own lives, sometimes by shooting themselves, at other times by taking poison, or by jumping off the high rocks into the sea.

So I said. I could not approve of games of chance, like the casting of the dice. My little daughter would be very willing to give it up to me, would she not? Yes, she had no objection, she was quite willing. Seeing a good little book for children on the table inst then. she reached out for it, and asked me to read it. I read it through, perhaps it took a half hour. In the evening, when the dear child had gone to her cot, and the open lire in the hall was burning. the paste-board box, with its dice and markers, was laid thereou. The smoke of the evening sacrifice went up. The sacrilice was a withing one, and I doubt not was accepted of Him who careth for the little lambs of the flock.

In one of Jacob Abbott's books for juveniles, issued a generation or two ago, occur some thoughtful remarks on children's games and playing for "keeps," which I regret that I have not at hand to quote. In lien of the same, however, indulgence is asked for the the following extract from the concluding part of the writer's booklet on "Horse-Racing, the Beginnings of Gambling, the Lottery," which was issued within the past year:

On the absorbing power of cardplaying, a writer quoted in the Episcopal Recorder says: "A set of young people organized, among others, Socie ties for Christian Endeavor, King's Daughters' circles, and a card chib. At first they met once a mouth, then every two weeks. Soon even this became too long to wait, and they now meet every week and play till midnight." It is not stated what were the kinds of cards played with. Probably the playing was unaccompanied with betting or forfeits. Anagrams and the game of Authors are instructive, and mentally improving games, and would seem to be quite harmless. There is a card game of Scripture questions and answers, largely biographical. The information they impart is unexceptionable, yet the gaining and losing of cards, when taken in connection with Scripture themes, is likely to be attended with a certain exeitement which cheapens or detracts from their gravity. Simply read or studied together they would be altogether improving.

I wish to make the point here, in connection with what we speak of as "innocent games of cards, involving no out the paraphernalia, and explain to morbid excitement, but suggested or tians would, through the Herrallo, illustic the Gospel at the first, and my tempta

mendably unselfish and benevolent intent, that we guard against that devotion to the practice which comes through the desire to "kill time," or which may incline us to consume time in this manner that might be more wisely and beneficially employed. Like wise, that we do not hereby contract the eard playing habit, and be tempted a little later to participate in real games of chance for stakes. We are the accountable trustees of our time, not its absolute masters.—Episcopal Recorder.

For the Heraid of Truth. WOE UNTO YOU, SCRIBES AND PHARISEES, HYPOCRITES!" Matt. 23:13-33.

This passage of Scripture is some times misquoted, as follows, "Woe nnto you scribes and Pharisees," and the word "hypocrites" is dropped. Some even use the passage to oppose Sunday schools, claiming Christ condemned the scribes, and by having Sunday schools. Bible readings, etc., we become scribes. It is the "hypocrites" that are condemned, not the scribes, as some would make it appear. By reading the 34th verse of the same chapter, we find that Christ said, "Wherefore, behold, I will send unto you prophets, wise men and

If we had no scribes or prophets to teach us the word of God where would we be? In darkness, like thousands are yet unto this day, "feeling about with the hand" for some one to lead us. Christ commanded His disciples to go

out into the world, and teach all nations and baptize them, and teach them to ob serve all things that He had commanded them. This includes the whole Gospel. Remember they were to teach, but first they had to get acquainted with, and learn His word before they could teach This is plain. See 2 Tim. 2: 15 and 3: 15.

We should pray for more light, wisdom and nuderstanding in His holy word, which is able to make us wise unto salvation, through the faith which - filled with the Holy Spirit one is, the is in t'hrist Jesus.

When I read 2 Peter 3: 16, I find that with the love and spirit of God, the we, by being unlearned, have to be very more meck and humble. So exaltation careful, lest we wrest the Scriptures unto our own destruction. Think of it. dearly beloved brothers and sisters, authors of sin and exaltation, while search and study the Scriptures with a prayerful heart, and teach and admon ish one another in God's word, and in bleness, peace, joy in the Holy Ghost hymns, psalms, and spiritual songs, and there will be love, neace, and happiness, justead of strife and contentions as is sometimes the case.

Weaverland, Pa.

For the Herald of Trulb THE CHRISTIAN'S HIGH CALLING. BY J. Y. SHELLEY.

Some time ago Bro. J. M. Shenk wrote an instructive artice on the above title, in which he sets forth that the thorn in the Apostle Paul's itesh was not sin, etc. In a subsequent number of the HERALD a brother writes and asks Bro. Shenk to explain what it was if it was not sin. Perhaps it some others will east in their mites to corroborate Bro, Shenk's statement in his answer it will be the more convincing to

those who misunderstand the Apostle's meaning of the thorn in the flesh, etc. I wish a number of enlightened t'hris-

minate this subject, and others, much better than I am able. I shall try to give some light, but, above all, let us all go to God in earnest prayer to have our piritual understanding enlightened by the Holy Ghost, upon all subjects taught

The Apostle Paul certainly did not mean sin when he said there was given him a thorn in the flesh. It was an im perfection in his body somewhere an infirmity, probably a deformity, of which Satan took advantage, to disconrage him, to strike at him, to try him, to make his work for the Lord less of fectual.

This was not joyons, but grievous to Paul, so he besought the Lord thrice that it might depart from him, but the Lord said, "My grace is sufficient for you," for "my strength is made perfect n weakness," Now, if it had been sin would not the Lord have said. I will re move it from you "as far as the east is from the west"? But, not so; He said, Be content with the infirmity in the flesh: for I am thy strength, the weaker you are, the stronger 1 can be in you; trust in My power, do not mind Satan's casting up your weakness to you, he cannot hurt the cause by that. Then Paul, seeing that the Lord made this intirmity work to his glory, most gladly gloried in it too, for he labored for the glory of God, and did not desire any glory for himself. Surely if it had been sin, he would not or could not have gloried in it, neither would it have been to God's glory. Do you not know, be loved brothren, that the more sinful a man is, the more exalted he is, especially a professor of religion who has not ob rained salvation by faith in the blood of Jesus, but thinks he is saved by his own good works, by belonging to church and keeping the ordinances. He is generally self-righteons and of an evalted spirit

If sin kent one from being exalted the more sinful, the more lowly, meek and Christlike he would be. Oh, no the more of Christ there is in the soul the less exalted that soul is; the more less exalted: the more the heart is filled cometh by sin, and is not kept out of the heart by it. Satan and self are the death of self and life in Christ bringeth the peaceable fruits of the Spirit, hum love, meekness, etc. Oh' the lack of faith and confidence some Christians have in the Lord Jesus! He has prom ised to cleanse us from all sin. to keep us pure and holy, to be with us to the end. What for? To keep us or sin? NO, to save us from sm. Oh, that we could honor Him and His word by com mitting our keeping constantly to His

The brother said, "Brother Shenk calls the thorn trials and temptations. He says there is a difference between trialand temptations, and sin," so then there is a great difference between the two, but Paul does not call the thorn i the flesh sin; he calls it infirmity and the Lord calls it weakness.

Now just what this weakness was, I am unable to say, probably no one else, to a certainty. It may have been this eyes; he wrote to the Galatians, chapter 4:13 15, "Ye know bow through firmity of the flesh I preached unto year

tion (trial) which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ desus. Where is then that blessedness ye spoke of, for I bear ye record that if it had been possible, ye would have phicked out your own eyes and given them to me," In 2 Cor. 10:10 we read thus, "for his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible." So we might think it was his speech and hodily weakness. Let it be what It will, it was not sin.

The brother connects this subject which you find in 2 Cor. 12, with that of Romans 7, where Paul says, "I am carnal, sold under sin," There Paul was writing to those under the law, and not under grace: those who were convicted of sin in the heart, and tried to do good. but did not have salvation by faith in Jesus, who were not washed in the blood of the Lamb. He was describing those who were expecting to be saved by their own righteousness and did not have the righteousness of Christ, consequently no salvation at all, not having the living, saving faith in the Lord Jesus, who are not converted and kept by the power of God.

Now brethren, let us take our Bibles, and before and while we read any and all of l'anl's epistles, pray earnestly to God for light and understanding, then see whether Paul meant himself at that time when he said. "I am carnal, sold under sin. Now if I do that I would not, it is no more 1 that do it, but sin that dwelleth in me," and then in verse 24, "Oh! wretched man that I am, who shall deliver me from the body of this death," meaning, this body of sin, this carnal mind, the depraved sinful nature, in short, the unsanctified, unholy mind, the soul that has not come to Christ for full salvation from all the powers of sin and the flesh and the devil, whose spirit, sonl, and body are not preserved blameless. Oh, no! I'aul was not that kind of a sinner or professed t'hristian, He was one who could say, "I thank God that through Jesus Christ I was dolly. ered from this body of sin and death, It has no more power over me. I am filled with the spirit and love of God. dead to sin and self and the world, and all its affectations and lusts, crucified and buried with Christ, risen with Him in newness of spirit, not to "live any more after the tlesh, but after the

Now my beloved brethron road Romans 6, 7,8; 2 Cor. 11 and 12; 1 John 3, and Isaiah 35, and see whether we do not get a nobler idea of the high calling of the Anostle Paul, and all other true Christians than that they must keep on sinning to keep them bumble

Hesston, Kansas,

MARRIAGES.

HESS HARNISH - February 9, 1896 11888 HARNISH, February 9, 1886, by Preacher Abraham B. Herr, at his residence near New Danville, Brother Christian H. Hess and Sister Emma H. Harnish, both of Willow street, Lan-caster county, Pa.

AURAHAM B. HERR.

EGLI GRIMM. - December 29, 1895, at the Amish church, near Hopedale, Taze-well county, Ill., by Christian Nafziger, Christian B. Egli of Hopedale, to Emma Grimm of the same place.

SPRINGER-LITWILLER. February 9, 1886, by Christian Nafziger, Joseph W. Springer and Mary Litwiller, both of Hopedale, Ill.

DEATHS.

JONES. In Springfield, Missouri, Jan. 19th, 1896, of liver complaint, Mary Susan Witner, wife of Eli Jones, aged years, 9 months and 17 days, 38 years, 9 months and 17 days. She was the last of the family of David* and Frances Witmer of Rockingham Co., Va. Her parents, two sisters, one brother and three children have preceded her to the spirit world, while a deeply afflicted husband, two daughters and one son are left to mourn the loss of an affectionate wife and mother, but of an affectionate wife and mother, but they need not mourn as those who have no hope, as she left a bright evidence that she has gone to be with Jesus and the loved ones gone before. She was very much concerned for the dear ones left behind. May they heed her earnest nert benind. May they need her earnest words and much more the words of the Saviour, "He that cometh to me I will in no wise cast out," and so be prepared to meet their loved ones in the glory

Save for the friends that linger here; To heal their sorrow, Lord descend, And to the friendless prove a friend."

STEMEN, Nicholas Stemen died at STEARN. STROMAS STEERER HEER STREET HE STREET STREE which union were born three sons and two daughters all of whom are living. lfe united with the Mennonite church in 1857, and remained a faithful member until death. For the last 10 years, he filled the office of a deacon in the church. For more than 20 years Bro. Stemen bad been a sufferer of stomach trouble. Twelve days prior to his death he was taken with an acute attack of his old disease. His sufferings were great, yet he bore them with Christiau fortitude, and his conversation was of spiritual things; he seemed to have no desire to speak of worldly matters. One day, previous to his death, he said, am ready to meet death and have for resigned myself to God's will." resigned myself to God's will." His last dying words were, "O Lord, O Lord." Bro. Stemen leaves a wife, 5 children, 9 grandchildren, 4 brothers and 1 sister to mourn his departure. Funeral services on the 19th by D. S. Brunk of Elida, Allen Co., Ohio, from 1leb, 13:14. D. S. BRUXK.

We miss thee, father dear, From thy old familiar place; e do not hear thy footseps near, Nor see thy cheerful face.

We miss thee at the table We feel thy absence there;
And oh, what sorrows pierce our hearts
To see thy vacant chair.

Thy room looks vacant without thee How desolate every heart: Oh, could we hear thy voice again, What joy it would impart.

We miss thee, oh we miss thee Which ever way we go, The memory of thy kindness still Around our hearts entwines.

We have you with us, mother dear But we will not have you long, Yet we hope to meet you both In that bright celestial home.

BRINK.- On the 7th of January, 1896, near Dale Enterprise, Rocking-ham Co., Va., of neuralgia, John Brunk, aged 76 years, 4 months and 6 days. Funeral services were held at Weaver's Funeral services were held at Weaver's church on the 10th, when appropriate remarks were made by Joseph F., Sim-eon and Gabriel D. Heatwole to a large andience of neighbors and friends after which the body was interred in the graveyard near by. He was sick only a few days, and his death was so unexrew days, and his death was so unex-pected that even those of his own house-hold who would have been willing to make almost any sacrifice to be with him in his last moments were not with him, yet we feel that he was not alone; we believe that the guardian angels were hovering around his bed ready to bear his spirit home. Bro. Brinik was born in Rockingham Co., Va., August 31st, 1819, and was married to Annie Weaver January 13th, 1842, and in February of the same year he and his wife were

received into the Mennonite church of which they were worthy and faithful members until their death, his wife having died on the 19th of March 1889. Shortly after their marriage they moved near the Trissel church in this county where he became sexton of the church. About 38 years ago he moved near Weaver's Church, where he also became sexton and remained in that position sexton and remained in that position till his death, having been sexton about 54 years. While he never filled the of-fice of minister or deacon, we feel that he faithfully discharged the duties of a lay member. He also filled many positions of trust in and out of the church tions of trust in and out of the church.
It was a strong counsellor, his counsel
and advice being sought by many on
matters both temporal and spiritual,
and many have been much benefited
by his advice which was always cheerfully given. Of the church we can truly ruly given. Of the church we can truly say another pillar has fallen. He loved his church. He loved to see God's kingdom llourish which was evidenced by his conversation, by his example in a modest and humble life, by the interest he manifested in church affairs. He rejoiced in her prosperities and grieved in her adversities. By his preseuce and his cherful countenance at the house of God, at the regular church service, at the counsel meetings of which he was a regular attendant when circumstances regular attentiant when circumstances would permit and also by his liberality when thancial aid was required. He also felt a great interest in the welfare of his family, especially in their spiritual welfare. We know that at several

through which we know that he also passed, at times also greatly feeling his spiritual poverty of which we have an evidence in the expression of his fav-orite hymn, No. 2:0 in Mennonite Selection. Oh could I find some peaceful bower, Where sin hath neither place nor power; This traitor vile, I fain would shun, But cannot from his presence run,

welfare. We know that at several times he had considerable anxiety with

regard to this matter, but he lived to see his 7 children and their companions in his own church (1 child died young), In meditating on the events of his use-ful life we are also reminded of the tri-

als, temptations and discouragements

When to the throne of grace I tlee, He stands between my God and me-Where'er I rove, where'er I rest, I feel him working in my breast.

When I attempt to soar above, To view the heights of Jesus's lov-This monster seems to mount the skies. And veils His glory from mine eyes

Lord, free me from this deadly foe. Which keeps my faith and hope so low, I long to dwell in heaven my home, Where not one sinful thought can come. S. M. BURKHOLDER

BAUGHMAN.—August 24, 1855, of consupption, Mrs. Jacob N. Baughman, aged 34 years, 2 months and 18 days. Lassalle county, Ill., June 6, 1861. Her parents removed to Minonk, Ill., while she was a child. This was her home until three years ago. In 1898 she was narried to J. N. Baughman, and in 1892 and made their home in Center town. and made their home in Center town ship, near the Twin lakes. She leaves a snip, near the Twin takes. She leaves a husband and a seven-year-old son, and a host of relatives and friends to mourn their loss. She was a member of the Memonite church at Flanagan, Ill., since 1884, and died in the triumphs of the Christian faith. Her funeral was the Christian tath. Her Tuneral was held at the Methodist church on Mon-day, at 2:30 P. M. Services were con-ducted by H. G. Pittenger, from 2 Tim. 1:10. Her remains were laid to rest in Dec. 1111. Rose Hill cemetery.

"Farewell, husband, God has called me, Weep not for me when I'm gone, But prepare to meet me yonder When the Christian course is run.

Farewell, dearest little darling. I have gone with Christ above Where no pain or sickness enters And where all is joy and love,

God saw tit to call her higher, From this world of pain and care, To her home beyond the river, And we hope to meet her there."

J. W. B.

KAUFEMAN .- On the 8th day of Feb RADFFSMA.—Off the dail day of Feb-ruary, 1896, near Davidsville, Somerset county, Pa., of the infirmities of old age, Brother Sem Kaulfman, aged 87 years, 6 months and 23 days. Burial on the 10th months and 25 days. Burnal on the loth in Kauffman's graveyard, Funeral serv-ices by Moses L. Miller and Jonathan Herschberger, from Rom. 8. Brother Kauffman leaves twelve children, the oldest sixty-five, the youngest forty-

KAUFFMAN .- On the 24th of Febru ary, 1896, near McVeytown, Pa., Esther, daughter of Preacher John E. and Anna M. Kauffman, aged 1 year, 2 nonths, 19 days.

ZIMMERMAN.-Arden Franklin. ZIMMERMAN.—Arden Fraikinii, Son of Frank Zimmerman, of near North Lawrence, Ohio, was born June 22, 1891, died February 10, 1896, aged 1 year, 7 months and 18 days. Funeral services at Pleasant View meeting house by D. Weygandt, assisted by I. J. Buchwalter.

Mannich.-Elizabeth, wife of Michael Minnich, was born in Lancaster county, Pa., Nov. 25, 1825, died at her home near Clinton, Ohio, Feb. 13, 1836, aged 70 years, 2 months, 18 days. She united with the Mennonite church in 1853, and remained faithful until death. Funera services in Clinton by I. J. Buchwalter

STAIL. Ida, daughter of Emanuel Stahl, of Logan, Kent county, Mich., was born October 1, 1895, died February 24, 1896, aged 4 mouths, 24 days. Funeral services were conducted by John Blosser, from the text, "She is not dead, but sleepeth,"

Martin, Abraham Martin departed this life at the home of William Longa necker, near Cerro Gordo, Ill., January 30, 1896, aged 79 years and 2 months, 11e was born in Cumberland county, l'a., April 1, 1816; removed from there n his boyhood days with his father (ir in his boynood days with his father (ii) 1832) to Wayne connty, Ohio; was married to Martha Leidig in January, 1838, and remained on the old homestead until 1872, when they, with part of their family, moved to Cerro Gordo, Ill., and located on a farm one and a half miles located ou a farm one and a half miles southwest of the town, and remained there until death. This union lasted for a little over fifty years, when on June 5th, 1888, the dear mother was called to her home, with a bright hope of eternal happiness, while the husband and father remained with us until the above date. About five years ago h was stricken down with internal paraly sis, but again recovered and could help himself most of the time uutil last fall numser most or the time until last ran, when he became very feeble, and finally relapsed into a helpless condition until death; but in all his allictions he waited patiently for the last summons without a murmur or complaint. There were twelve children born, of which nine are still living, and were all present at the funeral, excepting the oldest daughter, Anna Eckard, of Wayne county, Ohio. There are twenty-eight grandchild. He was converted in early life and united with the Mennonite church in which he remained a faithful servant until death, with a bright hope of a blessed eternity. He was the last member of a family of thirteen children, uearly all reaching a good old age. Funeral services were conducted by George W. Cripe, in the Brethren church of Cerro Gordo, on Sunday afternon, February 2d. Text, Job 14: 14, after which the remains were laid to rest in the Cerro Gordo cemetery. remained a faithful servant until death

SHANK.-Henry N. Shank was born Shank.—Heary N. Shank was born in Putnam county, Ohio, April 2, 1842, died at his residence, seven miles west of Ottawa, Ohio, February 28, 1886, of Ottawa, Ohio, February 28, 1886, of the Brother Shank was a member of the Brother Shank was a member of the Menonite church for a number of years. He leaves a wife, six children, one brother and two sisters to mourn his departure. The evening before his death he atte a hearty suppore, then went death he are a hearty supper, then went to the woodpile to split wagon spokes. While engaged in the work he became short of breath; he returned to the house, but could only speak a few words that could be understood. At once the physician was summoned, and when he came said there was no hope of recov ery, and that his trouble was catarrh, asthma and heart disease. The day before his death he requested that Rev.

22 should be read by one of his daughters, and he also requested that Rom. 8 should be read for a lesson at his funeral. Services were held Sunday, March 1, conducted by D. S. Brunk, from Prov. 27: 1.

1896.

HARTZLER.—Near East Lynne, Mo., February 11th, 1886, at the home of his son, N. K. Hartzler, Isaac J. Hartzler, saged 70 years, 8 months and 1 day. Brother Hartzler suddenly became III on the night of the 7th. The complicated nature of his disease buffled the skill of the physician. He was sick only four days. At times he suffered intens nain. His body was taken to Clear Fork cemetery and interred, after which fu-neral services were held by John J. Hartzler and L. J. Miller, at Sycamore Grove meeting house,

Byler.—Iu Cass county, Mo., Feb. 25th, 1896, Sarah, wife of Eli Byler, aged 72 years, 6 months and 4 days. Funeral services on the Nith conducted by Land ervices on the 26th, conducted by Levi . Miller and J. J. Hartzler, at Sycamore Grove meeting house.

LANTA—On December 20th, 1856, at Alvin, Texas, of hemorrhage of the lungs, J. J. Lantz, son of David and Sarah Lantz, aged 40 years, 3 months and 21 days. His remains were related to the comparation of t LANTZ.-On December 26th, 1895, at

MILLER, Rollie, son of Moses and MILLER. Rolle. Soil of Moses and Lydia Miller, of near Shipshewana, La-grange county, Ind., was born May 7th, 1592, died March 2d, 1896, aged 3 years, 9 months, 25 days. Buried at the Shore peeting house on the 4th. Funeral serice by J. J. Weaver and D. D. Miller.

Then, parents, cease to mourn and weep, Since your beloved has gone to sleep The time is short till life is o'er.

And we may meet to part no more Rollie, dear, is sweetly resting, Cold may be the earthly tomb But the angels sweetly whispered 'Come and live with us at home.'

HILBORN. On the 25th of February, HILBORN,—On the 25th of February, 1896, near Preston, Waterloo county, Ontario, of diphtheria, Thomas Clayton, son of Samuel and Mary Ann Hilborn, aged 13 years, 3 months, 13 days, Buried the same evening at Hagey's meeting house. Funeral services by J. B. Ging-

"Dearest t'layton, thou hast left us : Here thy loss we deeply feel; But itis God that hath bereft us He can all our sorrows heal

Yet again we hope to meet thee, When the day of life is fled; Then in heaven with joy to greet thee, Where no farewell tear is shed."

FRY .- On the 6th of February, at the residence of her father, Preacher John F. Rittenhouse, near Jordan, Lin-coln county, Ont. Cinderella, beloved wife of Edward W. Fry, aged 25 years. Funeral services on the 4th at the Evan-gelical church in Campden.

ZELLER.-th the 1st of March, 1896.

near Breslau, Waterloo county, Ontario, Brother Philip Zeller, aged 77 years, 6 months, 29 days, Brother Zeller was orn in Germany, and came to America n his youth. He was a noble, efficient vorker for his Master, and for many worker for his Master, and for many years was a faithful worker in the Sun-day school in the Cressman Cong. He had been in feeble health for a number of months, and finally the Master, whose call to work he had for many years obeyed cheerfully and faithfully, called him home to eternal rest. The called him home to eternal rest. The family, church and community sustain a great loss. May God comfort the bereaved ones. He leaves an aged companion in feeble health, one son and five daughters and many friends to mourn his departure. Buried on the 4th at the Uressman meeting house. Funeral services at the house by Blahop Elias Weber, and at the church by Blahop web. Daniel Wismer and Elder Samuel Stauf

ITEMS.

TttE Baltimore and Ohio railway is in the hands of a receiver.

There is at present much want and distress among the farmers of England, Agriculture in that country is steadily on the decadence.

Russia is now in control of Corea. for the possession of which Japan longed, but was forced to relinquish her claim by Russia, who laid her plans and seems now to have managed to secure it. HEAVY rains in the New England

States the first days in March caused a rapid rise in the rivers, many of which became destructive torrents, and the loss to property is estimated at \$2,000.

Owing to the successes of Owing to the successes of the Abysshian in Africa against Italy it is feared that the Mahdists, the strictest sect of the Mohammedans, will again rise in revolt against British Supremacy in Egypt. We hope the fears may be

THE Pacific Mail steamer, Rio de Janiero which sailed from San Fran-eisco for Yokohama, Japan, on the 6th of February last with 156 people on board and a cargo worth nearly a million, has not yet been heard of, tho it should have reached Yokohama on the 23d of February. Grave fears are outertained for its safety.

A LETTER received from Miss Clara Barton, written at Para, Constantinople, states that she was very cordially received by the Turkish officials and was ceived by the Turkish olincials and was given full permission to enter Armenia and distribute help to the needy. The Turks even made considerable effort to make her journey and work safe, pleas-ant and as easy as possible. Nevertheant and as easy as possible. Neverthe-less, the work of relief will be a terrible ordeal to those who engage in it.

ITALY has been paying dearly for -ITALY has been paying dearly for its barren wastes in Africa which it acquired a number of years ago, merely for the glory of posing as a colonnial power. The Abyssinians and allied Mohammedians under King Menelck have risen in insurrection and the armies sent by Italy to qualit disasters ion have memorial of Italy is severely to the control of Italy is severely The government of Italy is severely condemned by the people and in some cities mob rule prevails.

THE best isinglass comes from Russia, where it is obtained from the giant sturgeon which inhabits the Caspian Sea and the rivers which run into it. This tish often grows to the length of twenty-five feet, and from it length of twenty-live feet, and from air bladder the isinglass is prepared. It is subjected to many processes before being ready for sale, but the Russians, knowing it has the reputation of being the best, take great pains in its preparations. tion, and in the world's markets it has practically no rival.

AT a very largely attended confer-ou conference of Negroes at Tuskegee, Alabama, of Leiand University. New Orleans, urged the holding of conferences for considering methods for the improve-ment of the condition of the ment of the condition of the colored people of the south. A summary of the results of the previous four similar conferences was expressed in the following words: "As we look back over the five annual sessions of this conference, we are convinced that marked improvement has been mad marked improvement has been made among the masses in getting rid of the one-room cabin, in the purchase of land, in greater economy, in getting out of debt, in the raising of more food sup-plies, in the more considerate freatment of women, a greater respect that thon, a higher statement or continuation and the properties of the properties of the continuation of the properties of the properties of the continuation of the properties of the properties of the continuation of the properties of the widespread and intense purpose to get into better conditions.

FRANK SPELLMAN and Michael Maher, each 17 years old, were tried for robbery in Judge Horton's court, Chi-cago. Last month it is said they held up and attempted to rob John Drake, in an alley near Union Park place and Fulton street, but they were frightened

away. When the boys were arraigned Spellman pleaded guilty and was sentenced to the reformatory for an indefinite term. Maher was discharged. The evidence showed that the Spellman boy had been given beer a men should be suffered to the state of the sta

CHRIST GLORIFIED.

The head that once was crowned with thorns Is crowned with giory now; A royal diadem adorns

The mighty Victor's brow. The blobest place that heaven affords Is His by sovereign right;
The King of kings and Lord of lords,
He reigns in glory bright;

The lov of all who dwell above,

The joy of all below,
To whom He manifesis His love,
And grants His name to know.

To them the cross, with all I s shame With all lis grace is given. Their name on everlasting name: Their Joy, the Joy of heaven

o them the cross is life and health, Though shame and death to Him: His people's hope. His people's wealth Their everlasting thems

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ELKHART. IND., APRIL 1, 1896.

VOL. XXXIII. No. 7.

JOHN F. FUNK, EDITOR, J. S. COFFMAN, ABRAM B. KOLB, ASSISTANT EDITORS

Entered at the Post Office at Elkhart, as

Contents of this number

Editorial Notes.

The Mennonite Colony in Tenn. Belleving.

"What shall. I do with Jesus?"

"What shall. I do will be sease?"

"What shall be shall b

EDITORIAL NOTES

Bro. J. S. Coffman returned home on the 21st from his four weeks' visit to the congregations in Logan, Champaign, Medina and Wayne counties, Ohio.

Bro. J. F. Funk returned from Tennessee on the evening of the 18th. The ideas presented by him and Bro. Shenk in another column regarding the Tennessee colony plan will no doubt be read with interest.

We have lately set up our HERALD mailing lists in new type and have rearranged the same. Our subscribers will confer a favor by informing us of any errors in the spelling of names, or other matters that may have been overlooked by the proof readers.

In another column will be found a brief statement concerning the Home Mission at Chicago. Bro. Berkey states that his address will be the same as heretofore, 80 Ruble street, and that all inquiries regarding the work and all contributions received will be promptly attended to and acknowledged.

A brother, one who signs himself, "Box 254, Clarinda, Iowa," sends us the following, "I am one of the sufferers in the famine of Western Nebraska who received aid from our brethren, and I wish to repay the favor hy sending to brethren in Virginla,"

considerable destitution in some dis- were saved. The house burned on pardoned by concluding that the writer tricts in Oklahoma. An appeal for Monday, March 2d. On Tuesday the meant that their peculiarities consisted help was sent from there to Bish. J. N. foundation for a new house was laid; on as much in their quiet, peaceful life, Brubacher, which was promptly and Wednesday the building began, and just their integrity and excellent husbandry liberally responded to by the congrega — a week later the family moved into the — as in their appearance and belief. The tions of his district.

The committee appointed by some of the state conferences to arrange preliminaries for the holding of a General Conference expect to hold a meeting about the 1st of May. The Lord be with them in their labors and guide them in a way that will be for the good of the cause of Christ.

After spending over four months in Amish brethren attended and took acthe evangelizing work, during which time he averaged over a sermon a day, ser held in the new Mennonite meeting-Bro. D. H. Bender returned to his home at Tub, Pa., on the 7th of March. He will spend most of the time between this and July at home, probably spending a few weeks in Fayette and Clearfield counties in April, after which he expects to conduct a Normal school

Our readers will study with much interest the calendar for the Hebrew month Abib for the year 31 of the Christian era, the year in which Christ was crucified. The astronomical calculation here made by Bro. Heatwole show the error of the position taken by those who claim that the supper taken by Jesus and His disciples on Thursday evening was not the Passover supper. Bro. Heatwole's astronomical table and explanation show that he is master of the

us for a short time, on Saturday, March ular ridicule the doctrines and testi-14th, the representatives of the publishing interests of the German Baptist Brethren (Dunkard) denomination, J. H. Moore and H. B. Brumbaugh, editors intimately acquainted with our people, of the Gospel Messenger, published at and with the fact that the "peculiarities" Mt. Morris, Ill., and Joseph Amick, husiness manager. They expressed peculiar to the popular way of doing, themselves well pleased with their visit thinking, and appearing, but not peculin the different departments of the iar at all in the light of the word of God, Publishing House, and we were very The following item, sent to us by Bro. glad to form their acquaintance.

House burned .- Bro. Michael Slonthose who need it, in any part of the aker, of Dickson Co., Tenn., had the tion regarding the settlement of our United States, enough medicine to cure misfortune several weeks ago to have Amish people in l'ennsylvania, aud of his house destroyed by fire. The fire their gradual growth and expansion any case of upinturens. I would be seasful, but they are few who have large especially pleased to thus favor our caught from a defective arrangement of into other settlements. The item is for a supply the seasful control of the settlements. the pipe in the roof, and as it occurred headed "Peculiar People," but for all of the paternal acrea."

new house, which is a very neat, com- item says; fortable, two story, frame building, though not ceiled or plastered.

Correction: - In the correspondence columns of the Feb. 1st HERALD appeared an item from the pen of Bro. David Hilty, in which Bro. Moses Stutzman is represented as saying that he thought at first it could not be that the tive part in the meetings that Bro. Bloshouse in West Liberty; also that he at first thought it was wrong that the said church should be built, but sees now that it is the Lord's way and believes it will be the means of bringing the two church families closer together. The item was not intended for publication, and got into the paper by heing accidentally placed with the correspondence items. Bro. Stutzman kindly informed us that the item did not at all represent his views, and we gladly make the correc-

Our people have in recent years frequently been, for several reasons, the subjects of mention in the newspapers of the country. The comments contained in these are in some instances as far from flattery as they are from being a true representation. Some writers who evidently know but little of the We had the pleasure of having with Sermon on the Mount, hold up for popmonies of the Mennonites and other non-resistant bodies. Others are more charitable and some show that they are to which they often refer, are only Levi Kauffman of Davidsville, Pa., appeared recently in a Newcastle Pa. paper, and gives considerable historic informa-

According to reports there is again in the day time, about all the contents that the item contains one might be "In the northern part of Lawrence county

there is an important settlement of a peculiar people. They are the Amish Germans or Mennonites, a sect who emigrated to this country from one of the cantons of Switzerlan over 100 years ago. As far back as 1730 the first of the Amish came to Pennsylvania, having heard of the great fertility of the soli. They settled in Lawrence and Miffin countle and by their frugal habits and good husbandr and by their rugar names and good managery soon become a people noted for their peaceful prosperity. A simplicity of manner added a charm to the peculiar and grotesque customs which they brought with them across the water, and their many settlements in this country are famed for mlies around as abode of people of striking peculiarities. The Amish of people of striking peculiarities. The Amish who came to Eastern Pennsylvania were not then experienced farmers. They came from a country where farms were small, and in the large expanse of fine land in Lançaster coun-ty, they were greatly delighted. While in land the majority of them had been mechanics; in America they nearly all became tillers of the soil. Their farms became the best in the eastern counties. They lost neither time nor money by law suits, and never prolonged a quarrel in any way. Their opposition longed a quarrel in any way. Their opposition to law sults is well known, and they never have had more than one or two during their iong residence in this country. In the eastern conniles of this slate their communities grew rapidly. Farms were divided up and they rapidly. Farms were divided by an iney-soon began to look around for promising loca-tions for more colonies. Lawrence county was decided upon as one good location. Wayne and Holmes counties, Ohlo, were also selected for colonies, and in McLean county. Illinois and Renocounty, Kansas, settle were made at a later date. The colony which were made at a later date. The couldy which came to this county upwards of fifty years ago was small, not over twenty familles if so many as that. They bought land near East Brook and New Wilmington and began work. The war found them sympathizing with the

orth but they were not soldiers. They pro ferred to remain at home in their peaceful pursuits. Their prosperity was of a quiet kind. When the children married, the old farms were divided and new farms bought. They soon occupied twice the amount of land which they originally had. In later yea they built a church at Wilmington Junction, and their settlement began to creep toward and their settlement began to creep toward Pulaski. They now occupy several thousand acres ht this county. Perhaps the land occu-pled by them in Wilmington township would foot up 1500 acres and that in Hickory, Nonock and Pulaskl townships, about as shannock and Pulaski townships, accord as much in each. They are frequently seen in Newcastle and their trade is highly valued by Newcastle merchants. They have the name of being prompi and honorable. As far as quaint customs are concerned, the Amish are not nearly as quaint now as they were a few years ago. Then it was seldom that you would see an Amish man without a wide-brimmed black feit hat and long hair hanging to

his shoulders.

All that is fast passing away. They are ap-All that is mat passing away. They are approaching to English customs rapidly. In the old duys they never drove a spring wagon or a top buggy of the American pattern. Now they have jots of these modern improvements.

Luke 21:1-4.

BY A SISTER.

ter God has richly blessed people, they

misuse that blessing. Although the

past year has been more or less a failure

and His mercy, everything would have

failed much more than it did. Some

people go so far as to say that what

God gives them is theirs and they are

unwilling to spend even a few dollars

for His cause. Dear reader, are you

you? The Bible says, "If any man of-

fend in one point he is gullty of the

whole law," and again it says, "Go ye

into all the world, and preach the gos-

pel unto every creature." Now, if you

can not go, can you give a few dollars

to the mission fund and let some one

else go, or are you going to keep every

dollar to yourself and stay at home and

let the people who know not Christ stay

in spiritual darkness. If you do so, are

you not offending in one point and

therefore are guilty of all? Then, again

I hear people say, Times are so hard

that everybody needs the little money

he has. If you, my brother, and you,

my sister, keep every dollar to yourself,

you need not wonder why money is so

scarce, or why times are so hard. I will

tell you how I have done. I have but

come is very little, but still I feel that

God is blessing me. I just started to

pay my vows unto the Most High last

year. I sent only one dollar, but I am

so glad that God did not forget that one

dollar, but doubled it back on my in-

come this year, so that I could be able

to also double it back to His again and

send two dollars. This is yet doing

very little for Christ compared to what

He has done for me. Oh, that we may

be led to live for Christ and pay our

your unto the Most High that by doing

so we may win many souls and thereby

store up our treasures in heaven, and

not on earth. May God add His bless-

merely started to serve God and my in-

willing to do what the Bible teacher

here, yet if it were not for His goodness

SERMON BY DANIEL KAUFFMAN. "What shall I do then with Jesus, which is cailed Christ?" Matt. 27:22.

The text which I have just quoted takes us back to a time when the most stirring events of all the world's history were transpiring. The world was wrapped in darkness. Paganism reigned supreme. That glorious light, which God so graciously lets shine through His followers, which raised the Jewish nation on the highest pinnacle of fame, and made her the marvel of ancient history, which is to transform the children of Satan into angels of light, and which God intends should permeate every heart, and reduce the whole human family into one solid phalanx marching under the banner of our Lord Jesus Christ, was gradually sinking into oblivion. The Jews, instead of becoming the beacon lights for the spreading of God's word, themselves became the slaves of earthly idols.

We speak of Rome as being a magnificent empire; and so it was. The mistress of the whole world, with its matchless orators and splendid heroes, its endless array of wealth and cathedrals and amphitheaters, it presented just such an array of attractions as would dazzle the eye and intellect of any being who looks no higher than this world for his ideals of greatness and of pleasure. Yet the true history of Rome is very seldom found in print: and well it is for all coming generations that this is the case. The grossest immorality filled every nook and corner, public and private, of this magnificent empire. When we view this powerful empire, every department of which was filled with the vilest corruption, where vice was king and virtue was a mockery, notwithstanding its boasted civilization we are made to feel how impossible it is for humanity to maintain that pure, noble, exalted position which God in tended we should reach, without the refining influence of the Christian religion. Religion is the only thing that purifies the heart and fits our souls for the eternal mansions above. Talk about purity without religion! Such a thing has never been known to exist. All history stands as a living witness to the fact that human depravity diminishes as the power of the Gospel in-The most corrupt nations are those that have the least of God in

It was while Rome was at the height of her power, and was therefore sending to be cast aside when it conflicted with her corrupt influence throughout the then known world, that our Savior appeared to give us His Gospel of Peace. It would seem that a Gosnel so full of the richest promises would command the lovalty of every one; but not so, Gospel purity is the deadly enemy of human depravity. True religion is now, always has been, and always will be repulsive to the carnal mind. No carnally-minded person can stand in the light of the Gospel without being condemned. The result is either reformation or bitter hatred. So we find that when our Savior laid bare the corruptions of the age by showing the true character of the people in the light of Gospel truth, a number of them believed and repented; but by far the greater number were incensed at His boldness. The world knows the history.

place to place, betrayed, hurried through Barabbas was released, and the death delivered before Pilate to receive the death sentence.

The decision which Pilate was called upon to make was one of the most important that ever fell to the lot of man to make. On his hands were two characters-the very opposites of each other -one of whom he was compelled to release. Which shall it be?

seen, was our Lord Jesus Christ, to whose public character human eloquence has never been able to do justice. He important now as it was the day it left His home in glory, that He might suffer and die for the sins of His enemies. He refused to become Prince to make is ours to make also. Jesus of the kingdoms of this world, that He might fulfill the purpose of His coming. He shunned the society of the rich and the noble, that He might give a practical lesson in humility. He healed the sick, comforted the distressed and provided for the wants of the needy, while He Himself was so poor that He "had not where to lay His head." Through all His trials and sufferings, He was able to maintain that pure, meek, patient, self-sacrificing spirit that enabled Him in the Garden of Gethsemane to pray, "Thy will be done;" and on the "Father, forgive them; for they know not what they do," Well may such a life as this wring from that infidel philosopher, J. J. Rousseau, the words, "Socrates died like a philosopher; but Jesus Christ like a god.'

How unlike this noble character was that of Barabbas! In his corrupt age he stood out as the most corrupt of them all. He was then confined in a dungeon on a charge of insurrection and murder. Blood-thirsty, villainous, and treacherous, living for nothing but the gratification of sinful lusts, the liberties and lives of his fellow-men were sacrificed without scruple if thereby his own selfish ends could be accomplished.

According to custom, Pilate was that

day to release one of his prisoners, and

his own choice, this person must either be Jesus or Barabbas. Which shall it be? If he release Jesus, how shall he quell the furious mob before him. If he release Barabbas, "what shall be do with Jesus?" Left to himself the decision would have been quickly made. Though a Pagan himself, he desired very much to release Jesus. But he was a worldly man, seeking his own aggrandizement. Much as he may have loved justice, that had his own selfish purposes; and when we couple his inordinate ambition with the immense pressure brought to bear upon him, we are not surprised at his proceedings. When he sought to release Jesus, he was met with the cries, "crucify him! crucify him!" Again and again did he renew his propositions, but londer and londer were the demands to "crucify him." At last the charge that if he failed to pass the death sentence upon Jesus, he would not be Cæsar's friend, brought him face to face with the fact that he must either yield to the demands of the Jews, or stand in danger of losing his official position. No further argument was needed. Justice was flung to the winds and the ambition of a selfish governor, as well as the raving madness of an infuriated mob, was gratified. To the everlasting shame will be devoted to selfish purposes. We

a mock trial before the Sanhedrin, and sentence upon Jesus was passed. He was borne to the cross, and there sealed with His blood the covenant that procures a full pardon for all those that believe in His name.

There is a lesson in this incident which may well receive our closest attention. Though this event happened nearly 1900 years ago, tho many events which have since then transpired and One of the characters, as we have . which at the time impressed the world with their importance, have long since sunk into oblivion, this event is as happened. Why? Because the same decision which Pilate was called upon and Barabbas, the types, respectively, of righteousness and sin, are ours to crucify or to release. One must be crucified; and as the one is crucified, the other is

released We behold Pilate, standing before the multitude, debating the question as to which he shall release. His mind is troubled. He knows that Jesus, instead of deserving punishment, deserves to be crowned "King of kings and Lord of lords." He fears that the crucifixion of Jesus means the vengeance of high heaven. Though he pleads for His release, his heart quails before the railings of the world. Though he has lt within his power to release or to convict, he weakly relinquishes this power and allows himself to be governed by the promptings of passion.

Many thousands of souls are standing where Pilate stood. They recognize that Jesus is their only hope of salvation; that the promises of the Bible will not reach them in their present condition: that they have been living in open rebellion against Jesus and His word; and that they would like to allow Him to reign in their hearts. But the frowns of this world are against them. Their station in society, their standing in the eyes of their companions, the consummation of their cherished ambition, are in danger of being taken away from them if they decide to live the life of a Christian. Being still under the dominion of the flesh, they consult its interests and weakly submit to the dictates of an unfriendly world. Convictions of right are smothered, and sinful lusts gratified, Christ is crucified, and Barabbas is re-

The question presents itself to us, What shall we do with Jesus? We have two natures with which to deal. Which shall be allowed to reign? If we release Jesus, Barabbas must be crucified. If we release Barabbas, what shall we do with Jesus? Shall we release Jesus, our souls will partake of the divine nature. Our words and actions will speak peace and love. Our characters will give evidence of a "meek and quiet spirit." Our thoughts will be directed toward things that are pure and holy. Our purposes in life will be for the betterment of humanity and the glory of God. We will have our trials: for it is by trials only that Christian virtues are brought out; but through them all we shall be sustained by the Holy Comforter, which enables us to rejoice amid tribulations and triumph over obstacles which human power alone could not overcome.

Shall we release Barabbas, our lives

He was persecuted, driven about from of all who participated in this affair, may have convictions of right, but they are sacrificed to selfish interests. Our lives will be bent on pleasure. We will become slaves to our passions, and sacrifice all to gratify our carnal desires. We can gain no consolation from the Scriptures, for sinners shall not "stand in the congregation of the righteous."

The distinction between these two natures is this: One gravitates towards God; the other towards demons. The two cannot go together. One or the other must be crucified. Let no man think that he can be a Christian and at the same time gratify his carnal desires; for Christ has no concord with Belial. "Ye cannot serve God and mammon,"

When we think of the many advantages which a Christian life affords over that of a life of sin, it seems an easy matter to decide which to choose Justice would decide; our interests would decide it; our personal honor would decide it. But ah! there is a power which draws men away from paths of righteousness which sinners do not realize. Pilate, when deciding Jesus' case in a scale of justice, had li tle difficulty in deciding what to do with Him; but when the cries of the Jews reached his ears, when he saw that he was facing popular opinion, when he felt that his own personal interests were involved, he first wavered, and then consented to the horrible crime of eruclfixion. In like manner, sinners when moved by the power of God to forsake their downward course, have been baffled in their efforts by the opposition of the world. Those glittering and fascinating allurements which are so powerful in influencing the hearts, especially of the young, and which never lead to a pious, consecrated, holy life, together with the finger of scorn which the world is ever pointing at these who attempt to imitate the life of the "lowly Nazarene" has led many a soul to overrule his better convictions, and continue his downward course until a sinner's death has fixed upon him an eternal doom!

Still the question keeps ringing, What shall we do with Jesus? Jesus, through the merits of whose blood we are what we are: Jesus, who suffered the bitterest persecutions, endured the most excruciating pains, that the richest of God's blessings might be showered upon us: Jesus, who looks by our imperfections, pities our rebellious natures, and entreats us to accept free salvation! Shall we let Him reign, or shall we add to the shameful treatment already accorded Him by "crucifying the Son of God afresh"? Oh, the ingratitude of man! When God has blessed us with the necessaries and comforts of life, when He showed His boundless love by sacrificing His spotless Son for the redemption o a rebellious, sinful race, when He passed by all our iniquities and blessed us with promises of the choicest bless ings of heaven, our chief concern is our own personal comfort, the aggrandizement of these lumps of clay, which were never intended for anything but tene ments for the imperishable souls within.

What shall we do with Jesus? This question is presented to us all, and each must answer for himself. May God move us to answer aright. May we accept Him as our Redeemer, follow Him as our leader, and worship Him as our God. May we hold Him up before the world as their only hope of salvation. May we yield obedience to His word, and conform our lives to His teaching. May our prayers ascend to Him that He might lead us along the narrow way that leads to that heavenly Canaan, where we may worship Him and sing His praises through all eter-

Garden City, Mo.

1896.

For the Herald of Truth. "RE VE TRANSFORMED." BY JOHN R. HILDEBRAND.

It is hard for a man to live without divine help. We as a people believe in being transformed from the world, but there are a good number of us drifting the other way. The world must come to the church, not the church to the world. We must show our light to the world. Samson showed his faith by wearing long hair. As far as I can remember back we showed our colors by wearing straight collared coats, and the sisters wore their capes. And now some of the latter wear "pillows on their armholes," and if you say anything to them about the cape the answer will be, "I would not waste money for the cape," but they have money enough to spend for the sleeves. "Woe unto the women that sews pillows to all armholes," or to their elbows. Ezek. 13: Why is this? Because the power of the world influences them. That shows off better than the cape does. The cape looks too odd, the world does

not look up to them as well. Dear brethren, let us be careful what we do. "But religion does not altogether lie in the clothes," some one may say: "if I don't steal, or cheat anybody, or kill and do bad things, I am all right; just so the heart is right, all is right." If the heart is right, it does not want these earthly things. It does not want to put anything on its frame to show off. If we have our plain clothes we must show our walk and conduct also; but our clothing will show that we are transformed from the world; and he who is a man of any kind, will not put the cart before the horse, that is, put uniform before faith and works.

"Be ye transformed," young brethren: if you have those flashy, stylish things about you, does that show much transformation? I say, no. The members of a hrass band or military company have on their uniforms so they may be known from others. Oh! I would to God that we could put on our uniform, and be known as the children of God not only by our appearance, but by our daily walk and conversation. The Bible tells us that the followers of Christ would be hated by the world. How are society has been recognized by the we going to be hated by the world if we do like the world does? When we join church, we believe that church is various colored glasses of contentious right. If it is a plain church, we ought to dress plainly, and look and do like a ble, grievously misrepresent its teachpeople that is separated from the world. ing. The Bible is unIntentionally but This thing of living a Christian life, is a wonderful work, it is not laziness, I often wonder why our young people do not consider what they are doing when they come to the church, We should fruits meet for repentance, that means when we make a change, do not care for earthly possessions, nothing but the glory of God. Oh! we have a a beautiful heaven to gain, and a fearful hell to shun. What I say to one, I say to all, "Be ve transformed from the world, and conformed to the church of God." Let us be a separate people.

Rushville, Va. -

claims. The Bible is such a revelation For the Herald of Truth from God, and does come to us with THE POOR WIDOW'S MITES. sufficient surface evidence as to its correctness of this claim, and gives us a reasonable hope that closer investiga-Here we read of a poor widow who tion will disclose more complete and cast into the treasury two mites. Oh! to think of it! for she gave what she had. Often in our day, we see that af-

positive evidence that it is indeed the The Bible is the oldest book in exist ence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, buried it, burned it, and made it a law punishable with death to have it in possession, and the most bitter and severe persecutions have been waged against those who had faith in it, but still the book lives to-day, while many of its foes slumber in death, and hundreds of volumes which were written to ences, are long since forgotten. The Bible has found it way to many nations and languages of the world, over two of it having been made. The fact that this book has survived so many centuries, notwithstanding the great efforts made to banish it, and destroy it, should be sufficient evidence that the great Being, who is its author,

has also been its preserver.

For the Herald of Truth THE BIBLE AS THE DIVINE REV-ELATOR.

BY A. K. DIENER.

The Bible is the author of civilization and liberty. Its influence for good in greatest statesmen, even they for the most part have looked at it through the creeds which, while upholding the Biwoefully misrepresented by its friends, many of whom would lay down life in its behalf, and yet, they do it more injury than its foes, by claiming its support to their long revered misconception of its truth received through the traditions of their fathers. Would that such would awake, and examine their cause, and put to confusion its enemies by disarming them of their weapons.

The reasonable, thinking mind will be prepared to examine the claims of anything that poses as a divine revelation, which hears a reasonable surface evidence of the truthfulness of such

discredit lt, and to overthrow its Influ-thought. The fact that He died as a hundred different translations

It is also true that the moral influence of the Bihle throughout is good. Those who become careful students of its pages are always elevated to a pure life. Other books upon religion and science have done good, and have brought blessings to mankind to some extent, but all other books combined have failed to bring the joy, peace and blessing to mankind that the Bible has brought to both the rich and the poor, to wise and ignorant. The Bible is not a book to be read merely as a book, but is to be studied with care and thought, for God's thoughts are higher than our thoughts and His ways than ours, and if we would comprehend the plans and thoughts of the almighty God, we must bend all our energies to that Important work. The richest treasures of truth do not always lie on the surface.

The Bible throughout constantly points and refers to one person, namely Jesus of Nazareth, the Son of God. From beginning to end, His name and office and works are made known, and it is often and fully proven that this Jesus was crucified because He had made Himself offensive to the Jews, and their priesthood. This fact is further established by history, outside of the evidence furnished by the New Testament writers. The writers of the New Testament, except Paul and Luke, were the personal acquaintances and disciples of Jesus of Nazarath, whose

doctrines their writings set forth. The existence of any book always implies motives on the part of the writer. We therefore inquire, what could have caused these men to uphold the cause of this person, who was condemned to death and was crucified as a malefactor, cate habits already formed, by the Jews, the most religious among them demanding His death, as one un fit to live? In upholding His cause Just as soon as we get the child afraid and teaching His doctrines, these men endured bitter persecution, risked life itself, and in some cases suffered martyrdom, knowing that Jesus was a remarkable person in both His life and His teaching. What motive could there have been for any to uphold His cause after He was dead, especially when His and quickly such matters can be settled death was so ignominious? How un- with a child when he is young, and even

likely it would be to suppose that men after claiming that He was the Son o God, and that He was begotten in a supernatural way, had supernatural powers by which He could heal lepers, restore sight to those born blind, cause the deaf to hear, and even the dead to rise, I say how unlikely it would to suppose that they would wind up by stating that a little band of His enemie executed Him as a felon while all His friends and disciples and among them the writers themselves left Him and fled in the trying moment. What could have moved them to further uphold His cause? Could they have hope thereby for fortune, fame or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of Jesus Himself with the great religionists of Judea, contradicts such a malefactor and that He was made of no reputation held forth no hope of any advantage to those who should attempt to establish His domain. On the contrary, if such had been the object of those who preached Jesus they would have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death. Reason teaches that men who sacrificed home, honor, life, and all, who lived not for personal gratification, but whose aim was to elevate their fellowmen, and to introduce morals of the highest type, were not only possessed of a motive, but of a principle, a spirit, such as the world knew not. Further that motive must have been pure, their object true. Reason itself teaches that the testimony of such men striving only by pure and good motives, is worthy of many times the weight and consideration of ordinary writers. Nor were those men fanatics. They were men of sound minds, and furnished in every case a reason for their faith and hope and they were perseveringly faithful to those reasonable convictions.

And what we have here said is likewise true of the different writers of the Old Testament. They were among the chief men, notable for devotion to the

Goodville, Pa.

For the Herald of Truth CROSS PARENTS.

BY MOSES D. EVERS.

How many of us that are bringing up children have this name? Are we not taught not to provoke our children to wrath. At the same time we children are taught to honor our parents?

This is the tirst commandment given with a promise. But if I understand human nature rightly, we can provoke our children to wrath long before the child may come to the understanding of dishonoring his parents. Then when he does come to that age, he will have such a grudge against his parents that it will he almost impossible for him to erradi-

It does not stop here, but tends further to lead the child to tell untrith. of us, when he commits a fault, just so soon we will have our children telling us untruths, to escape the rod.

We should arbitrate and settle little every-day difficulties that happen every hour in the day, among children, with a loving word and a kiss. Oh! how easily

at any age you may speak of. We can do more by love anytime than by force I wish to relate a little incident that happened at Christmas.

We were invited to a Christmas dinner, and as there was no church that we were in reach of that day, we concluded to go. We went and had a pleasant time. Dinner was just ready, when the man's little step-son came into the house with a severe wound in his thumb, stating that he had run a nail through it. The step-father tied it up, and the fact was, we did not learn the correct details of the accident until a few days ago, when the little boy confessed to his mother, with the promise she wasn't to tell father, for fear of a whipping. The word "fear" is dreadful, but the feeling is much worse. The little boy had slipped away his larger brother's revolver, taken it out and began to meddle with it. The result was that he shot himself through the thumb, Bad enough, but it might have been worse. Then just to escape the rod, like so many children do that are afraid of father and mother, he told an untruth.

Now the question comes to me, who are held responsible for these untruths? The child or the parent? The child has not come to the understanding of God's commands and requirements, and we have. Therefore I say the commandments come to the parents not to provoke their children to wrath, untruth or disobedience of any kind long ere the child knows enough to honor its parents. If we teach our children with loving words, we shall reap what we

dishonor in the hearts of our children, Of course, if we engage in that which we shall reap for the reward dishonor from them; and if we plant honor and guide us, though we ask Him. Many loving words, then we shall reap for the reward honor from the child. If we graft sour fruit on a live tree, we will have sour fruit to eat: but if we graft sweet fruit, for our reward we shall have sweet fruit.

Dear brethren, let us all bear in mind the maxim of Abraham Lincoln, and "control our temper."

For the Herald of Truth. POWER OF PRAYER.

BY J. METZLER.

This subject itself implies that there is power in prayer, but if any one is so skeptical as to doubt the power of prayer, let him read James 5:13-18; Kings 18:36-39; Luke 23:42, 43. These are only a few of the many proof texts contained in the Bible that "the effectual, fervent prayer of a righteous all prayer and supplication in the Spirit, man availeth much." Outside of the and watching thereunto with all per-Rible there are innumerable instances of persons restored to divine favor, saints." The same apostle admonishes saved from sin and starvation, and rescued from danger by the power of prayer, and all God's people who have received salvation are clouds of witnesses showing that God hears and answers prayers.

Phil. 6:4; 1 Thes. 5:17 and many other passages of Scripture that we are plainly commanded to pray, and one might as well try to live physically or try to be a might be saved. Christian without keeping the commandments as to try to live a Christian ife without prayer.

Prayer is one of the steps leading to God as seen in the parable of the prodigal son; it is the ladder by which the

" Prayer is the Christian's vital breath, The Christian's native air, His watchward at the gate of death— He enters heaven with prayer.

The true Christian delights to pray and commune with God. He derives his spiritual power and strength from constant communion with God, for He is the source and fountain of all spiritual blessing.

Prayer, to be effectual, must be up-

right, fervent, persistent, like Jacob's prayer; agreeable to God's will, and coupled with faith and works. Lip devotion falls from the lips to the ground and will not avail. It must be the fervent prayer of a righteously inclined person; for "God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." Many of our prayers God wants us to answer ourselves, at least, partly. To illustrate I ask God to move some good Samaritan to help a hrother very much in need, forgetting that God wants me to be that good Samaritan. Or, when we ask God to save some one, it may be God wants us to talk to that person and thus be His means to answer our prayers. The effectual prayer must not be like the prayer of certain men who prayed for the removal of a mountain. After prayer, one of them, seeing the mountain as before, exclaimed, "Just what I expected."

It is our blessed privilege, and our duty as well, to pray for our daily bread, to have God's guidance and blessing in all our work, our business, and our undertakings, temporal and spiritual, whether it is buying and selling, sowing If we plant cross words, suspicion, or and reaping, or teaching and preaching. God does not want us to do, He will not of our failures and mistakes through life result from want of waiting for God's guidance. Do God's bidding and obtain His blessing.

In all conditions and circumstances of life, we should acknowledge God, and realize in Him our best helper and friend. In prosperity we should give Him thanks and praise, and sing unto Him songs of joy and gladness; in adversity and affliction ask Him for patience and grace; and in sickness put our implicit trust in Him. Unconverted doctors may want our pocket-books, but God wants our souls to be taught more and His choicest blessings. He has of His graces, and entire submission to

the divine will. We are not as earnest and prayerful as God wants us to be. Paul admonishes us earnestly to "pray always with severance and supplication for all instant in prayer" and to "pray without ceasing." ()ur prayers and supplications should daily ascend to God in behalf of ourselves, and for the prosperity of God's church; and we should earnestly We see from Isa, 55:6; Matt. 7:7; pray and plead for the unsaved and crave the salvation of others, so that we can say with Paul, "It is my heart's de sire and prayer to God" that Israel

We should wrestle with God in prayer, and use all diligence, and exercise every care and faculty to bring up hack line to a race course or fair. There our children in the fear of the Lord. The years are speeding swiftly by, and almost before we are aware of the or similar device of Satan to entrap Christian climbs to heaven. The poet solemn reality, our children will have men for perdition. No, we cannot serve grown up to young men and women,

and will be either for Christ or for the world, very likely according as we train or neglect them. If we bring them up devoted and prayerful, be assured God will have a devoted and prayerful church; and such a church is a mighty power for good in a world that "lleth in wickedness." We should gather our children around us, read from God's word; and explain it to them, admonish and instruct them, and pray with them, using simple language. Mention their names in prayer sometimes; this will have a good effect. Do not always say the same prayer, but bring from your treasury (which God is willing to replenish) things new and things old. For a change have an appropriate hymn at meals sometimes, such as:-

"God is great and God is good, And we thank Thee for this By Thy hand must all be fed, Give us Lord our daily bread." Or say the Lord's prayer in concert. We should teach the children easy prayers as soon as they can repeat any thing, such as the following:

"And now I lay me down to sleep I ask Thee, Lord, my sonl to keep; And should I dle before I wake, I pray Thee, Lord, my soul to take."

Saylour, tender Shepherd hear me. Bless Thy little child to-night; Through the darkness be Thou near me, Watch my sleep till morning light

All this day Thy hand has led me, And I thank Thee for Thy care, Thou hast warmed me, clothed me, fed me Listen to my evening prayer.

Let my sins be all forgiven, the friends I love so well: Happy there with Thee to dwell."

Inferring from our own experience, such earnest devotions and prayers will be remembered by our children long after we will have gone to our long homes; and eternity only can reveal to us their power and influence for good. Never be too busy to have family worship. Sooner omit a meal. If the head of the family is not a Christian or if he is numbered with the departed, let another member of the family conduct the worship.

God's boundless mercy and His matchless love and goodness and long-suffering toward us call for our constant, willing sacrifice of praise and thanksgiving. He has continually showered upon us in rich profusion His beneficent gifts given us the comforts of life, the blessings of the Gospel, the gift of His dear Son, the joy of present salvation and the hope of eternal blessedness. For these and all other blessings we should offer thanks and render praise and homage to God's great and exalted name until He calls us up higher. when our feeble stammering prayers and our imperfect songs of praise will be changed to loftiest strains of thanksgiving and adoration, and hallelujahs of rapturous praise, such as mortal ear has never heard.

East Lewistown, Ohio.

For the Herald of Truth. WE CANNOT SERVE GOD AND MAMMON.

BY L. B. DILLER.

There never was a Christian minister of the Gospel, yet, who would run a never was a minister of the Gospel who would run a saloon, or gambling house two masters.

There never was an humble Christian man and wife, who had any of these high, "swell" weddings accom panied with wine, cards and dancing in their house, because those things count for evil. Fathers and mothers, take heed that you do not put your children out on the broad road to hell, for perhaps you can never bring them back to the way of the cross. Dear parents, remember this, the dear children are jewels for the Lord.

There never was a Christian house wife, who would cast the children's bread before the swine, for the Bible forbids it. How many hundreds of poor people will walk around weeping for bread, while the rich cast the bread be fore the hogs! Dreadful sin! Heaven's door will not be opened for such people, unless they repent.

There are so many people in our days, who think that if they go to church and Sunday school every Sunday they are fit for God's kingdom. Oh! no! not if their walk and conduct are not right. Their perfection is all leaves, there is no fruit there. How carefully we ought to live, that we give honor to God in every thing we do. Oh! ministers, warn your flocks more earnestly every Sabbath day. Mechanicsburg, Pa.

For the Herald of Truth THE MENNONITE COLONY IN DICKSON CO., TENN.

The Mennonite settlement in Dickson Co., Tennessee, has been referred to, in the HERALD, a number of times, and on our recent visit to that place, we made it a special point to find out the advantages and disadvantages of the country as a place of settlement,

Bro. M. S. Schrock has secured the refusal of a certain tract of land, large enough to afford an ordinary sized farm to at least 35 or 40 families. Before this article will be published, at least two families will be living on land lying immediately adjoining the colony land, and in this way may be considered as really composing a part of the colony.

The saw mill now run by M. S. Schrock, at Tennessee City, will be moved to these lands immediately, which will afford the means of securing lumber for the various uses for which it is needed.

The lands intended for the colony are located about five to six miles west or northwest of Tennessee City, and about two to three miles from McEwen, on the line of the St. L. N. & C. Ry.

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Some of these lands are quite rolling, sometimes also hilly, but we saw very little land indeed that could not be plowed and easily cultivated.

The soil here is a very fair soil, and with good cultivation will produce a reasonable crop; but with a little ma nure or other fertilizer will produce large crops. We heard of one instance where a party raised 50 bushels of pota toes from one-eighth of an acre, which is at the rate of 400 bushels to the acre. This of course is an exceptional case, but shows what it will do under favor able circumstances.

Corn grows luxuriantly and produces a good yield. We saw and measured stalks still standing in the fields that were unusually large. Oats, wheat, rye and barley are successfully cultivated, and fruit, such as apples, peaches, plums, apricots, grapes, cherries, and the different kinds of small fruits are also abundant, especially blackberries, which

grow to an unusual height. There is abundant timber; the colony land is about all timber land, still there are places where the timber does not stand very thick, and consists mostly of old trees, where a person with very little work could soon get enough clear to afford sufficient land to begin on. The timber consists of the different kinds of oaks, ash, hickory, chestnut, etc. Lime stone is ahundant, and there

are many springs and nice flowing streams of water.

For markets-Nashville, St. Louis, innati, Louisville, Memphis, etc., are cities within reach for this purpose.

There is now a regularly organized church with 27 members, in charge of Bro A I Yoder as minister, and D. D. Holdeman as deacon, with a good Sunday school and regular services.

Land can be obtained at from \$2.50 to \$5.00 an acre. Improved farms can be purchased at \$10.00 an acre or even The improvements of course are not fine but good enough for present

In the woods are found abundant acorns, so that hogs will fatten on them and can be kept during the winter with very little corn or other feed.

The climate is healthy, and we believe that people who go there with vigorous bodies, thrift and industry, directed by a fair knowledge of farming and a little tact, backed up with a little money, will be able to make a living, secure a home and get along as well as at any place.

People who contemplate settling there should have some means. The land is low, and can be bought at one-third down and the balance in two, three or four years, but they should have enough to meet the expenses of living for about a year, or at least until their first crop ls

We think the idea of a colony is an excellent one, and we should like to see this tract taken and occupied at once. In this way the convenience of school and church can be enjoyed to a fuller extent than in any other way.

Let those who contemplate settling there, however, go first and see for themselves, so that they may not be disappointed when they get there.

The natives are kind and friendly, and there are now already so many of our people there that on the score of society they will all be able to get along.

J. F. FUNK. J. M. SHENK.

For the Herald of Truth. RELIEVING.

BY J. W. BENNER.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

"He that believeth on the Son, hath everlasting life." In reasoning with people how this salvation is to be obtained, we find that people differ much because they believe differently. Perhaps some were taught so hy their parents; others differ perhaps, because they had heard So and So preach so and so. But believing on the Son is a different thing. If we hear a minister preach the Gospel and Gospel facts, the result is found that it has fallen on good ground, and the gainsayers find trouble to overthrow his doctrines; hence, in find that all can be saved, but that

Him at His word.

HERALD OF TRUTH.

We must be guided by the word of God. There is only one way of salvation, and it is clearly stated in the Bible. Once we truly believe, we will not shrink from any command that is revealed to us, therefore, a man's salvation or damnation depends on his belief. Jesus died on Calvary for slnners. The debt is paid, the ransom is made, we are saved if we believe. The Phillipian jailer said, "Sirs, what must I do to be saved?" and they (Paul) said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house," (Acts 15:30, 31.) I cannot find that in the apostles' time they deferred but served the believers at once upon their confession. On the day of Pentecost, the believers were taken in their number the same day. The eunuch was baptized at once. Philip asked him if he believed and on his confession that he did he was baptized.

There is a difference in believing. When Paul was on his voyage to Rome, they landed on an island, after a great storm. When Paul had gathered a bundle of sticks, and laid them on the fire there came a viper out of the heat and fastened on his hand, and when the barbarians saw the venomous beast hang on his hand they said among themselves, "No doubt this man is a murderer, whom, though he liath escaped the sea, yet vengeance suffereth not to live," (Acts 28:3, 4.) Here we find that they changed their belief about three times in a short time. First, they were glad because of the favorable season; second, they believed him to be a murderer; third, they changed their mind, and believed Paul to be a god.

People believe differently and have different faith, but how do we prove our faith? Are we doing our duty in this part of the vineyard? We have about twenty-seven chances to hear sermons from other denominations, to our one, and other churches are active in Sunday school, and our children have not the privilege to hear our doctrine preached, and substantiated like other ones. "Now, the spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducive spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron," 1 Tim. 4:12, and forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the

truth." 1 Tim. 4:3. Port Treverton, Pa.

> For the Herald of Trulh. CONVEDSION. BY ROSA STABLY.

Many Christian professors to-day seem to think if they join church and are baptized with water, then do as good as they can and know how, that is all that is required of them. I say this is a rule with a large number of church memhers nowadays. (Was also the experience of the writer.) When asked, "Are you a Christian?" the reply is,
"Yes," "When were you or how long is it since you have been converted?" With a trembling voice they say, "Why, when I was baptized," or-"when I joined church." But let us read Matt. 18:3. "Except ye be converted, and heweighing the difference in believing, we come as little children, ye shall not enter into the kingdom of heaven." How child in Christ Jesus.

grow wild, and the plants or bushes they must believe on the Son, and take does that agree with the sham professor? Does it not, when we read such scripture verses, make us feel that we are not quite right at heart?

What, then, does the word "conversion" really mean? A complete change; a turning about. Then we, that is, our mind, heart, ambitions, or desires, must be changed altogether, if the word conversion means changed.

Again some think It is not necessary to know just when or how we are converted, and that it is not necessary for others to notice it, (you can not see a man's heart), but don't we see the sign outside? and if we put a light under a a blanket, will it not smother?

Suppose we intend to change a school house into a store building. As soon as we have made up our minds, we take out the seats and desks, we change the front, and put into it a counter, then the dry goods or whatever we wish, and when the inside is all changed, what yet? We write a sign on the outside so any one that can read will soon find out what is in the inside. But even without the sign, people will see through the windows what is inside.

And so with persons that are con verted (changed). The change can be seen in their appearance and their life. If led by the Spirit, we are willing to obey the commandments as the Lord gives us light on them. We are willing then to do what the Lord would have us do, speak what He would have us say, go where He would have us go, and also wear what He would have us wear, as in 1 Tim. 2:9. In like manner also that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair or gold or pearls or costly array." are willing to follow His footsteps. "Where He leads me I will follow." Just as in 1 John 1:7, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Now, how could it be possible for such a change to take place and we not know anything about it? When the children of Israel were across the Red Sea, they knew it: when their enemies, the Egyptians, were drowned in the Sea, they knew it. When the Lord pardons all of our sins at once, and takes or removes them "as far as the east is from the west" (Psa. 103:12), just takes us out of the hands of the devil to where we shall be spiritually minded, not carnally, could it be possible that we should not know that a change has taken place? Do we not know or feel any difference between the arms of Jesus and the bonds of sin and iniquity?

Oh! friends, there is a change when the burden of sin rolls away. "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6:14. Oh! friend, "At their ignorance God winked, hut now he commandeth all men everywhere to repent." Acts 17:30.

Friend, if you are yet in the bondage of sin, "unless you repent ye shall likewise perish" (Luke 13:3), no matter if you are a member of the church, a teacher, preacher or scholar. "No sin can enter heaven" and "As the tree falls so shall it lie." Eccl. 11:3). The high position you are holding will not take you in. The only way, dear friend, is to be converted and become as a little

Step ont on the promise, and let cold professors laugh at you and persecut you, they did the same to our Savior Jesus Christ, and it will be but a little while until you can be with the rest of the saints, "rejoicing with joy unspeak able and full of glory." 1 Peter 1:9 And you will not wish to go back to the old self righteous road, but you will only warn others to wake up from their sleep and slumber and get where they can trust the Lord.

If Jesus died on the cross for you and me, to redeem us from all sin, why should we remain any longer therein? Then some will say, "if we believe, we shall be saved." That is very true, but the devils also believe and tremble. James 2:19. But we must be fully given up to God's will. We must be lieve that the Bible from Genesis to Revelation is true, and that not one word can be added or taken away either in our profession or our life. Oh! friends, we cannot obey all these commands, no, not at all understand the Bible except we be converted, regenerated made new creatures by the power of God.

"WHAT SHALL I DO WITH JESUS."

A Unitarian Church it is, and all over the entrance is written-No Christ, no Christ. I look in vain for the blood upon the lintel and side-posts. The "token" is not there. Will "the destroyer pass over the door ?"

As I wonder, I think of the lifesustaining cocoa-nut, whose heart is filled with meat and milk, which is protected by shell and husk. Some will "seek to enter in" and be satisfied, while others will feed upon the husks. Will they not "perish with hunger?"

It was in the early dawn of a cold

spring morning when Pontius Pilate, the Roman governor sat on his judg ment-seat. Before him was led a bare headed captive, in torn and bloody garments, and with bound hands. He stood resigned and waiting with a countenance full of gentleness and plty. Around Him surged a mad and murderous crowd, demanding of the governor that He be destroyed. Pilate asked, "Why, what evil hath He done?" Their only answer was, "Crucify Him." Three times he asked, "What evil hath He done?" and each time they answered with loud voices, "Crncify Him." the governor said, "I have found no cause of death in Him. I find in Him no fault at all." Then "the Jews answered him, He ought to die, because He made Himself the Son of God.' Then was Pilate afraid, and sought to release Him, and again he appealed to "the chief priests and the rulers and the people," saying: "What shall I do with Jesus?" And they all with the multitude cried out, "Let Him be crucified." "And so Pilate, willing to content the people, delivered Jesus to their will." And their will was to strip Him, to mock Him, to scourge Him, to spit upon Him, and then to crucify Him between two thieves! And so they slew the Lamb of God, our sacrifice for sin, and our Redeemer, if we will but lay our sins upon Him, believe and accept His free salvation.

But another day is going to dawn, and another judgment-seat is going to be occupied, and on it will sit the Lamb of God, who submitted to a shameful death for our sakes. Instead of torn and

bloody garments. He will be clothed in ever it may be, the Lord will sustain us. white linen bound with a golden girdle. That day there will be thunderings and a great earthquake, and "the sun will be black and the moon become as blood, and the stars of heaven fall to earth." Before that judgment-seat will stand "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the bondman, and they also which pierced Him because He made Himself the Son of God." and the Lamb will ask them, "What have ye done with Jesus?" To those who answer, "Truly we have believed and taught this man was the Son of God." He will say, "Come, ye blessed of My Father." To those who answer, "We have rejected Him, and said, Away with this man. Not this man," will He say, "Depart from Me, ye cursed. "These shall go away into everlasting punishment: but the righteous into life eternal."—Episcopal Recorder.

For the Herald of Truth. THE HALLOWING OF OUR RUDDEN

BY J. L. KASER

We miss much by not giving heed to the marginal readings in our Bibles. Often new light falls upon a verse, a word, when we have noted the alternative rendering which is thus given. Take a single example. Few Bihle words are more frequently quoted than the exhortation which says, "Cast thy burden upon the Lord, and he will sustain thee." The privilege is a very precious one. Continually we find our load too heavy for us, for our own unaided strength; we feel that we cannot carry it without boln. Human love comes un close beside us, willing, if it were possible, to take the burden from our shoulder and carry it for us. But this is not possible, Every man must bear his own burden. Pain, for instance; no love can bear our pain for us, or even the smallest part of it, or of sorrow. Close as human friendshin may come, we know when our heart is breaking with grief it cannot take from us any portion of the anguish. We suffer as we meet bereavement or struggle with temptation: we can get no human help in it, and must meet the struggle

Life has this pecularity that its experiences are its own, without any possibility of transfer to any other, or even sharing in any actual way with another. This is one of the mysteries of being. Each must live his life alone. Help can come to us only at a few points, and then only in matters that are external. Our friends may send us fuel for our fire, or bread for our hunger, or may give us money to pay our debts, but the burdens of experience, of whatever sort they may be, no one can carry for us, or even really

It will be noticed too, God Himself does not promise to bear our burdens for us. So much is it an essential and inseparable part of our life that even the tivine love cannot relieve us of its weight. The teaching from all this is that we cannot hope to have our life burden lifted off. Help cannot come to us in this way. The assurance is not, that the Lord will take our burden when we cast it upon Him, lifting it away from our shoulder-but a promise that while we bear our burden, what-

"Whatsoever thy hand findeth to do. do it with thy might," Eccl. 9:10. "Let us not be weary in well doing for in due season we shall reap if we faint not, Gal 6.9 "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing any person ever makes a strong grip on bringing his sheaves with him." Psa, the Lord Jesus until he feels the need 126.5 6

HERALD OF TRUTH.

He will give us strength to continue

faithful: to go on with our doing of

God's will unimpeded, unhindered by the

pressure of the load we must carry.

Here it is that the light breaks upon

the divine word from the marginal read-

ing. Glancing at the reference we see that

the word "gift" is set down as an alter-

native, reading, "Cast thy gift upon the

Lord" Thus we get the teaching that

our hurden is the gift of God to us. At

once the thing which a moment ago

seemed so oppressive in its weight, so

unlovely in its form is hallowed and

transformed. We had thought it an

evil whose effect upon us could be only

burtful hindering our growth, marring

our happiness, but now we see that i

is another of God's blessings, not evil,

but good; designed not to hurt us, not

to impede our progress, but to help us

burden is changed as we see it in the

new light that shines from the margin.

A gift from a friend hears love. It is a

token and pledge of love, God sent this

gift to us because He loved us. It is a

hard for us to understand this. It may

posed to comfort that we cannot see

how it can be a gift of love. It may be

sorrow, and sorrow for the present

never seems to be joyous, but always

grievous. It may be loss, the stripping

from us of life's pleasantest things

leaving emptiness and desolation. How

such burdens as these can be tokens of

divine affection. God's gift of love, it is

hard for us to conceive, yet we know

that God is our Father, and that His

love for us never fails. Whatever comes

from His hand to us must be sent in

If our burden is a gift of love it must

have good in it for us, some blessing.

No doubt this is true of everything God

sends us. The world offers attractive

things, pleasures, gain, promises of

honor and delight. To the eye of sense

they appear to be the best things of life.

but too often they enfold bitterness and

burt the fruit of evil. At the bottom of

other hand the things that God gives us

appear sometimes unattractive, undesir-

able, even repulsive. We shrink from

accepting them, but they enfold in their

We know how true this is of life's

pains and sorrows; though grevious to

sense they leave in the hearts that re-

ceived them with faith and trust, the

fruits of good. Whatever our hurden

may be, it is God's gift, and brings to us

some precious thing from the treasury

of divine love. Not to accept it is to

thrust away from us a blessing that is sent from heaven. We need to treat

most reverently the things in life which

a friend: we do not thrust it from us

nor fling it away. If we were to find

to-day lying in the street, trampled

under foot, something which we had

given a dear one yesterday, a gift of our love, we should be sorely hurt by the dis-

honor thus put upon us. Shall we treat

our Father's gift to us with a disregard

that we would not show a human friend's

gift? Shall we weary of it? Shall we

consider it an evil? Something we would

be rid of? Shall we not rather look

upon it with love and cherish it with

gladness as a mark of honor bestowed

we call burdens. We cherish the gift of

severe and unpromising form the bless-

ing of divine love.

enp are dregs of poison. On the

be a burden of pain, and seem so op

nemento of divine affection. It may be

onward. The whole aspect of

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown No lot is wholly free. He giveth one to thee

Thy burden is God's gift And it will make the bearer caim and strong; Yet lest it press too heavily and long He says, Cast II on me,

Mt. Eaton. Wayne Co. Ohio.

CHEAP RELIGION.

Things that are exceedingly cheap are often a cheat. The best fabrics require skilled labor, and that which costs little is apt to be worth hut little. A character that will stand the wash and the wear of this world, and he the passport to a better world, is not to be had for nothing. The very word "free grace" may be misleading. Because our Divine Redeemer gave Himself voluntarily to His great work of purchasing our ransom by His precious blood, and because He offers salvation to all "without money and without price," it does not follow that a holy character. and heaven, too, are to be had for noth-Jesus likened the kingdom of heaven to a "treasure hid in a field." and to a "goodly pearl;" neither of them were to be got without paying a good round price for them. The merchant who wanted the precious pearl went. and sold all that he had, in order to secure it; in like manner those who would secure the treasures of the spiritual blessings in Christ must part with everything that would shut Christ out of

It is the wretched mistake of many neonle that they seek for a chean religion. I have heard well-meaning ministers declare that it is "just the easiest thing in the world to become a Christian " They talked as if a gracious (Ind. had provided a free Gospel-train, by which everybody who chose to come aboard could be transported on comfortable cushions as "deadheads" to the Celestial City! Such cologne water preachers utterly ignore that solemn declaration of our Lord, "Whosoever will not take up his cross and follow me, cannot be my disciple." They make no allowance either for the stubborn deprayity of the human heart, or for the temptations of the devil, or the sin-poisoned atmosphere through which every Christian must fight his way to the prize of his high calling. "Strive to enter in at the strait gate," is the invitation of our Master. He knows what it costs. Pungently but truly did Samuel Rutherford say: "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make the seeking of salvation your daily work. If ye never bad a sick night, and a pained soul for sin, ye have not yet lighted upon Christ. Look to the right marks; if ye love our Saviour better than the world, and would quit all the world for Him, then that proveth that the work is sound."

The very first step toward a genuine, solid Christian character is repentance of sin. The keynote of Christ's ministry was "repent!" There was a logical necesssity for this; for no man can cleave to his sins and lay hold of Christ with the same hand. I doubt whether of one who can save bim from bis sins. No one takes medicine until he realized that he is sick. When David's eyes had been opened to hehold the loathsome depravity of his own conduct, he is not content with any cheap compromise: he cries out with intense earnestness "Wash me thoroughly from my iniquity." He was ready to be thrown like a filthy garment into the cleansing vat, and to be rubbed and pounded un til the frightful black spots were washed out of the fabric of his heart. Thorough repentance is proved by thorough reformation of both characte and conduct; the one is what we are and the other is what we do. Cheap conversions make cheap Christians The shallow "conversions" that are th outcome of shallow, sensational preaching, commonly end in a very shallow and short-lived religion. Bad habits are not nulled up. Old haunts are not forsaken. The new emotion dies out; but it does not leave a new man. The Holy Spirit has no hand in such conversions: they are a delusion, and end in bitter disappointments. The plant that is set out in the Church, "having no depth of root it withers away." We ministers cannot be too urgent in exhorting sinners to flee speedily from their sins to the Saviour; but we also cannot be too careful in admitting persons into the Church, Thorough sub soil conversions make solid Christians; cheap and easy professions end in hollowness of heart and hypocrisy of life.

I fear that there is quite too much cheap religion in our Churches. It will not stand the pinch of self-denial. It is very willing to go to church when the weather is fair, when the roads are good, when the music is fine, when the preaching is attractive and does not tread on its corns. It prates about "liberality" in doctrine and creeds; but when a contribution-box heaves in sight it shrinks up, and buttons its purse Mr. Gough used to tell the story of the glib exhorter who hoasted in the meetings that "his religion cost him only twenty-five cents a year." "The Lord have mercy on your stingy soul!" exclaimed the minister. Cheap religion is starving mission boards and all Christian charities, and is turning all the claims of Christ with the candle-ends and the cheese-parings. It kills the fatted calf for its own table, and offers the poor "crow-bait" for the Lord's altar. The punishment of all such petty larcencies is that their perpetrators be come mere crow-baits themselves, and never taste the joy by which liberal souls are made fat.

Let us be done with cheating that munificent Saviour who poured out His life for our redemption! If our Christianity is worth anything, it is worth every thing. The closer it cuts up our selfish ness the better. The most precious things cost the most; and he is the rich Christian and the happy Christian and the useful Christian who is anxious to have the "pearl," even if he pays dearly for it .-Rev. Theodore L. Cuyler, in Christian Intelligencer.

CALENDAR FOR THE HEBREW MONTH ABIB,

Which corresponds with the months of March and April, For the year 31 of the Christian Era.

Which agrees also with the year:-1343 after the Exodus of Israel from Egypt.

2105, " " Deluge. 4035. " " Creation. Corresponding Christian Calendar | Corresponding Hehrew Calendar

reduced to ERUSALEM, PALESTINE	Loca	L TIME.	JERUSAL	EM,	PAL	estine Local Time.
	Name of Week Day.	DATE.	DATE.	Wee Da:	of ek y.	FEAST DAYS.
		Midnight.	-Sunset	Fin	th	New Moon. 12 o'clock 21 min. A. M.
	Thu.	Mar. 22 Midnight.	29 Adar - Sunset	Da;		
	Fri.	Mar. 23	1 Abib	Da	y. 2 y	New Moon first vis after sunset marks beginning of a new month, 'ng but, 7lambs of rd Num. 28:0
	Sat.	Midnight. Mar. 24	2 Abib	Da.	y. N	ambs offered. ambers 28:9—10.
		Midnight.	- Sunset	Fir	-	
	Sun.	Mar. 25	3 Abib	Da	y.	
	Mon	Mar. 26	4 Abib			
	Tue.	Mar. 27	5 Abib	Thi De	ird iy.	
		Midnight.	6 Ahib	Fon	rth .y.	
		- Midnight.	7 Abit	Fil	nh 5	First Quarier. 5 o'clock 24 min. A. M.
	Thu.	Midnight.	8 Abil	Bi:	xth	
	Fri.	Mar. 30 Midnight. Mar. 31	9 Abil			
n I	Sat.	- Mai. 5		T		
Palm Sunday. Savior enters Jerusalem	Sun	Midnight	I TO TYDI	b F	ay.	aschai Lamh selected. Exodus 12:3-6.
Matt. 21: 1-11. Cleansing of the Temple Matt. 21: 12-18. Mark 11: 12-19	CHEE	Apr.	11 Abi			
Matt. 21: 12-13. Mark 11: 12-19	Moi	Apr Midnight	-Sunset.	b Ti	hird	
Barren Fig Tree Withers. Matt. 21: 12-13. Mark 11: 20 26		Midnight	-Sunset.	. Fo	nrth	
Supper at Bethany. Matt. 26:1—16.	_	Apr.			ay.	Abib 13 ends. Abib 14 begins.
Disciples prepare Pass over. Matt. 26:17-19.	Thu			D I	ay.	Abib 14 begins. Paschal lamh slain. Ex. 12:6. Passover. Ex. 12:11 Full Moon. 5 o'clock 2 min. A. M. Jews' Preparation for Sabbath. Jn. 19:31
Crucifixion — Jesus expire on the cross at 3 P. M. Matl. 27:45 50.	Fri	Apr.	-Sunset. 15 Abi	b I	Day.	min. A. M Jews' Preparation for Sabbath.Jn.19:31
Watch at the Sepulchro Matt. 27:62.	Sat	Apr.	7 16 Abi	b se	Day.	Jewish Sabbath - (High Day John 19:31.
Easter.			-Sunsel		First	
First Lord's Day.	Sui	Apr.	8 17 Ab	10]	Day.	
	Mo	n. Apr.	9 10 710	1b 1	Day.	
	Tu	e. Apr.	10 Ab -Sunset 11 20 Ab	ib j	Day.	
	W	cu zin.	-Sunsef		Day.	
	Th	u. Apr.	12 21 Ab	ib :	Fifth Day.	Last meai of unleavene bread, Ex. 12:18.
	Fr	- Midnigi	13 22 Ab	ib t	Sixth Day.	
	Sa	Midnigh	it. Q2 Al	ib 8	Sev'th Day.	Last Quarter.
First Sunday after	_	- '		1		
East	-	Midnig	ht. 24 Al	t. oib	First	4.
Second Lord's Day.	_	n. Apr.	-Sunse 15 ht. 24 Al -Sunse 16 25 Al	ib E	second	
	M	Midnig	ht og Al	t	Third	
	Tu					
	W	ed Apr.	ht. 27 Al	st	Day.	
	T	hu. Apr.	19 -Sunse	01b	Day.	
	F	ri. Apr.	20 29 A —Snns	bib	Day.	New Moon. 8 o'clock 49 min. P. M.
	S	at. Apr.	21 1 ly	ar	Day.	ter sunset marks the biginuing of a new month.
		Midnig	tht.			

EXPLANATION OF THE CALEN-DAP.

In examining the above calendar it only remains for us to add that the attempt at harmonizing all the incidents of Scripture relating to the period named thereon and the resolving of the time down to actual dates has required more than the ordinary nicety of mathematical computation.

The various methods that have been in use within the past 2,000 years for estimating the length of the year, and for adapting our modern civil calendar to the order of time as it lapsed into days, weeks and months as the Hebrews of old reckoned it, has brought about such a state of disorder that it would seem well nigh impossible to establish that degree of harmony that would serve to smooth down all the intricate points of Scripture now so much a matter of controversy in ecclesiastical circles generally.

The only means left to the antiquarian for bringing order out of this mass of confusion is found in the use of the lunar month as a unit for calculation and the Metonic Cycle as a means for correcting all irregularities that have occurred in the estimates of the past.

Applying these principles, the mathe matician, by calculating backward, is furnished after all with the means for counting time and naming the important dates of world history with tolerable accuracy.

According to Bible chronology the year 1 of the Christian Era began when Christ had entered upon the 4th year of

His age Knowing also that He entered upon His ministry shortly after having attained His 30th year, (see Luke 3:23) and further that His ministry covered a period of about 3 years and that He ohserved 4 Passovers during that time, we find by taking the year 1895 as a basis for calculation that 99 Lunar Cycles have heen completed since the year 30 of the Christian Era; which corresponds also with the number of the cycle in which the crucifixion occurred. Then after applying the principle of the Metonic Cycle for correcting the irregularities that are known to have occurred in the past, and which stand out with such prominence in the efforts of the Emperor Agustus, Julius Caesar and Pope Gregory XIII for adjusting the length of the year so as to be conformable to the 4 seasons, we find again that the New Moon which marked the beginning of the year 31 of our Era, occurred upon what we now call March 22d shortly after midnight, which corresponds with the 29th day of the Hebrew month Adar.

The Hebrew month however was not computed as heginning with the moment of the Moon's conjunction with the Sun, but from the time it was known to become visible in the western sky, which was always from 18 to 24 hours after conjunction.

Hence the first month (Abib) of the year 31 falls to March 23rd. The Hebrew month covered a period of 29 and a half days or in other words extended from one New Moon to the next, while the Hehrew day always began and ended with sunset. Hence then in counting from the sunset of Adar 29 to the moment of sunset on the evening of Abib 14 we have the beginning of Ahib 15 which 24 hour period corresponds in the Christian calendar

opposite, with Friday April 6th, the date in the civil year on which Christ was participant

It is seen then by the foregoing calen dar how readily that scriptural account of the incidents that transpired both before and after the tremendous transact tion yields to the arrangement that fixes the time for observing the Passover on the evening of Abib 14 or Thursday April 5 of that year; and also how the "Jew's Preparation Day" referred to in John 19:31 corresponds with the 6th day of the week or Abib 15.

L. J. HEATWOLE Dale Enterprise, Va. Mar. 20, 1896.

> For the Herald of Truth. A STATEMENT. BY E. J. BERKEY.

We are sorry to announce that the Mission has been closed.

At present there are no public services at the Mission. Bro. M. S. Steiner was here at the time it was closed and thought it advisable to have it close, and consequently he preached the last sermon on Thursday evening March 5th. The hall, however, was not vacated till on the following Monday. We held the Sewing school and Medical clinic on Saturday, Sunday school on Sunday afternoon, and children's meeting at 6:30 P. M., after which the workers sang "We'll never say good-hye in Heaven" and the old hall-was locked.

As we were going to our homes after the hall was closed, disheartened, discouraged, and thinking of the sadness of the picture, a bright little boy of about five years, who just recently had found his way into the Sunday school came to us, and in his sweet innocent voice and manner, said: "Is it all done now?" Those words pierced into our souls like arrows. They had surely been sent from God, for they put into us the determination of greater efforts in the future than ever before. "Is it all done now?" This talking, persuading, praying, weeping, inviting, working, and pleading for others to live better lives, lives for God, "is it all done now?" Oh! we trust the work will go on even though the present corps of workers at the Mission should be laid away and forgotten. Surely the seed sown will spring up to a great harvest, which only eternity can tell. Surely others will travel this way and other ways to tell the glad news of salvation. We hope this may be the cause to awaken more workers and raise more means and ways to rise up with a purpose to do more than they ever have done before. Brother, sister, "Is it all done now?" or will you do more than ever before and help build up a grand work for the glory of God and the sal vation of many precious souls.

Let us pray for more earnestness. more zeal, and greater power to do the things God would have us to do. Pray for us, pray for the lost souls, pray for the Church, and then as a united band let us go in the strength of God "to huild the walls" everywhere because we "have a mind to work" and when the enemy comes to reason with us let us tell him "I have a great work to do, and I cannot come down."

Chicago I3.

THE man who trusts to luck for his clothing is apt to wear rags, and he who depends on it for food is sure to go hun

April 1, 1896.

SUBSCRIPTION PRICE. THE HERALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, one dollar per year. BOTH papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

The HERALD OF TRUTH is the Organ of the

Lancaster, Pa. Eastern District (Franconia). Franklin Co., Pa. & Washington Co., Md. «Mittin District. Pa.

Onio Mennonite. Canti Western Pennsylvania. *Indiana (Spring). Indiana and Michigan District (Fali).

nois. estern District.

Missouri. Kansas and Nebraska. Nebraska German. Minnesota District. (*Amish Mennonite.)

Monthly Calendar for April, 1896.

Sun. Mon. Tue. Wed. Thu. Fri. Sal. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

6 4; 6 12; 20; 27.

26 27 28 29 30

OUR PAPER, the WORDS OF CHEER, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper. The WORDS OF CHEER should have at least a fair trial in every Sunday school.

Following are the prices: 50 ets. Single copy per year " 6 mos. 2 to 10 copies per year each 42 " 2 to 10 " 6 mos. " 10 to 50 " per year " 21 " 50 copies and over per year each 30 " " " 6 mos. " 15 "

We shall be pleased to send sample eopies free to any address, and solicit orders for our Sunday schools

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THE CHURCH CYCLOPEDIA. -A Dictionary of Church Doctrine, History, Organization and Ritual, and containing original articles on special topics, written expressly for the work, by bisbops, presbyters, and laymen, designed especially for the use of the laity of the Prot. E. church in the United States of America. The book contains much valuable information even to the general reader, though especially designed for members of the P. E. church. It is bound in cloth and contains 810 large, double-column octavo pages. Price, \$1.00. Postage prepaid.

HISTORY OF THE WORLD (Mc-Cabe) Illustrated, embracing full and authentic accounts of every nation of ancient and modern times, showing the cause of their prosperity and decline, also including full and comprehensive history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the Discovery and Sattlement of the New World, &c., with sketches of the Leading Characters of the World's History, by James D. Mc-Cahe, embellished with over 650 fine engravings. Price \$2,50,

HISTORY OF THE KOLR FAMILY. We have received a copy of the above genealogical work from the publisher, Daniel Kolh Cassel, of Nicetown, Pa. To the thousands of descendants in America, of Dielman Kolb, of Wolfsheim in the Palatinate, Germany. It contains nearly 600 pages and the names, arranged in the order of families, of about 5,000 descendants. For sale by the author. Daniel K. Cassel, Nicetown. Price \$2,50

IT MAY BE of interest to some of our readers to know that during the last few months we have shipped out thousands of Shoemaker's Almanac and Annual of Fine Poultry. The reason for this is that the publication contains the choicest information on poultry raising, besides a description of the finest strains of poultry. It is artistically printed on the very best book paper, and bound in

SUNDAY SCHOOL picture cards, of a handsome, attractive cover. It conof its kind that has ever been issued. The price asked for it is a small matter compared with the intrinsic value of the book and as we have some on hand vet, it will be to your advantage to avail yourself of the opportunity to obtain this excellent work. The price is only 15 cents postpaid. Special rates to agents. Address,

MENNONITE PUBLISHING CO., Elkhart Indiana.

STORIES OF MARY; or, evidences of Marlolatry. By Prof. F. A. Wagner. This is a neat, paper bound book of 208 pages, showing the superstitious errors of the Roman Catbolic Church. It is creditable to say this work is free from abuse or slander but all the arguments are proven from the most reliable Catholic authorities. Price 15 cents.

JOHN F. ROWE, Publisher,

Cincinnatl, Ohlo. JAPAN and the Japanese are fruitful themes in the literature of the day. Not only individual readers, but missioary societies, bands, etc., often want to know where to find succinct, vivac ious, and authoritative statements which can be readily utilized. Under the general title "Japanese Problems," The Sunday School Times, in the issue for March 21, begins the publication of a series of six articles by Henry Hartshorne, M. D. Dr. Hartshorne is a wellknown member of the Society of Friends, who bas gained a wide reputation as a scientific writer, having been also Professor of Hygiene in the University of Pennsylvania and of Organic Science and Philosophy at Haverford College. He has resided more than a year in Japan and in these articles he gives the results of bis large acquaintance with the literature of his subject, together with his own observations. The articles are at once popular and scholarly, dealing with questions of universal interest. in language unburdened by technical phrase. The first article treats of the geography of Japan. Other articles will follow on earthquakes and their effects on the Japanese; the racial origin and affiliation of the Japanese: Japanese characteristics, and their comparison with the Chinese: the Ainos; and the Japanese language.

JOHN D. WATTLES & CO. 1031 Walnut St., Philadelphia, Pa.

> For the Herald of Truth. KINDNESS.

BY S. D. REAM.

Do not be afraid of spolling one with kindness. It cannot be done. Instead of spoiling, it beautifies the character, cheers the heart, and helps to raise the burden from the shoulders, which, though brave sometimes grow very, very tired. Let not a little adversity frighten you away, for under the most frigid exterior, there is always to be found a tender chord, which can be touched by kindness, and which responds in beautiful harmony to those little acts of courtesy that are as sunshine to a struggling plant. Let us all try and control-ourselves, to be more kind and friendly to those around us. for in so doing, we may do more good than many a sermon, to bring sinners to Christ.

New Stark, Ohio.

SUNDAY SCHOOL LESSONS.

April 1,

LESSON II.-APRIL 12.

PARABLE OF THE GREAT SUP-PER.-Luke 14:15-24.

GOLDEN TEXT .- Come; for all things are now ready.-Luke 14:17.

INTRODUCTION.

TIME.-A Sabbath day, probably in December, A. D. 29.

PLACE.—Perea, in the vicinity of Bethabara, in a l'harisee's house. Jeone was on His way to Jerusalem by

the fords of Jericho. PARALLEL SCRIPTURES,-There are none; but a corresponding story is that of the Marriage Feast, told three or four months later, given ln Matt. 22:1-

READING LESSON.-The whole chapter of Luke 14.

SURROUNDINGS OF THE LESSON.-Je sus was dinlng with a Pharisee. Surrounded by the splendor of an oriental feast. He took His surroundings as a text, uttered a parable about seeking the best places at table, gave instruction about making feasts for the poor, and then spoke this parable.- Hurlbut.

DAILY READINGS. M. (April 6.) Parable of the Great Sup Luke 14:15-24 T. The marriage feast. Matt. 22: 1-14 W. Wisdom's invitation. Prov. 9:1-11 Prov. 1:20-33 T. Sin of refusing.

Isa 55:1-7 F. Free invitation Acts 13:42-52 S. The truth rejected. S. The supper of the Lamb.

Rev 19:4-10

LESSON III .- APRIL 19.

THE LOST FOUND -Lake 15:11-24 GOLDEN TEXT.-Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.-Luke 15:10.

INTRODUCTION

TIME.-Probably late in December A. D. 29, or early in January, A. D. 30.

PLACE.-Perea, where some of the greatest of our Savior's parables were spoken.

READING LESSON,-Luke 15: 1-32.

DEVELOPMENT OF CHRIST'S WORK .-These parables-the Lost Sheep, the lost Piece of Money, and the Prodigal Son-were a further unfolding of the truth that the Gospel was for all men. It prepared the way for the reception of the Gentiles. It enabled the disciples. when the time came, to see that the velcoming of the Gentiles was a part of the original plan of Jesus.

THE LESSON .- Not all who heard this parable could understand the Savior's intimation that every human soul was wandering farther away from God than did the prodigal son from his indulgent father. To us its teachings are exhaustless. Our youngest and least attentive scholar should be made to understand that the Lord here portrays the condition of the lost, points out the path wherein they may find pardon, and proclaims the welcome they may expect rom our heavenly Father .- Hurlbut.

DAILY READINGS. (April 13.) Joy ln heaven.

Luke 15:1-10 T. The lost found. Luke 15:11-24 W. Joy of salvation. Luke 15:25-32

T. Departing from God. Jer. 17: 1-10 F. Punishment and pardon.

1896

2 Chron. 33: 1-13 S. The Father's voice. Ezek, 18: 20-32 s Return! Return! Hosea 14.

CONFERENCES.

(ANNUAL.)

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Amish and Mennonite congregations are invited, All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on the third Thursday and Friday in May.

For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May.

SEMI ANNUAL.

The semi annual conference of Virginia will be held on the first Friday and Saturday of May 1896, at the Weaver M II Middle District, Rockingham Co., Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Harrisonburg on the B. & O. R. R. is the nearest station. Any one desiring to come hy rail will be met at the station by informing Samuel Brunk or the writer of their coming. Their address is Harrisonburg, Va.

S. M. BURKHOLDER.

Por the Herald of Trath READING LOVE STORIES. BY SISTER F.

Some brother or sister may say when they look at the heading, "What a subject on which to write for the HER-ALD OF TRUTH!" But I say it is a subject of great importance. How often do we visit Christian families whose grown children we hear ask one another, "Have you read the story entitled, "A fatal love," or perhaps some other familiar novel, so the other replies, "No, what kind of a story is it?" "Oh! it is a grand love story, very romantic

I would say to those who make a practice of reading such trash, if they would only give up those vile love stories and read the truly grand love story entitled, "The Holy Bible," they would do their soul a great good, without injury, instead of a great injury without good. How careful we older people should be that the young members of the family yet out in the world cannot say, "Why, she is a church member and reads novels."

Let us ever be found with the great est, best and oldest story, namely, the story of Christ, in our hands, for greater love than He showed, no one can show. Brothers and sisters, let us "let our light so shine that men may see our good works which follow ns, and glorify the Father which is in beaven." Lancaster, Pa.

"I wish I could mind God as my little dog does me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind,

HERALD OF TRUTH. COPPESPONDENCE.

FROM KOKOMO, IND,-The Howard and Miami county congregation were recently made to rejoice. On the 29th of February, Bro. M. S. Stelner came into our mldst, and preached three very interesting sermons. On Monday Bro. S, boarded the train at Kokomo for Chicago where he expected to stay a week with brethren and sisters and labor in the Home Mission. We pray that God will be with the brother in his work for the blessed Master, especially at Chicago where the work is very urging and heavy. There are a number of our young people that have left and will yet leave for Illinois where they intend to stay during the summer seaso to work. May God bless them and keep them as true and shining lights. We will rejoice to see them all back again G. W. N. in the fall.

MANCELONA, MICH., MARCH 10TH 1896.—We have reasons to be thankful for the blessings showered upon us of late. On the 22d of February Bro. J. S. Shoemaker came here and remained until the 28th. He preached 6 sermons, expounding the word of God in its purity and with power to the conversion of souls. His sermons on doctrine were scriptural and to the point, regardless of men's ideas. He is not afraid to declare the whole counsel of God. Oh that all preachers had the courage to speak boldly against worldly conformity, not only in fashionable dress, but against covetousness and the love of money and all appearance of evil, and that we stand by our colors in our Christian principles. From bere Bro. S. went to Wetzell and remained until March 3d where baptismal services were held, five persons being received into fellowship. God bless our brother as he goes about preaching the gospel.

ELIZABETH GARBER.

FROM DAVIDSVILLE, PA .-- On the 16th of February 1896, our dear brother John N. Durr of Masontown, Fayette Co., Pa., came to labor with us. He preached two sermons at the Weaver church, from there he went to the Thomas church where he continued the meetings until the 28th. Through the earnest and faithful efforts of the brother and the prayers and efforts of the brotherhood and the power and blessings of God nine precious souls confessed Christ and united with the church, others were almost persuaded to accept Christ, May God's richest blessings rest upon those who confessed Christ. May His guiding influence be with them through this life and bring them to a happy end in Christ Jesus and may others soon follow them and make the wise choice, Con

KILL CREEK, KANSAS, MARCH 9, 1896,—Baptismal services were held at Kill Creek, Osborne Co., Kansas, on March 1st. Five persons were received into fellowship by baptism, and two by confession. The services were conducted by Bishop A. Shiffler, of Rose-COR.

TROUSDALE, KANSAS, MARCH 8, 1896. We have recently been favored with visit from what are known as the Egli Amish brotherhood of Reno Co., Kansas. The Deacon's wife, slster Witmer, was the only one of middle age;

sisters whose hearts are beating warmly for the cause of Christ. They were with us a few days and over Sunday and at one of our little meetings at a private dwelling several of the number testified to the helping as well as the cleansing power of Jesus. Since this little company have returned home, three others, from Lancaster county, Pa., have come to visit their friends here for a month or two, viz., Sister Mary Stoner, Sister Anna Miller and Benjamin Miller. We are glad to be remembered in this way. Let others come and do likewise, and build one another up in the faith once delivered to the saints.

CONESTOGA, WATERLOO CO., ONT., MARCH 16, 1896 .- On the 15th of March seven persons were baptized at Conestoga and received into church member ship. Bishops Elias Weber and Jonas Snyder officiated, another person was received upon confession, having been previously baptized in another denomination. The Lord bless and keep these dear ones ever near Him.

HIRAM WEBER.

ORONOGO, JASPER Co., Mo., MARCH 11, 1896.—Our hearts were again gladdened inasmuch as a number of young souls have come out on the Lord's side willing to first seek the kingdom of God and His righteousness and then trust in the Lord for all other things that they may need, because they have that promise. On the first Sunday of the present month baptismal services were held at which time eleven young persons were received into church fellowship by baptism. Brethren and sisters, pray for them that they may be kept under the influence of His Holy Spirit and be guided in all righteousness and truth that they may walk in newness of life and that they may become shining lights to the world. O that many more might become willing to first seek the kingdom of God and His righteousness, for we have the promise that all other things that we need will be added unto us. Surely we can enjoy God's goodness more if we can enjoy both temporal and spiritual blessings together, for as all blessings, both spiritual and temporal, come from God, why not enjoy both together. God bless the earnest efforts that have been put forth in the past and that may be put forth in the future at this place.

J. G. Good.

COSURY ELEBART CO. IND. MARCH 10, 1896.—The Clinton congregation was favored with a visit from Bro. David Garber of Orrville, Ohio, in January. He came on the 9th and remained a week and a half, preaching every evening. The meetings were well attended, and seven young souls were moved to accept Christ. There are now nine converts here receiving instructions. From here Bro. Garber went to the Shore congregatlon and then west of Goshen. He remained in all nearly two months among the congregations in Elkhart and Lagrange counties, preaching nearly every evening, and a number of times at day services. On the 3d of March he went to Allen Co., Ohio, but on the 5th he was called back again to attend the funeral of his brother, Martin Garber. who died in Davis Co., Iowa and was brought here for burial. Our dear brother David is always welcome here.

the others were young brethren and this being the place where he grew up. and where he was received into church membership and ordained to the minis try. We organized a Young People's Meeting here six weeks ago and the interest and attendance are on the increase may God bless our work.

ABR. HONDERICH.

LADD, VA., MARCH 16, 1895.-After being silent from this district for some time we are truly glad to have an occasion again to report one more applicant for membership, who will be eccived by water baptism on the 22d inst, at Union Chapel M. H., the lower end of Bish. A. P. Heatwole's district. We hope there will yet be others as we have evidence that there are some under conviction. May the prayers of all God's people be directed in behalf of all such. We had an excellent sermon delivered us at the Spring Dale church the 15th from the text, "Wherefore come out from among them, and be ye separate, saith the Lord," 2 Cor. 6.17 by Rich A P Heatwole, A success ful singing was held at the Spring Dale church during the boliday week under the instruction of Bro. J. D. Burkholder, a gifted and efficient teacher. Much benefit was derived and the grand Godgiven talent of music was much improved and is being kept in practice by regular appointments with the brethren M. W. Brunk and Jos. II. Weaver as leaders. As singing is part of God's worship, and one of the ways by which the children of God can pour out their praise to Him to whom all honor and praise belong, it should be supported and kept up rather than mechanical music.

FROM LOGAN, MICH. - We were favored with a very pleasant visit from our ministering brethren J. S. Shoemaker of Dakota, Ill. and J. Blosser of New Stark, Ohio. They held meetings in the Bowne M. H., during the month of February. Our young Bro. John Baumgartner of Ohio, and a numher of the brethren and sisters from the Caledonia congregation also attended these meetings. We hope that the earnest efforts put forth by the dear hrethren may not have been in vain. They labored very earnestly while with S. J. SPEICHER.

FROM ORONOGO, JASPER Co., Mo. MARCH 20, 1846. Most of the readers of the HERALD know that Bro. Andrew Shenk of Ohio moved here last fall. He has now located here permanently having bought a very nice and desirable little farm here right in our midst. He has indeed been made welcome here, not only by the church but by all who have formed his acquaintance. On Sunday March the 1st eleven persons were received into church here by water baptism. May the good work go on. We have an "evergreen" sunday school here with good attendance and good interest manifested, B. F. WEAVER.

CUMBERLAND CO., PA., MARCH 11. 1896. On February 17th Bro. Isaac Eby of Kinzer's, Lancaster Co., Pa., came here breaking unto us the bread of life. He held four interesting and well attended meetings at slate Hill and Mechanicsburg, and on Thursday and Friday evening he was at Churchtown. The weather was very stormy and cold. but those who were present enjoyed the

services. On Saturday, accompanied by J. M. Herr, he went to Newville, where they were met by Bro. P. Parret from Chambersburg. On Saturday evening he instructed the converts and on Sunday morning he and Bro. Benj. Zimmerman who had arrived the evening be fore preached an edifying and Instructive haptismal sermon, after which five precious young souls were baptized and received into the church. Two others were also received who had been previously baptized in other denominations. It was truly refreshing to be there. May God bless and keep these dear young people in this life that they may fill their mission here, then receive the crown. In the evening Bro. Eby filled an appointment at the Diller M. II and on Monday evening at Riverton near Harrisburg, when he left us for his home. We hope the brother may be enabled to make many more such visits through Cumberland Co. On the 7th of March Bro, Benj, Hertzler from near Lancaster City came here. In the evening a goodly number gathered at the house of his uncle, Bro. Abraham Hertzler, who is feeble from age, and s unable to attend any meetings. By his request we had services, which were much enjoyed by the old brother and by all who were present. Next day, Sunday. at Churchtown, Bro, Hertzler spoke from John 3:16. He told us of the great love of God on account of which we all ought to love God in return. In the evening he held forth the word of life using Rom, 12:12 showing the blessed hope of the Christian. Even if we have some tribulation in this life all can be overcome by being instant in prayer, After visiting his only living uncle and aunt both of which are past 80 years old, (Mary Herr is almost 84 years old) he again returned home on Monday. Come again, brother, for we feel greatly encouraged by these visits.

FROM BELLEVILLE, MIFFLIN Co., PA .- It has pleased our heavenly Father to permit one of Ilis ministering servants to come into our midst and proclaim the glad tidings of salvation to us Bro David Hostetler, of Wayne , Ohio, paid us a welcome visit on the 17th of February and remained in our valley till Sunday the 23d. He filled five appointments at the A. M. church near Belleville, three at our church near Allensville and one by special request in the Presbyterian church at Belleville. Our people heard him with much interest and close attention. We feel thankful to God for the privilege we have had to enjoy a season of spiritnal refreshing. May God's blessing always attend our dear brother in all his

(The following card from Bro, Cornelius Richert to Bro. Geo. Lambert will give the reader some idea of the state of affairs in the "land of the Turk" at present. Ed.)

JERUSALEM, FEB. 24, 1896, Dear Brother: In spite of all mail uncertainties I have received your favor of Jan. 17th almost in due season. My heartiest thanks. This year has been a very exceptional one in many respects. We have heard much of wars and rumors of wars: we have been deprived of the all Important traveling eason; we are quarantined against Forntian cholera: we have had more rains and a colder winter than for many us by the grace of God cast away all

tions with the inhabitants beyond the children in Christ. May the Lord blnd sea are in a chaotic state. No one can tell when the mails will arrive or when out going mail will leave Jaffa. More than once we have not had any mail communications with the outside world for three or four weeks, and although the sun is shining now and has been for the past two days, the storm is raging as fiercely as ever, and I cannot tell when this postal will leave the Holy

Land Fraternally yours.

CORNELIUS RICHERT.

HERALD OF TRUTH.

CANTON, KANSAS, MARCH 15, 1896,-We have here at the Spring Valley church an "ever green" Sunday school with good attendance. The winter being pleasant we could all attend regularly as a general thing. Young and old come apparently in good faith. We also had a number of meetings conducted by Bro. George Brunk, and by the blessings of God who is always ready to give the increase, ten souls confessed Christ, mostly young people. Others are under deep conviction. May they speedily find rost in a risen and forgiving Savier.

D. K. WEAVER.

WEST LIBERTY, OHIO, MARCH 7 1896. We have again the privilege of reporting a rich blessing of gospel showers, Bro. J. S. Coffman, of Elkhart, Ind., came here on the 22d of Feb. to hold meetings and remained with us until March 7th. Bro. Coffman earnestly taught us the word and the way of salvation. Deep impressions were made on both saint and sinner, and eight precious souls became willing to confess Christ as their Savior. Bro. Coffman left on the 7th for Medina Co., Ohio, to continue his labors there. May the Lord bless his labors. J. P. B.

FROM STRANG, FILMORE CO., NEB. On March 2d Pre. John Nunnamaker and Bro. Jacob Burkhart, of Roseland, Adams county, Neb., came here to hold several meetings. They remained until Friday the 6th, during which time Bro. Nunnamaker earnestly taught us the word and the way of calvation Deep impressions were made on both saint and sinner. and seven precious souls became willing o confess Christ as their Savior. May God's richest blessing abide with them forever. Brethren, pray for us. Thanks God and God's servants for this refreshing ministry; come oftener to help us on our way Zionward to the new Jos. KUHNS. Jerusalem.

HUNTSVILLE, LOGAN CO., OHIO,

MARCH 6th 1896. Greetings to all. We enjoyed a very pleasant visit on March 2d from our brother, J. P. Smucker of Goshen, Ind. He preached two very interesting sermons on texts 1 Thess. 5 and Rom. 12. The preaching and visit of our brother was highly appreciated, and we trust for God's blessing to follow Our hearts have been made glad that five young souls have given themselves up to God and will be received into church. We have our Sunday school every two weeks and we also have Bible Reading every week and are taking great interest in it. None will be hurt if they go to learn of God's word. How necessary it is to study God's word while we have the opportunity. Dear readers, let us, both Amish and Mennonites work for more peace. Let

years, and above all, our communica- selfishness and malice and be as dear us all together in love and union in our Lord and Master. Lypia M. Yoder.

> FROM STRANGE FILMORE CO., NEB. On February 22d 1896 we were again blessed with the preaching of the word of God through Bro. Joseph Schlegel of Milford Seward Co. Neb. During his stay he held five meetings, ali well attended. We were again privileged by the grace of God to hold the communion of the Lord's supper at this time and to have added to our number six members by letter. God bless them. May they ever be true workers in God's vineyard. God bless our dear brother in his ministry.

SUNDAY SCHOOL ITEM.

VINELAND, ONT., MARCH 9, 1896,-The officers in our Sunday-school at the Twenty, consist of superintendent, and assistant, 9 teachers and secretary. The average number of pupils for the year ending December 31st 1895, was 65. Our Sunday school is open all the year, although during the winter the number of pupils decreases on account of the cold weather. The interest taken by all our Sunday school workers is good and we hope they will keep on in the good work of the Lord and not get weary in well doing. May the good Lord bless the work in our Sunday school.

THE SECRETARY.

THE MENNONITE CHURCH IN GENERAL.

THE Pennsylvania Conference of the Mennonite B. C. church reports a membership of 720, an increase of 59 for the year: 178 subscribers to the Gospel Banner, and collections for all purposes amounting to \$9,445.65.

THE "Mennonite Protective Society" is the name of a new organization in Montgomery Co., Pa., established for the pecuniary aid of members who suffer losses by fire.

THE Eastern District Conference of the General Conference Mennonites has bought the building and grounds known as the Frederick Institute, situated in Frederick Twp., Montgomery Co., Pa., for \$1150. The building contains 26 rooms, and was erected for school purposes at a cost of over \$8000. The property has been bought for the purpose of converting it into a comfortable home for the aged and indigent of the church.

In his annual report to the "Gemeinde Blatt" of Reihen, Germany, the Mennonite missionary, P. A. Jansz of Mergaredia, Java, shows that the two mission schools under the care of the brethren Huebert and Fast have 124 pupils enrolled and that both are doing satisfactory work for the upbuilding of the cause of Christ in the islands of Japan and Sumatra.

THE report of the treasurer, H. Funk. shows that the total contributions to the evangelizing fund of the Baden, Bayarian and Palatinate Conference in Germany for the year 1895 was 2835 marks (about \$700) and the amount paid to traveling ministers 2281 marks, (about 9560)

PRE. P. H. VEEN, the oldest Men-

world, died on the 19th of February at Knijke Holland, at the advanced age of nearly 92 years. He was the author of several valuable works, among which the work "Historishe schetsen, Geschleden is der Doopsgezinden in Schoterland," published in 1869, is perhaps of the greatest value to the church. He was ordained to the ministry in 1832.

Tue Amlsh ministers of Decatur Co... Ind., who were arrested some time ago for alleged violation of the statutes re garding the solemnization of the marriage ceremony, were placed on trial the last week in January. Out of thirteen indictments against them and some members there were seven convictions all for minor offences against the statutes, and these offences were not committed with the Intention of knowledge of any violation of law. The graver charges against them were all dismissed. The whole matter seems to point out that the affair was brought about by some maliciously inclined person, for the readiness of the defendants in the case to comply with the statutes, once they knew them, seems to Indicate that if they had been simply informed that their mode of procedure was contrary to law, they would have complied with the law without further pressure Bish, Jacob Swartz, in his defence, eloquently set forth his views regarding the state of matrimony, of marriage and swearing of oaths and used the word of God with convlncing effect. It is satisfactory to note that the accused made no attempt to hedge the facts but made straightforward statements, and all of the cases were passed upon in half a day. We are indebted to our Bro. Bish, J. P. Smucker for the facts as stated above.

THE HELP OF ARMENIA. The international disagreements and

jealousies of the European powers, have operated, as on all sides has been con ceded, to prevent that united, har monious representation to the Turkish government, which, presumably, would have resulted in definite, if not altogether effective, reforms in Armenia. stopping the bloody persecutions there. The intense sympathy which has been felt by a large proportion of the Anglo-Saxon peoples for the suffering and unrelieved Christians, has eventuated in a semi-demand for a crusade against the Turk. If there ever was, or ever could be a "holy war." this, it is said, would surely be one. The echo of this cry from Britain has been heard in Amer ica, for there are those of our own nationality, dweilers in the land of Mount Ararat, who can now experimentally testify that the cruelty of the Turk is indeed "unspeakable." A crusade or a war of relief, it is contended, would not conflict with America's traditional policy of non-entanglement in foreign alliances. Stated in last week's words of a friend and former editorial associate: "Lord Salisbury has made an ignoble speech disayowing all responsi bility for curbing the Turk In his work death, which makes the use of American ironclads for the unselfish defense of the oppressed more than ever a national duty.

There is a brief Scripture invocation to the Almighty, and an averment foliowlng, which reads-"Give us help nonlte minister in Holland, and one of from trouble: for vain is the help of the oldest Mennonite ministers in the man." A compelled persuasion of this.

good many thoughtful, religiously conerned minds. In place of insistence on a so-called "holy war," which, it may be, some reluctantly relinquish, there has now been promulgated in England a "Call to Prayer," which bears the subscription of a considerable number of that country's most prominent clergymen and ministers. "We most humbly and earnestly implore," it concludes, "all those who influence the mind and direct the efforts of the church of Christ scattered throughout the world, to draw the whole force of the church's corporate prayer into an entreaty to God the Father, and Christ our King, and the Holy Ghost the Comforter, that this shame may cease, that this crime may be staved, and that we may no longer by our selfish indifference, our hinderlng jealousies, withhold the righteousness and compassion of God from coming to the succor of His people, who are seeping fast their faith to the death."

The foregoing movement has been followed by a suggestively similar appeal, in the action of the Young Peoples' Societies of the Presbytery of Monmouth, who "petition the executive committee of the World's Evangelical Alliance to consider the propriety of appointing a day of fasting and prayer throughout the world, for the removal of the sufferings of our Christian breth-

ren and sisters in Armenia." It is the day of the Lord's opportun ity, it seems to me, if we will let Him work, and it were wise to seek succor and salvation concerning this serious thing where they may be found. The righteous impulse has come particularly to the Anglo-Saxon, in Europe and America, to brethren who but late were greatly angered, even to threat of war, over the disputed matter of a state boundary, but whose eves being providentially opened to the senselessness and crime of such a determination of the difference, their thoughts have been to-day turned with nearly one accord to ending it in neace.

What warrant have we for supposing, or for presuming to suppose, (as some might say), that the Lord will hear concerning this matter the impleaders upon the earth His footstool? "Verily God hath heard me," said the Psalmist, "He hath attended to the voice of my cry. An historical incident in point, which it will be interesting to revive at this time, occurs in the "Memorials of John Venning," published by Knight & Son, of London. John Venning spent a large portion of his useful life in St. Petersburg, and the narrative referred to was imparted to him by a German missionary, Saltet, from Basle. Shushi, the scene of the incident, was within the bounds of Armenia before its partition, and was strongly fortified, when attached to Persia, by the redoubtable Nadir Pasha early in the eighteenth century. It is on the north slope of the valley of the Araxes, the peak of Ararat being over one hundred miles distant to the westward. Venning's account says:

"After some months' stay in St. Petersburg. Mr. Saltet proceeded to his destination at Shushi, a Persian town ceded to Russia, and there he was richly blessed in gathering a little church of converts. One morning, I thlnk in 1826, the town was struck with dismay on perceiving the hills covered with a body of Persian cavalry, 10,000 ln number, under the command of Abbas Mirza, who had thus invaded the country with-

in the present juncture, has come to a out provocation, in a time of peace, came to Jerusalem." Numbered and of a captive band of Turks by his own when the Russians were unprepared to meet such a force. A herald was sent by the Perslan Prince, using menaces like those of Rabshakeh, bidding the heretics open their gates, and adding, 'See if your King Jesus can help you. whom we defy?' The few troops in the town were called to arms; all was confusion and dismay. Saltet called his little Christian band together, and said 'Let us go into our house of prayer, and there lay the Persian's blasphemies before Hezekiah's God.' They went into the sanctuary, and laid the words and menaces of the Mahometan herald before their 'King Jesus,' and continued in prayer to Him who is a very present help in trouble. Towards the close of the afternoon, the Persians thought they heard the approach of a Russian army (which was not the case), and they decamped; not a Persian was to be seen. Saltet wrote me a long account of this, with many other details of the

> Two notable events, happening about half a century apart, and forming one of the most remarkable contrasts of history, it will be appropriate to allude to in this place. The line of retreat of Xenophon and his Ten Thousand Greeks, after the battle of Cunaxa, was up the valley of the Tigris, and through the heart of the then Armenia to the shores of the Euxine. Its hardly-fought accomplishment was a triumph of military generalship, endurance and prowess over seemingly insurmountable obstacles interposed by hostile man and the physical ruggedness of nature. errand of the fighting Greek had had for its purpose the aiding of the younger Cyrus against his elder brother, Artaxerxes, the Persian King; while subse quent to the eventful retreat, he went off upon an expedition of pillage wherein enough spoil was secured to keep him in abundance the rest of his days. The way of Xenophon was that of the mere warrior - of Alexander, Casar, Tamerlane, Nadir Shah, Napoleon.

The contrasted account is that of Ezra, the scribe, who carried back from Babylon (which was not many mlles from Xenophon's initial point of retreat, Cunaxa) to Jerusalem, the sacred vessels of the temple, with the valuable offerings of silver and gold from the Jews in exile. The desert route from the Euphrates to the Jordan, for even a large caravan company, was undoubtedly an exceedingly unsafe one. But let us read of the preparation of the deyout Ezra and his party, and the happy sequence of the same, as related by the "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of llim a right way for us, and for our little ones, and our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king saying, The hand of our God is upon all them for good that seek Hlm; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was intreated of us. * * * Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us and He delivered us Ottoman yoke cast off, Sickened by the from the hand of the enemy, and of horrible scenes of war which he beheld, such as lay in wait by the way. And we and particularly the cold-blooded murder

weighed were the silver and the gold and the preclous vessels all safely de iivered at their destination. Now it is deciared that "the effectual, fervent prayer of a righteous man avail-

eth much," and coupled with this de

claration of Holy Writ, two examples

are cited from the life history of the prophet Elijah as intimately related to the welfare of the children of Israel, these strikingly certifying to the pos sible efficacy of true prayer. Further, "there is no restraint to the Lord to save by many or by few." (1 Sam. 14:6). The prayer of Hezekiah for help against the Assyrlans was answered by the sending of the angel of the Lord, who smote unto death in a single night the host of Sennacherib, one hundred four score and five thousand. The sling of the youthful David slew the giant, and, with him, defeated the army of the Philistines. The broken pitchers, the trumpets and the iamps of Gideon's chosen three hundred overcame the goodness of God in their sore distress.' great army of the Midianites. The way Love your enemies." 'I see it now!of Divine accomplishment needs to be left with the Lord. "As Thou wilt." He can plead by the whirlwind, the tempest, the very shaking and upheaval of the earth. He can plead, and does tion upon his lips, a loving, peaceable, plead too, by the still small voice, and by the gentle, overcoming, ways that are the resultant and efficacious auxilliaries of that Voice. When the face of the Master was turned as though He would go to Jerusalem, and the people of a certain Samaritan village forbore to receive ilim, the indignant demand of the two disciples that He should consume with fire from heaven the offending village, was met with the rebuke, 'Ye know not what manner of spirit ye are of for the Son of man is not come to destroy men's lives, but to save them '

We can teach the Moslem nothing in the way of conquest by blood and fire. For thirteen hundred years his borders have been enlarged thereby, yet during all those warring centuries the armaments of professing Christendom have increased apace. Reconcilations between nations, arbitration of all their differences, or a supreme tribunal to settle them, mutual disarmament-questions of exceeding import, which seem just dawning upon men's minds as revealing methods for rightly dealing with dis putes that ought long ago to have superseded the barbarism and sin of carnal warfare these things laid hold of and accepted by us, as of the gospel, will convince, convert and conquer the Turk, where the wager of battle never will. Ezra, the righteous, God-depend ing scribe, is a type of the one; Xenophon, the resourceful, brutally courageous fighter of pagan Greece, a type of the other. The leopard will not lose his spots, but the heart of the Greek and even the Turk will change at the touch of Divine Grace. For an example, read this extract from the writer's tract on peace, "The Dress Parade at West

Point: Basil Patras Zulu, a Greek, the chief of a hand, was born in the year 1804. He was educated as a warrior, with a most intense hatred of the Turks, the oppressors of his nation. When not yet twenty years of age, he took part with his band in the noted defence of Missolonghl, and a few years later, saw the

with digust Leaving his native land he found his way to Dublin. At a hotel in that city he heard prayer offered up by a Moravian woman, which was so different from anything that he, as a Greek Catholic, had ever listened to be fore, that it immediately secured his serious attention. In short, he became earnestly interested in the history and religious belief of the Moravians, and was taken into fellowship by them though he scarcely knew how to give up his persuasion that the Lord Jesus Christ and Ilis Apostles, had they been yet in the flesh, would have had no mercy on those bloody tyrants, the Turks One day, however, Basil surprised one of his new friends by enter lng his room, and in great agitation exclaiming: 'Come now! Come! I see it now?' Hastily leading him who had been his instructor to his own apartment, the late soldier pointed to the text, (Matt. 5:44), 'Love your enemies! even the Turks! It bids us love our enemies; even the Turks! even the Turks!' He died at the early age of forty, with words of hope and resignaand forgiving Christian, his loss lamented by a bereaved family and a sorrowing church." Yes, there may well be prayer for

mercy upon Armenia, while remem-

brance is had, in order for its acceptance, that "the effectual fervent prayer" of one righteous man avails more with that Holy and Compassionate One who "established the earth and it abideth," than countless words unprompted of the Spirit, that may be repeated by order or by rote. There should be a fast, too, as we consider the great and many sufferings of the brethren in the land of Ararat at the hands of the bloody and seemingly relentless Turk-and what if it be especially a long, long fast of Christendom from the murderous armaments, the massing of armies and the building of battle ships? A Christian physician, sent for in haste to attend upon a very sick child, waited in a prayerfully-concerned state of mind, by a window of the patient's home, almost hopeless of his ability to afford any re-Just then his eye rested upon a wild plant of stramonium, and recollect ing with joy that it was a specific for the ailment afflicting the child, its application immediately followed, proved effectual, and the patient was restored to health. So while casting about for the help of Armenia, let us not forget certain likely specifics in the Sermon on the Mount. Many, I believe, while not unforgetful of the bodily suffering and need that call for present, immediate relief, are seeking elsewhere than in armies and gun boats for that plant of healing which shall more effectually overcome the oppressor of Armenia. Josiah W. Leeds in Christian States

As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person.

FILLING up our time with and for God is the best way to rise up and lie down in peace.

THOSE who shirk from facing trouble find that trouble comes to them. - Stan-

BY E. C. SHENK "By what means did Christ become able to ask and answer questions?" In the HERALD of March 1, in the article class of people had not the school facil-"A Talk to the Children." this question is asked, "By what means did Christ become able to ask and answer questions?" This is the answer, "He learned the law and the prophets in Sunday school, in the synagogues or

schools of that day. The question is an important one, but the answer is incorrect, at least according to my way of thinking. I cannot agree with it for several reasons. The first and primary reason is this; I believe in a Sunday school when properly conducted but there are some who do not, and because the German name for synagogue is school, the idea is immediately grasped because it was a school that He learned the law and the prophand on the Sabbath, it was therefore a ets in school and thereby was able to Sunday school, While this conclusion ask and answer questions, is divesting is rather far-fetched, and is entirely a supposition, it has only a tendency to strengthen and increase the prejudice against Sunday schools. If that is the strongest point in its favor, the negatives will certainly gain the argument.

Its fruits should prove it to be a success and we do not need to resort to uncertainties to prove its benefits. This is one objection to this answer. And the second objection to this apswer (inasmuch as it is a "Talk to Children") is because "we know that children are apt imitators and are quick to grasp ideas. and likely to carry them to old age." It is therefore very important that they be taught the right thing in their first teaching. For instance, teach a child that if it is a good child, it will go to the good place, and if it tells stories and is a bad child the "bad man" will get it and take it to the bad place.

When that child grows to manhood (or womanhood,) and knows that he has been a great sinner, it is hard the Spirit of God descended like a dove for him to give up his former teaching, and lighted upon Him." Certainly it and believe that he can be saved. The Catholic priest can so implant his doc- unto Joseph "that which is conceived trine in a child's mind under ten years in her is of the Holy Ghost." He was of age that the child scarcely ever born "King of the Jews" and the angels changes from his former teaching. "Train up a child in the way he should herds said, "for unto you is born this go, and when he is old he will not de- day in the city of David a Saviour part from it." "Bring them up in the which is Christ the Lord." nurture and admonition of the Lord." Prov. 22:6; Eph. 6:4.

But the principal objection to "He learned the law and the prophets in Sunday school" (synagogue of that day) is that it is attributing to His natural human intelligence that which belongs exalted Him, and given Him a name alone to His divine nature. In my mind it is very doubtful whether Christ ever learned to read by letters. It was a question which puzzled 11is own generation, "How knoweth this man let ters, having never learned?" And His apportunities for getting an education were not favorable, for 11is parents were poor, "for when the days of her paritication according to the law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord: and to offer a sacrifice according to that which is said in the law of the Lord," a pair of turtle doves, or two young pigeous, which sacrifice was only for those who were not able to bring a lamb. This makes it positive that His parents were poor, and he had to take the young child and lee into Egypt for his protection, and later to and preach the Gospel to every creature, return to 11is own city, Nazareth. Jo- and it is our duty, when or wherever we

sisters to support by bis trade (carpentry) and it is very natural to suppose that no free school system was in operation then, and consequently the poorer ities that others had. How then did "He learn the law and the prophets in the Sunday school" (in the synagogue of that day)?

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If those schools could teach such wisdom and knowledge away back in those dark ages of the world, even before the morning star shone, what could we expect from a Theological college now in the afternoon of the world's existence. since the Sun of righteousness bas shone forth in all His splendor and glory? If they could teach knowledge and wisdom according to their opportunities, to what extent or degree of learning could one attain? But to say Him of His divine power and omnisci-

Let us see how this doctrine contin ues to hold out. By what means did Christ become able to "know their thoughts?" Where did He learn that? Again, by what means did Christ become able to "restore the withered hand," hearing to the deaf, sight to the blind health to the sick? By what means did Christ become able to "restore the dead to life?" Was it through His natural human intelligence? Let the word of God solve the problem. "For I have not spoken of myself, but the Father which sent me, He gave me a commandment what 1 should speak. "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me He doeth the works." Some may say, "Yes, but that was after the heavens were opened unto Him and was, but the angel of the Lord said that announced His birth to the shep-

It certainly was His divine nature then that enabled Him "to ask and answer questions." May God help us to remember that if He humbled Himself (Phil, 2:8) He was nevertheless God "Wherefore God also hath highly above every name," to whom belongeth all glory and honor and praise forevermore Amen.

Waynesburo, Va.

For the Herald of Truth. DOING OUR DUTY.

Are we doing our duty? This question often comes to my mind while reading God's precious promises that He has left on record for His faithful children. To God belongs all praise, honor and glory; and He should be glorified in all we say and do.

BY K. Z. HERTZLER.

What can we do of ourselves? We who are only poor weak mortals. When Christ sent out His apostles to preach, He told them to go into all the world

For the Herald of Truth. seph had four other boys, beside their can do anything for the cause of Christ, an adjoining village. That night a vilto do it with all diligence for we have but a short time to live. Should this not prompt us to strive after the things which are above, and become more and more released from the earthly and perishable things to which we are attached?

The closer we live to our dear Savior. the brighter that light will burn within us, for where light is, darkness can not be. May the Sun of righteousness still shine brighter and brighter into our hearts so all sin and unrighteousness may be driven away; that we may live for Christ alone, and not for ourselves.

How necessary it is for us all to labor for the kingdom of light. Oh! blessed will be the lot of those who are seeking their Savior with upright hearts and willing minds, and become humble and ready to forsake all for Christ's sake.

When we are willing to follow our yea. His voke is easy, His burden is light. But we must come to Him; become willing to learn of Him, become willing to deny ourselves and become bumble. There is nothing, yea, no friend on earth, that can heal and save us, but Jesus Christ alone: He can give rest, peace and happiness. Then let us labor for Christ and His kingdom, that our light may so shine before men that they may see our good works and glorify our Father which is in heaven.

As the eyes of the unconverted are ever upon us, watching our daily walk and conversation, let us live so that they may not say, "I see no difference between those who profess Christ, and those who profess Him not." So may we all who profess to know Christ, examine ourselves, where our desires are and in what we delight. Let us take beed that we be not stumbling blocks to those who are yet out of the ark of safety, but that we may by our good works influence others to join in with us and go hand in hand and sing the beautiful hymns of praise.

SOME OF THE OUTRAGES IN TURKEY.

From reliable correspondents in Turkey we have the following thrilling account of hardships endured, which parallel the sufferings of the early Christians. For obvious reasons we withhold the names both of our correspondents and of the colporteurs, and of the localities where they suffered:

"Though from so many of the colthat they are still living, we have details as yet from only four of them." One of these has not yet written himself, as he is still in hiding and in great terror of his life. It appears that in his travels he was bounded three or four days by the Koords, was robbed of everything be had, and lay concealed in a manger small loaf of bread. For five days he ven days remained in total darkness. How he ever managed to get to his understand that in some way he did closely hidden.

Another colporteur thus tells his own danger, I endeavored to cross the river and get back to my home. But no make up my mind to pass the night ln been killed. What care I for one Gla-

lage not far off was raided, and the people murdered. Word came that the village where I was stopping would be attacked the next day. With the Armenian villagers I fled to the bouse of the Turkish chiefs living in the upper part of the village. Thence we could see the Koords plundering the houses and carrying away everything with them. Even my books were carried off. We remained for two days in these Turkish houses, and were then sent away, the villagers being enjoined to return to their own houses. I took my bundle in my hand and started to find some way of crossing the river. I hid myself the bushes. I soon saw smoke not far from where I was hidden, and supposed it must be a fire lighted by Ar menian refugees. I approached and found they were Koords. They siezed me and robbed me of my clothes, watch, Savior, nothing will be a burden to us; and other articles, leaving me in my underclothing. I was then permitted to go on my way, and I came near the river only to fall into the hands of another band of Koords, who were gathered together with their booty from the villages. They threatened to kill me, but finally contented themselves with taking my fez from my head, and 100 piasters which I had on my person, and then let me go. Thus barefoot and almost naked I came to another village. where the Turks were presenting to the people the alternative of death or Islam. I left this village that evening (Saturday) and ran for my life all night barefoot and naked. All along the way I saw dead bodies. Sunday morning I reached my home, thinking I would now be safe. But terror reigned in the city also. We spent the Sabbath in fear and prayer. On Monday the Koords attacked the city, pillaging, burning, and killing. They entered our house, plundering and butchering. In our court three men were killed and two others shot. They robbed us of everything, and now we are left naked and hungry." It is rather pathetic to have a colporteur, after such an experience as this, express regret as he does, that his monthly report was so unsatisfactory, and that he would try to present a bet ter one next month. Another colporteur had a still more

trying experience: About three miles from-he met the Turkish post, namely, the carrier, two government guards, and another Turk. They siezed him, cut open his bag of books, and compelled him to turn back with them. with his gun and sword, at the same time insulting him with abusive language, reviling his people and his relig-ion. "Your people," he said, "thank the English government saying, 'you have done nobly for our liberty, O Victoria!' and where is Victoria now? The bad woman. Let her come and save for three days with nothing to eat but a you." The others advised the colporteur to quiet the fellow by glving him lay concealed in a manure heap, and for money. He gave all he had, but he was not satisfied, but made him lie down, and loosening his clothes, planted the home we are not yet informed, but we point of his sword on his breast, and ordered him to give him more money or reach home, and is remaining very he would murder him. He actually did pierce his slde with hls sword. The guard continued hls torture and insults story: "Learning of the approaching notwithstanding the remonstrances of his companions. He replied to them, "At Kara-Hissar, Endiress, Ak-Hissar, boatman was to be found, and I had to Ava, and Habesh all the Giaours have

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our bere in the desert of K----? Who will care to avenge him?" At the same time he drew blood from his poor victim's back by another thrust of his sword. Thus after repeated blows and dreadful threats they brought the colporteur to a village, where he was finally rescued from bis tormentor's hands, thanking God that he had escaped with his life. - Bible Society Record.

DID you ever hear of a man who had striven all his life faithfully and slngly toward an object, and in no measure obtained it? If a man constantly aspires, is be not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them-that it was a vain endeavor?

OBITHARY. PRE, JOHN K. RANCK

of Kinzer's, Lancaster Co., Pa., departed this life on the 11th of March 1896, aged in ilf on the 11th of March 1886, aged 55 years, 5 months and 3 days. He was called to the ministry 17 years ago, and in this capacity be labored faithfully, the last ten years of bis life having been devoted entirely to the work of the Master in this calling, he having retired from active life on this feature and time. He was deeply interested the printial welfare of the measurements of the property of the pro the salvation of sonls, especially in the last years of his life, visiting the sick last years of his life, visiting the sick and speaking comfort to the distressed in body and in soul. His desire to see more activity in the church for the up-building of Christ's kingdom was freexpressed, and in a measure for about six months, but was confined to his bed only about five weeks. His for about to his bed only about five weeks.
sickness was nervous prostration, which
sickness was nervous prostration, which
seventually settled on the brain causing
eventually settled brain. He suffered eventually settled on the brain causing softening of the brain. He suffered much pain in his head, but he recog-nized his friends up to the last day of his life, though for two weeks prior to his death he was unable to speak. Dur-ing the first week of his sickness he aling the first week of his sickness he already felt that his earthly life was fast drawing to a close and informed his companion of the impending change, but assured her that all was well, whatever the Lord's will might be, "for," said he, "there is no fear in love, but a contract of the companion of the contract of t said he, "there is no fear in love, but perfect love casteb fear." In all his sufferings he was a model of Christian patience, fortitude and resignation, no nurmur ever passed this lips, and at last, when the final summons came, our dear brother passed quietly and peacefully away, as we fully believe, to awaken in a brighter world than this. He leaves a belowed companion, one son, and a brighter word than the large of a beloved companion, one son, an three grandchildren, besides a large cit cle of warm friends to mourn his death Ilis loss will be severely felt in the fan His loss will be severely felt in the family, the church and the community. Another laborer is gone to his reward, and others have to take up the work. God grant that they may do it as earnestly, nobly and cheerfully as he did. His remains were laid to rest at P. M. on the 14th, at 11th or rest at the community of the second of the community of the community of the community of the community of the conducted him. Funeral services were conducted by Isaac Eby and David Hostetler, assisted God bless and comfort the others. aved family and congregat

which he was so strongly attached. Far from affliction, toil and care The happy soul is fled;
The breathless clay shall slumber here,
Among the silent dead.

The Gospel was his joy and song, E'en to his latest breath; The truth he had proclaimed so long Was his support in death.

Now he resides where Jesus is, Above this earthly sphere; Ilis soul was ripened for that bliss. While yet he sojourned here.

The home and church their loss deplore, Fast falls the bitter tear, Since we shall see his face no more Till Jesus shall appear.

HERALD OF TRUTH.

MARRIAGES

SOMMER—MOSER.— On the 5th of March 1896, at the Sonnenberg church, by Bish, Jacob Nussbaum, Bro, Jacob Sommer to Sister Anna J. Moser, both of Wayne Co., Ohio.

GOOD-HAMILTON.-On the 5th of GOOD—HAMILTON.—On the 5th of March 1898, at the residence of the bride, by Bish. B. F. Hamilton, Bro. B. F. Good to Sister Louisa M. Hamilton, all of Peabody, Marion Co., Kansas.

Zehre-Wagler,—On the 26th of November 1895, by Bish. Christian Kipfer, Bro. Daniel Zehr and Sister Marie Wagler, all of Wellesley Twp., Waterloo Co., Ont.

ROTH-KIPFER. On the 30th of January 1896, by Bish. Christian Kipfer, Bro. John Roth and Sister Christina Kipfer, all of Wellesley Twp., Waterloo

SCHAAD—WENGER.— On Feb. 16th, 1896, near Noble, Iowa, at the residence of Louis Rittler, by Harvey Alleback, Valentine Schaad to Mary Wenger, both of Washington Co., Iowa.

WYSE-GERIG -On the 20th of Feb. 1896, at the residence of the bride's parents, near Wayland, Ia., by Sebastiar Gerig, Willie Wyse to Anna Gerig, both of Henry Co., Iowa.

LAPP-CONTNER - On the 10th of December 1895, at the home of the bride's parents, by Samuel Detweiler, Bro. John P. Lapp to Sister Viletta Contner, both of Logan Co., Ohio.

YODER-YODER. - On the 10th of YODER—YODER.—On the 10th of December 1895, at the home of the bride's parents, by Jonas Yoder, Bro. Rudolph Yoder, of Cass Co., Mo., to Sister Katie B. Yoder, of Logan Co., Ohio.

KING-KING,-On the 22nd of Dec 1895, by and at the home of Samuel Detweiler, Bro. Amos S. King to Sister Nannie J. King, both of Logan Co.,

HASTITLER-KAUFFMAN. 25th of December 1895, at the home of the bride's parents, near New Wilming-ton, Laurence Co., Pa., by Jonathan Lantz, Bro. John J. Hostetler, of Logan o., Ohio, to Sister Amanda Kauffman, Lanrence Co., Pa.

KAUFFMAN-FETT.-On the 26th of December 1895, by and at the home of Samuel Detweiler, Bro. Jacob Kauff-man to Sister Anna Pett, both of Logan Co., Ohio

KING-DETWEILER.—On the 25th of February 1896, by John K. Yoder, of Wayne Co., Ohio, Bro. Jacob A. King, of Logan Co., Ohio, to Sister Fannie Detweiler, of Wayne Co., Ohio.

SHENK OGOD.—On the 8th of March 1896, at the residence of the bride's parents, near Richland, Knox Co., Tenn., by J. F. Funk, of Elkhart, Ind., Bro. Abraham J. Shenk, som of Bish. J. M. Shenk, of Allen Co., Ollio, and Sister Malinda Good, daughter of Fra 11. II. Good, of the above much place, May God bless through place, May God bless through rich new place, May God bless through rich new plation and may their lives be crown with joy and happiness.

SHENK—SHANK.—On the 1st of March 1896, in the Salem M. II., near Elida, Allen Co., Ohio, by Prc. C. B. Brenne-man, Bro. Simon Shenk to Sister Mary Shank, both of Elida, ohio. May the Lord bless them in their new relation-ship, that they may share together that one clean tiving brings. Christian living brings.

WELTY-BRENNEMAN,-On the 5th WELTY—BRENNEMAN.—On the 5th of March 1896, at the home of the bride, near Elida, Ohio, by Pre. C. B. Brenne-man, Bro. Jacob Welty, of Nappane-Ind., to Sister Nancy Brenneman. man, Bro. Jacob Welty, of Nappace, Ind., to Sister Nancy Brenneman, of Elida, Ohio. May God richly bless this union, so that they may be one in the capacity of church and Sabbath school work.

C. B. Brenneman.

MILLER-DUNLAP.—On the 12th of March 1896, by Bish. Isaac Eby, Noah L. Miller to Lizzie A. Dunlap, both of Paradise Twp., Lancaster Co. Pa.

DEATHS.

SMOKER.—On the 4th of March, 1890, near Belleville, Mifflin Co., Pa., after a long illness and much suffering, Mary Smoker, widow of John Smoker, aged 11 years and 10 months. Funeral serv-71 years and 10 months. Funeral serv lces on the 6th by A. D. Zook and Jos

MOYER.—On the 9th of March, 1896, near Morwood, Montgomery Co., Pa., of kidney trouble, Bro. John B. Moyer, aged 72 years, 4 months and 9 days. Buried on the 12th at Franconia meet-ing house. Frueral services by Josiah Clemmer at the house and by M. R. Moyer at the meeting bouse. Text, Isa.

RUTH.—On the 21st of Feb. 1896, in Elroy, Montgomery Co., Pa., of convul-sions, sister Elizabeth Ruth, aged 80 years, 19 days. Buried on the 24th at February Expression years, 19 days. Bittled on the bard of the Franconia meeting house. Funeral services at the house by M. R. Moyer and at the meeting house by Josiah Clemmer, Text, Rev. 14:13. Deceased was a beloved sister in the church.

SCHWARTZENDRUBER.—On the 28th of Dec., 1935, at the residence of her son-in-law, John Stlaber, lead sister, and the son-in-law, John Stlaber, lead sister, lead of several weeks of heart and hung trouble and general infirmities, aged for some son-in-law several weeks of heart and hung trouble and general infirmities, aged for some several weeks of heart and hung trouble and general infirmities, aged for mains were burled on the 31st in Deer Creek gravyard, followed by a large concourse of friends and relatives. Three of her sons, residing lurght of the control of the Amis Memonite of the Amish Memonite church. Her maiden name was Brennema, and she was born in Germany. Her parents came to America about the year be3, settling in Soumerst Co. SCHWARTZENDRUBER.-On the 29th Her parents came to America about the year 1829, settling in Somerset Co., Pa. She was married April 11th, 1847 to Joseph J. Schwartzendruber son of Jacob Schwartzendruber, the first minister and bishop of the Amish Mer-nonite church in Johnson Co., Jowa. In the year 1850 her husband was order The year 1850 her husband was ordained deacon and in 1856 they moved to Johnson Co, Jows, settling upon the homestead which they have ever since occupied, and what was the set of the set

EBERLY, In Lefterkenny Twp., Franklin Co., Pa., March 17th, 1896, Bro. Edward B. Eberly, aged 71 years, O months and 11 days. Buried in the 10 months and 11 days. Buried in the Strawsh burying ground. Funeral serv-ice by Pre, Peter Wadle in German and Philip Parret in English from 2 Cor. 5:

STAUFFER. On the 2nd of March, STALFFRIG On the 2nd of March, 1886, of typhoid pneumonia, in the city of bayton, Ohio, Anna, daughter of Samuel H. and Susan Stauffer, aged 16 Samuel II. and Susan Staunter, aged to years, II months and I day. Anna was a very mild, quiet and kind dispositioned girl. She was seemingly meditative but said little and had no desire to be in gay society, but was never better satisfied than when she was at home satisfied than when she was at home with her parents in the family circle. After she had graduated in the common schools she assisted her mother in her household duties. It was her custom every evening before retiring to kned down and offer her prayers to fool. She had a desire to get well in order that she might asset spigned to the will of told. She leaves sadily bereaved parents, one brother, and live sisters, besides many relatives and friends, to son. Sone leaves sadily bereaved par-ents, one brother, and live sisters, be-sides many relatives and friends to mourn the loss of one who was highly esteemed by all who knew her. One brother preceded her to the side of the Buried on the Sid at Herris church where services were conducted by

Moses Brenneman from Matt. 9:24. Another flower has faded. No doubt God had a wise design in view in calling Anna away while yet so young. What-ever the design may have been, may it have its desired effect on the bereaved family, and many others whose hearts

SEBBER.—On the 3rd of March, 1896, near Richtield, Snyder Co., Pa., very suddenly, Lyula Sierer, aged Ti years, 8 months and 17 days. She leaves a husband and 2 children to mourn her death. Buried in Richfield cemetery. Funeral services by Bishop William Auker and William Graybill. Text,

PAGE.—On the 5th of March, 1896, in Lostcreek Valley, Juniata Co., Pa., of consumption, Sister Sarah Page, aged consumption, sister parall Fage, agest seventy-four years, six months and six-teen days. Buried in Lostcreek grave-yard. Services by Samuel Gayman and William Graybill. Text, Matthew 6:33.

GARMAN.—Sister Nancy Garman was born Nov. 11th, 1908, and died Pebruary 24, 1806 aged 88 years, 3 months and 13 days, near Centerville, Walker Twp., Juniata Co., Pu. She was a consisten-member of the Mennouthe member of the Mennouthe many parts of the Mennouther gravey and the Mennouther of the Mennouther gravey and the Mennouther of the Mennouther of the gravey and the Mennouther of the Mennouther of the Garden of the Mennouther of the Mennouther of the Mennouther of the Garden of the Mennouther of the Mennou Rev. 14:13.

"Gone to her silent, peaceful rest, Gone over the river to join the songs
That are sung by the loved ones and
the blest.

We miss her much but this we know That pain and sickness, grief or woe, Can ne'er disturb that rest. For Jesus called her home.

HARTMAN.—On Mar. 11th, 1896, near Dale Enterprise, Rockingham Co. Va., of scarlet fever, Noru Eirzaheth, fourth-child of John and Mary Hartman, aged 2 years, 11 months and a days. Mar. 11 months and a days. by L. J. and Jos. F. Heatwole from Luke 18: 16

WENGER, On March 9, 1896, near Rushville, Rockingham Co, Va., of of John D, and Famile Wenger, aged so months and several days. Fuieral and interment from Weaver's church on the luth. Services by Jos. F. and 6, D Heatwole.

Weber. In Woolwich Twp., Water-loo Co., Ont., Barbara Weber, maiden name Ziegler, widow of Jonas Weber, aged 74 years, 5 months and 6 days. She was born in Baden, Germany, came Silve was forn in Baden, Germany, came with her parents to this country in 1983. The was buried on the 14th of March, 1980 in Martin's graceyard, services at the house by Paul Martin and at the meeting house by Joseph Gingertch, Texts, Mical it's and Phil, 1:24, was a mentler of the Lathermen, and leave one soon, there daughters, and two grandchildren.

HATDER, On the 6th of January, 1896, at 6312 Champlain Ave., Chicago, Ill., of typhoid fever, Bro. David Han-der, son of Sister Barbara Handler at ill., of typhoid fever, Bro. David Hauder, son of Sister Barbara Hamber at
the age of 29 years, 11 mouths. In the
green of 22 years, 11 mouths. In the
property of the property of the
property of the property of the
green of age, after which he went to Chicago,
and served as a clerk for about 9 years,
being employed in the time of his Illwas mouthed eath. On May the 1892, he
was married to Chart Millard of Cold
water, Michigan, their short fire beung
a happy one. Is, to Mouday morning.
Jan. 6th, 1995 he expressed a desire to
seal his faith in Christ by water baptism, was accordingly seeds at desire to
seal his faith in Christ hy water baptism, was accordingly seeds at desire to
seal his faith in Christ by water baptism, was accordingly seeds at desire to
seal the faith in Christ hy water baptism, was accordingly seeds at desire to
seal the for the sume day he passed
at the Mounonite church at Cullon, by M.
S. Steiner of Ohio. Text will be the
latter of the swelling of Jordan. The de
ceased leaves a wife, mother, four broth
ers and four sisters to mourn his early
departure. departure.

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a. Either. — On February 21st, 1896, near Noble, Washington Co., Iowa, of dropsy, Christian Eicher, aged a few months less than 77 years. Bro. Eicher was born in France and came to Wayne Co. Ohlo in 184-, and a little later to Washington Co., Iowa, where he has remained ever since. In 1852 he was married to Anna Wenger; she died in 1885, Eleven children were born bethem, of whom 7 are living. 22nd he was buried in rey Alebach graveyard. Service levis in German.

[The following notice appeared in IIERALD No. 5, but being incomplete we republish it by request.—Ed.]

leaves a husband and one child, parents, brother and sisters and many friends to mourn her early departure, though we need not mourn as those who have no hope. She was a faithful member of the Amish Mennonite church. She left

Farewell, farewell Matilda dear, Now in your grave you sleep; Your loving form is resting there

And o'er your grave we weep.

Go to thy dreamless bed While yet so gentle, undefiled, With blessings on thy head.

Shall love with weak embrace. Thy upward wing detain?
No! gentle angel, seek thy place
Amid the cherub train,"

PLETCHER.—On the 29th of Feb., 1886, in Clinton Twp., Elkhart Co., Ind., of lung fever, Clara, daughter of Wil-liam and Nancy Pletcher, aged 19 years, ham and Nancy Pietcher, aged 19 years, 10 months and 24 days. She united with the Amlsh Mennonite church when 16 years old and was one of those obedient characters who never cause trouble in the home or church. About months before her death she was 6 months before her death she was taken sick with typhoid fever, from which she never fully recovered, and about 5 days before she died she was taken very suddenly and severely with lung fever. She suffered much, but never murmured, always saying "As God wills." Buried Mar. 2nd. Services by 1). 1. Troyer from Psa. 39:4, 5 and D. J. Johns from Psa. 17:16.

"Dearest Clara, thou hast left us And we deeply mourn for thee; But not as those who have no hope For with thy brothers thou shalt be.

While here on earth with us you've been.

We heard no murmur from your lips, But said, in heaven meet me again.

Farewell, farewell, dearest daughter Yes, soon we'll meet you in that land: Our dearest Savior grace impart, And show us heaven is near at hand."

DETWEILER.—Bro. Peter Detweiler was born on the 21st of July 1844. Ou the 23d of January 1869 he was married to Catharine, daughter of Pre. Samuel Godshall. They lived about twenty-five Godshall. They lived about twenty-live years in matrimony. Their union was blessed with eight children. One child aud his beloved companion preceded him. Bro. Detweiler was in failing health about a year and a half from an health about a year and a hair from an internal cancerous growth, and suffered considerably, though with much patience. He died on the 7th of March 1896, aged 51 years, 7 months and 16 days. Buried on the 11th at Deep Run. inneral services by A. F. Mover and Henry Rosenberger, from 2 Cor: 17, 18.

SHENK,—Henry N. Shenk was born April 2nd, 1842, near Glandorf, Putnam ('o O and was aged, at the time of his Co., O., and was aged, at the time of his death, 54 years, 8 months, 27 days. His parents were among the first settlers in Putnam Co. He was married Jan. 1st, 1866 to Mary Schmidt who with six children survives him. The day before his death he said he wanted them to his death he said he wanted them to read for funeral the 8th chapter of Romans which was done. For years he guided his children and prompted them to deeds of true nobility and love and charged them to obey their Savior. But he passed far beyond the call of loving voices, though we may listen to catch the last echo of his footsteps which will

One by one earth's ties are broken As we see our love decay; And the hopes so fondly cherished, Brighten but to pass away.

Twas not in cruelty not in wrath

The reaper came that day;
I'was an angel visited the earth,
And took your father away.

SAIPLEY. On Feb. 28th, 1896, near Milnesville, Augusta Co, Va, of chronic rheumatism and heart disease, Bro. William II. Saulley, aged 54 years, 5 mouths and 10 days. The deceased had suffered great bodily affliction for the past three years, and previous to that time is not known to have made any of March 1894 he sent for a Mennouthe minister to whom he gave evidence of

true, genuine heart repentance, faith and conversion that was most remarkand conversion, that was most remark-able, the whole being such as is seldom witnessed in these latter days of Christ's dispensation on earth. When testing his belief as to the sanctifying influence of the "Comforter" he seemed to go into ecstacies, and declared that had he into ecstacies, and declared that had he not this he would have no hope for pardon, that in his life time he had committed sin enough to send him to perdition a thousand times, but God in great compassion had heard his prayers great compassion had heard his prayers and given him abundant assurance of pardon through the Comforter. At his request he was baptized while being propped up in a sitting posture on his sick bed, and in this act he declared his suck bed, and in this act he declared miseart as sealed to God and his name to the Mennonite church. Since then his life has been a striking example of patience and fortitude in suffering, and a marvel of fidelity and trust in the promises of Christ. His remains were promises of Christ, Ilis remains were followed by an unusually tong proces-sion of sorrowing neighbors and friends to the Reformed church at Mt. Craw-ford, Rockingham Co., where appropri-ate services were held by Jos. F. Heat-wole and Solomon Beery, from Isalah 01:6, 7. L. J. II.

KREIDER - Jacob Kreider was born KREIDER.—Jacob Kreider was born in Mifflin Co., Pa., on the 6th of January 1818, and died on the 12th of March 1896, aged 78 years, 2 months and 6 days. On the 2d of December 1841 he was joined in holy matrimony to Anna Overholt, who survives him. Fifty-four years on this voyage of wedded life has shared its joys and borne its sorrows. Unto this union were born seven sons and four daughters. Two of the sons have been called to their eternal home nave been called to their eternal nome many years preceding their father. The bereaved widow, her five sons and four daughters are left to mourn the loss of a kind husband, a dear and devoted father and an exemplary Christian. David Hostetler and J. S. Comman feet the funeral services (on the 5th) at Bethel M. II., Medina Co., Ohio. He had been for many years a deacon in the church in Medina Co. His disposition was modest and retired, but appeared possessed of unbounded faith and the

eepest piety. Sw.ahr.—March 6th, 1898, near Witmer, Lancaster (e., Pr.a., Elsie C., only daughter of Milton and Minnie Swarr, aged 3 years, 11 months and 22 days. Funeral on the 9th at the Petersburg Mennonite M. II., where services were conducted by J. K. Brubaker and Amos Hottenstein of the Dunkard church, joy and comfort of home, but the parents can now think that she has a brighter and happier home than they could give her. May they be brought nearer to their Savior and say, "Thy will be done," and may they be prepared to meet their little darling on the to dwell forever more. May the God who wounded their hearts lead them gently by the still waters of life and SWARR .- March 6th, 1896, near Wit who wounded their nearts lead them gently by the still waters of life and feed them on green pastures, and may their every effort be crowned with success and finally be brought home, where the surges cease to roll.'

It seemed our household joy was gone, As 'neath the little casket lid Was gently placed our darling one, And in the grave was hid.

Tearfully we lowly laid her 'Neath the grass that grew so green, And the form we loved so dearly In our home no more is seen.

Sleep, Elsie, sleep, 'tis hard to part, But God has thought it best; To give you almost broke our hearts, But now you are at rest.

O let us fly, to Jesus fly, Whose powerful arm can save; Then can our hopes ascend on high And triumph o'er the grave.

GRUBB.—In Newport, Perry Co., Pa., on the 6th of February 1886, Eli Grubb, aged 53 years, 5 months and 25 days. He was a consistent member of the Mennonite church. He leaves a wife and eleven children to mourn their loss. Two children preceded him. Burted in the Newport cemetery, Funeral services by William Graybli. Text, John 11:25.

Α.

BERKEY.—On the 8th of March, 1896, in Butler Co., Ohio, of the infirmities of old age, Anna Berkey, maiden name Schmied, aged 79 years, 6 months. Buried on the 10th, on which occasion Pre. Imhoff who had enjoyed an acquaintance of half a century with the deceased, spoke from Heb, 13: 14 and H. J. Krehhlef from Pas. 23: 4 and Pas. 73: 26. She leaves two sons, one sister, one brother, twenty-two grandchildren and three great-grandchildren to mourn her death. H. J. K.

HERALD OF TRUTH.

Rife.—On Dec. 29th, 1895, in Letter-kenny Twp., Franklin Co., Fa., sister Nancy E., wife of Bro. Abram R. Rife, aged 31 years, 4 months and 7 days. Funeral services by Fre. Philip l'arret in English and Henry Bricker in Ger-man, from 1 Tim. 6:19.

DILLER.—On Dec. 31st, 1895, in Let-terkenny Twp., Franklin Co., Pa., of heart trouble, sister Elizabeth B. Diller, heart trouble, sister Elizabeth B. Diller, aged 35 years, 10 mouths and 14 days. Funeral service by Pre. Peter Wadle and Henry Bricker in German and Philip Parret in English. She was bur-ied in the Chambersburg burying ground

RIFE.—Jan. 10th, 1896, in Letter-kenny Twp., Franklin Co., Pa., Leh-man, son of Abram R. Rife, aged 4 years and 8 days. Funeral service by Philip Parret and Henry Bricker.

RIFE.—Feb. 13th, 1896, at the same place, Fannie Elizabeth, daughter of Bro. Abram R. Rife, aged 7 weeks and days. Fuueral services by Pre. Henry

Mast.—On the 13th of March, 1856, at Walnut Creek, Holmes Co., Ohio, of apoplexy, Dr. Jacob A. Mast. He was born Nov. 27th, 1841, and thus reached the age of 54 years, 3 months and 16 days. He was married to Cassa Rose, July 29th, 1960. He leaves a wife, seven July 29th, 1960. He leaves a write, seven daughters, parents, seven brothers, and daughters, parents, seven brothers, and the seven was a son of Pre. Abraham Mast, of Walnut Creek, Ohio. He and his wife united with the Amish Mennonite church in their youth, and were worthy and faithful members. Funcal services and intermed the seven worthy and well of the parents daughters, parents, seven brothers, and rich and poor alike, showing a good example to all.

King.—At Tub, Pa., on March 7th, 1886, of lung fewer, Emma Viola, young-est child of Bro, and Sister C. H. and Sarah King, aged 1 year, 3 months and 5 days. Funeral at the Folk Mennonite church. Services by G. D. Miller and D. H. Bender, from Luke 7:13.

Another bud has blown While bursting into bloom. But Jesus needs these blossoms To decorate His home.

So dry your tears, fond parents, Your darling is not dead, But gone where you can meet her, With Christ our "living Head." 1). H. BENDER.

BRUDAKER, - Feb. 27th, 1896, near Little, Lancaster Co., Pa., of old age, Sister Catharine Bamberger, wife of the late John Brubaker, aged 88 years, 6 months and 17 days. She leaves two months and 17 days. She leaves two aons and two daughters to mourn her death, not as those who have no hope the control of the control of the control to ving wife and neighbor, and most of all, a faithful sister in Christ. She was never heard to complain about anything or speak evil of any one. Funeral serv-ices were held Sunday, March last at Erb's meeting house, Penn Twp., Lan-caster Co., at 10 o'clock, where a large

concourse of neighbors and friends as-sembled to pay the last tribute of re-spect to her memory; services by Jacob Snavely and Bish, Jacob N. Brubacher. Text, Rev. 21:6, 7. We were so ahly admonished from these words that we cometimes wonder why it is that so many people do not come out of darkness into light.

"It is but short in life to live, A thing which none but God can give, That when we feel in joy to be, Our lot is soon eternity."

Nissley.—February 29th, 1896, in Landisville, Lancaster Co., Pa., of jaundice, Sister Fannie Nissley, widow, aged 68 years, 10 months and 5 days. Funeral on March 3rd. Text, Deut. 31: 14. Buried at Landisville meeting house. A large congregation assembled in token of respect to her memory. A large circle of relatives and friends mourn her departure.

KILMER.—On the 5th of March 1896, in Elkhart Co., Ind., Dora, daughter of John and Alex Kilmer, aged 7 years, 4 months and I day. Funeral services by Geo. Lambert. Text, "Suffer little chil-dren to come unto me, and forbid them

Our family circle now is broken Since our Dora dear has gone; n our grief our hearts have spoken, "Lord, Thy will, not ours, be done."

Hard it was indeed to part With one so bright and young in years; But Jesus soothes our aching hearts, And in His love doth dry our tears.

The Lord in love us Dora gave The blossom that we loved so well; And Christ the Lord who came to save But called her home with Him to dwell.

The child no more to us can come, And in the family circle meet: But in that blest eternal home We hope in joy again to meet. By a Friend.

HAVERSTICK.—February 2nd, 1896, near Washington, Lancaster Co., Pa., Sister Kate II. Haverstick, aged 43 years, 3 months and 5 days, Funeral on the 5th. Text, John 16:33. Buried at Habeeker's meeting house. Many people assembled in token of respect to her memory. Sister Haverstick was a faithful Christian.

Bachmans-February 21st, 1896, in Bachmansville, Lebanon Co., Pa., Mrs. Samuel Bachman, aged 38 years, 3 mouths and 4 days. Funeral on the 24th. Text, 1 Cor. 15:51-58. Buried at the Brethren meeting house near Derry.

A large congregation assembled to sympathize with the bereft family.

RETTEW.-February 25th, 1896, near Columbia, Lancaster Co., Pa., Sister Mary Rettew, wife of Henry Rettew, aged 37 years, 8 months and 5 days. Funeral on the 28th. Text, Heb. 5:9 Buried at "Ironville" church. A husband, five children and a large circle of friends mouth her dest. friends mourn her death.

SALER.—March 2d, 1896, in Marietta, Lancaster Co., Pa., of lock jaw, Charles S., son of John and Kate Saler, aged 10 S., son of John and Rate Saier, aged 10 years, 5 months and 17 days. Funeral on the 5th. Text, Rev. 3: 19, 20. Buried at Kraybill's meeting house. Many friends assembled and sympathized with the bereft parents in the loss of

LIECHTY.—On March 1st, near Noble, lowa, of throat troubles, Jacob Liechty. He was born August 30th, 1819, in France. In his youth he emigrated to France. In bis youth he emigrated to America, first going to Canada and then to Wayne Co., Ohio, and soon after to Washington Co., Iowa, where he has remained since. He was the first settler of the Mennoutle denomination in the of the Mennoutle denomination in the years, 6 months and I day. He leaves four sons, and ten grandehildren. On the 3rd he was buried in the Sugar Creek gravyard, where many friends assembled to pay their last respects. Pluneral services were held by C. Gerig Pluneral services were held by C. Gerig Allehach in English. Text, Job 14:12–9; 5:28.

-Over 17,000,000 pounds of onions are annually exported from the Bermudas, chiefly to the United States.

—DEEP SALT BEDS.—In the great salt deposit at New Iberia, La., a drill has penetrated through 600 feet of solld salt.

—TERRIBLE gales swept the west coast of England on the 16th of March. The piers at Liverpool were flooded, but no vessels were lost.

—Twenty-two factories and work-shops have been established by the Sal-vation Army, which give employment to 10,700 men and women.

Tur Cuban insurgents, under erals Maceo and Gomez, have within the past week reduced thirteen flourish-ing towns to ashes, and thousands of people are homeless.

—THE massacre of thirteen Armenian families was reported on March 2d, from the district of Moosh, and five Arme-nians are said to have been killed at Kirchehir, in the Angora district.

in Engiss, and S. Gerig in German.

Kauffman died March III. 1884, after much suffering für. She had been affeited for many years and at times futered greatly, but without any murming on her part. She was always cheerful and pleasant, and was loved by all who knew her. Sites faufman was born in Dauphic, III., at the home of Mrs. More, her only daughter. Two sons also mourn for her, but not without hope. She was a consistent and faithful member of the Mennonite church and gave evidence that she was ready to go was the Christian church, are services being at the Christian church, as the church as services being at the Christian church, as the church as the —Two Jews living in Bagdad recently bought all that is left of ancient Babylon, thus reversing the order of nearly 2,500 years ago when the whole nation of Jews were captives in this same land.

—THREE great fires occurred at Lutzk, Russia, on March 17th. The cotton fac-tory which was destroyed was alone in-sured for 800,000 rubles (about \$455,000). HELMUTI.—On January 21st, 1896, near Garden City, Cass Co., Mo., Sister Matlida, wife of John Helmuth and daughter of Michael and Christena Troyer, She was born in Lagrange Co., Ind., Jan. 31st, 1898 and was aged 27 years, 11 months and 21 days. She leaves a husband and one child, parents, The losses sustained were tremendous. —ON the Saturday before Christmas Day we are told that there was not a single prisoner in the cells of the Bow Street police station in London. Such

an event had never been known there before. the Amish Mennonite church. She left a bright evidence that she was going home to be with her Savior in whom she trusted. Her remains were taken to the Sycamore Grove church on the 23d, where the funeral services were conducted by Bish. John Hartzler in German, and Levi Miller in English, from 1 Thess. 4:13. Buried in the Clearfork

—The two largest fire engines in the world have recently been brought out in London. It is claimed that a body of 1,800 gallons of water a minute can be thrown by one, and 1,400 gallons by the other of these engines. The weight of

A DOCTOR says that the big sleeves

Dear husband you are lonely now, Be sure and keep the solemn vow, To live for Christ that you may be With sister in eternity. Then parents cease to mourn and weep. Since your beloved has gone to sleep.
The time is short till life is o'er
And we may meet to part no more. Brother and sisters, weep no more, How happy, happy I shall be, When pillowed on my Savior's breast.

WEAVER,-On the 29th of Feb. 1896, weaven.—Off the cond of Feb. 1896, in Somerset Co., Pa., of scarlet fever, Nora, daughter of Bro. Moses and Sarah Weaver, aged 3 years, 11 months and 17 days. She was buried on 2d of March. Funeral services by Bish, Jonas Blauch and L. A. Blough.

KAIFMAN.—On the 10th of March 1896, near Davidsville, in Somerset Co., Pa., Sister Mary (widow of Bro. John Kaufman who died about four years ago), aged 77 years, 2 months and 26 days. She was bursted on the 12th at the HBough Mennoite church, where services were conducted by Sam, dindleservices were conducted by Sam. Gindle-sperger, Simon Layman and L. A. Illough. Sister Kaufman had been in feebbe health for some time, and about the constant of the conduction of the caused her considerable pain before she died, but she had a desire to depart and be with Christ which is far better. She left behind her one son and two died in the conduction of the conduction of the conduction of the conduction of the original conduction of the conduction of the medium of the conduction of the conduction of the original conduction of the conducti ment bought fifty locomotives in war times and paid \$27,000 for each of them. Good car wheels are now made for \$14.50 apiece; ten years ago they cost \$25.00 each, and in the early '60s as high as \$110 was paid for wheels.

HERALD OF TRUTH.

provides for the building of four battle ships during the coming year, costing \$3,00,000 each, and fifteen torped boats, five of which are to cost \$850,000 each, and ten \$800,000 each; or a total expenditure during the next year for these machines of death on water of \$27,050,000 exclusive of armament!

THE PHONOGRAPH AND THE PUM manharto likeate the defect. To take it blindly to pieces meant a serious less of time; to fetch over an expert from New York, great expense. So the manager availed himself of a phonograph, folly described the sympton to the pump, let it speak for itself. The method proved perfectly successful, says the New York Tribune, and the pump is now running ago on the new Born of the pump is now the pump in the pump is now the prefectly successful, says the New York Tribune, and the pump is now running ago on the pump is now the pump in the pump is now the pump in the pump is now the pump in the miles away.

—A LETTER from an Armeniau of Shepik, near Karpoot, Turkey, to a missionary's son in Cleveland, Ohio, gives an account of the plundering and

—Eva Booth, who had temporarily supplanted her deposed brother Ballington in the command of the Salvation Army in America, has in turn been superseded through the appointment of Mr. and Mrs. Booth Tucker to the command

other of these engines. The weight the engines is three and a half tons.

are responsible in a great measure for the pneumonia that has been prevalent the pneumonia that has been prevaent among women this winter. His theory is that wraps and big sleeves do not go well together, and that the wrap is laid aside whenever there is the faintest symptom of warm weather.

TORRENTIAL rains have occurred —TORRENTIAL rains have occurred in Mesopotamia, and, as a consequence, the River Tigris has overflowed, vast tracts of land being flooded. In the Arma district a nomad tribe of 600 Arabs were drowned and over 30,000 cattle perished in the flood. The daments of the desired of the consequence of the age to property has been enormous.

-SIBERIA Is reported to have at the present time a population of over six millions, and throughout the country there are but 2,522 schools, 330 of these there are but 2,322 schools, 330 of these being in cities. The total number of pupils in these schools is placed at 73,306. It is said that Russia now proposes to establish a popular school system in

—THE report that the Egyptian troops would advance up the Nile forthwith to occupy Dongola was officially confirmed at the foreign office in London, on March 13. This move will greatly relieve the Italian situation and is regarded as extremely significant. Italian success will indirectly attengificant. Built built will be successed in the success will indirectly attengificant. Built built built will be successed in the success will indirectly attengificant. Italian success will indirectly attengificant.

THE best locomotives are now built at a cost not to exceed \$10,000, while in 1864 a high-class locomotive cost \$25,000 to \$27,000. The United States govern-

-The naval appropriation bill passed at Washington on the 17th of March provides for the building of four battle

—THE PHONOGRAPH AND THE PUBL.

—Some years ago, a New York Company erected pumping works on the Elk River, California. Lately something went wrong, but those on the spot were unable to locate the defect. To take it

gives an account of the plundering and massacre at Shepik on December 2. The letter tells how, after 400 Kurds had demanded and received tribute, they plundered and burned the houses. The writer continues:

At nightfall of the eighth day they came to where we were gathered on the bank of the stream, and, with lanterus, sank of the stream, and, with lanterus, nicked out forty-five young men, saying the government wanted them. Knowing was would befail them, the young men saked for an hour's grace, and prayed and rang and bade their frends and the same of the same hunger, cold and sickness.

MISS HARRIET SEYMOUR, formerly —MISS HARRIET SEYMOUR, formerly
of Alton, Ill., but now a missionary at
Karpoot, Armenia, writes an interesting
letter to relatives in that city of the
Armenian outrages. This letter was
read before the members of the local read before the members of the local Women's Missionary Society of the Preshyterian church. It is perhaps the only letter giving exact numbers re-garding the outrages. After numerous instances of cruelties, the letter contains the following:

"Mr. Barnum has gathered statistics "Mr. Barnum has gathered statistics of the recent outrages in the Karpoot Vilayet, which includes Arabkir, Egin, Malatia, Karpoot, and the many infer-law of the many infer-law burned, 25,662; forcible conversions to Islamism, 13,629; churches, monasteries, and schools destroyed, 211; married by force to Turks, 1,105; women outraged, 3,750; number of destitute and needy, 83 245

"From morning to night tales of dis-"From morning to night tales of dis-tress fill our ears. Sometines when I go to bed the sad, tearful, pinched faces pass through my mind, and I find it hard to put them away, but I would not leave here and get away from all this misery. To do ... Mr. Barnum wrote a district to do ... Mr. Barnum wrote a district of the ... Mr. Barnum wrote a second some receiver to the ... Mr. Barnum wrote a second some receiver to the ... Mr. Barnum wrote a second some receiver to the ... Mr. Barnum wrote a second some some second s letter to-day to the Pasha, telling him that the tax gatherers were taking the relief money which had been distributed in the villages for food in payment for taxes. He wrote also of a poor girl who

used to be in our school, who, on the day of the out-break, was dragged away day of the out-break, was dragged away by the Kurds, weeping and pleading to be released. We have not known of her whereabouts till now. A letter has just come from her. She is with the Kurds on the other side of the river. Other irls and women have been rescued, and

we hope to find them, too."

The letter concludes with harrowing accounts of the atrocities perpetrated at

A HUGE erolite, the size of which has not yet been computed, passed over Spain, several weeks ago, and was seen from different cities in full daylight, and at a height computed at twenty miles. There was an explosion which frightened every one, and the concussion of which did damage to the houses in the city. It is the largest one on record, the city. It is the largest one on record, and was possibly a mile across. It eame near enough to the earth in its erratic course flying perhaps at a rate of twenty miles a second, to compress the attenuated air before it, so as to raise the front side of it from a temperature of perhap side of it from a temperature of pernais 200 deg. below zero to a white heat, and to cause huge fragments to crack from it. So far as yet known, none of these fragments reached the earth, and the entire mass, with its immense velocthe entire mass, with its immense velocity, passed speedily out of the sphere of the earth's attraction. Yet a very slight difference in its direction or in the position of the earth would have brought it on the ground, with what result it is easy to imagine very thing in its neighborhood, would have blotted out a city or town on which it might have failen, and might have slightly affected the length of the year. One or two cases are known in which a small meteorities has failen upon a house and the shade in the shade of the shade o We know that invisible masses of mat We know that invisible masses of mar-ter are flying through space, some of them aggregated in cometary streams and others solitary. Possibly this one was the head of a comet. It by no means represents the extreme magni-tude, for there are doubtless dead suns. tittle. For there are doubtless dead suns, perhaps as large as our own, which have lost their heat, and are, therefore, invisible, and which, as in the ease of our new stars, can recover then there of a traction of some other body. There is always a possibility that the earth and our sun may perish in such a collision, or rather, be rejuvenated, and once more from a condition of molien or gaseous heat begin the round demantion, cooling, and habitability. Independent.

IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere"

Let us see. A family was poisoned in Montgoinery Co., Pa., recently by eating toadstools, which they sincerely believed be mushrooms. Three of them died

Did it make no difference? A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make

no difference ? A traveler takes the wrong train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all

the same. If a man sincerely believes a certain thing while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facis are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it. - The Covenant.

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An explosion of ten tons of gunpowder on the British steamer Matadi, in the Congo River, Africa, killed forty people, including two American mis-sionaries, Mr. Hawk and wife of Boston. The victims were asleep at the time of



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Semi-Monthly.

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EDITORIAL NOTES.

Correction:-The Virginia Conference will be held on the second Friday and Saturday in May instead of the first, as erroneously reported in the last number of the HERALD.

Among the names of the graduating class of 1896 in the Hering Medical College, Chicago, we are pleased to notice the name of Bro. Wm. B. Page, formerly of this city. We congratulate him on his success, and hope he may find in his chosen profession much opportunity for doing good.

We are in receipt of a copy of the Annual Report of the Friends' Free Library and Reading Room of Germantown, Pa., which states that the number of books at present in the library is 18.793, of which 737 have been added during the past year. The number of books circulated during the year was 13 401

The true Christian is not only antibut, like his elder brother, Jesus, he is it. anti-war, anti-secrecy, anti-everything that is of the world, and he will not refrain from bearing witness to these principles when necessary, whether his belief be popular with the world at large or not.

Bro. Emmert of Wetzell, Mich, who

also informed that another soul in that and many of them burned; 41,000 Chrisneighborhood has decided to live for tians have been forced into Moham-Christ, and will unite with the church in the near future.

Sunday school Conference in Ohio.

Those interested in the Sunday school Conference to be held in connection with the church conference in Allen Co. Ohio, in May, are hereby informed that it will not be held until further notice. It is deemed best that this question should be more fully considered by the regular church conference,

About the middle of the present month will appear from this office an excellent work entitled "Around the Globe and through Bible Lands," The author, Eld. Geo, Lambert, recently made a tour around the world, and spent some time in Palestine and other Bible lands, gathering much useful information, of special Interest to Bible readers, and much of which is not found in other works of a similar character. The book will be elegantly printed and bound and will contain numerous full-page half tone and other illustrations, and deserves a place in every family.

To whom it may concern: -A charge comes to us indirectly that some one sent money to the Mennonite Publishing Co. for benevolent purposes and that it was never acknowledged in the HERALD. If any one ever sent money to the Publishing Company, and did not receive a satisfactory acknowledgement either through the HERALD or by a personal letter, we would kindly ask them to inform us of the fact, and we will do what we can to ferret out any mistake or omisclon that may have occurred, and make amends for it. The party or parties who make the charge will do us slavery, anti-saloon, and anti-oppression, an unusual favor by being frank about

The Armenians have been helped by the contributions that have been made, but more is needed. The region given over to murder, rape and robbery is 500 miles long and 300 miles wide, including hundreds of cities and villages. At least 40,000, the male bread winners, lost nearly all his household goods by a have been already killed; 300,000, mostly fire recently, feels very grateful for the widows and orphans, are dying of stary the trees in the garden, save the one kindness of friends in promptly assistation, exposure and slekness; 47,600

ing him with contributions. We are houses and shops have been plundered medanism. Those who intend to help in the work of relief by sending contributions should do so without delay. unto her husband, and they both did One dollar now will do more good than \$10,00 will do in two months, because just now the greatest need exists. Those who will survive two months will be enabled to help themselves. All money sent to C. K. Hostetler, Elkhart, Ind., will be promptly forwarded to the Relief Committee.

> For the Herald of Truth. OUR SIN WILL FIND US OUT.

BY JACOB A. BLOUGH. "Behold you have sinned against the Lord, and be sure your sins will find

von out." Numbers 32:23. Moses, the leader of the children of spoke these words. Moses brought the children of Israel, by the miraculous hand of God, from under the bondage of King Pharaoh. God sent many plagues and wonders upon Pharaoh, and finally Moses brought the children of Israel out of Egypt into the

God led the people through the Red Sea. The Lord went before them by day in a pillar of cloud, and in the night by a pillar of fire. In the third month they came to the wilderness of Mount Sinai

When Moses brought the children of Israel from Mount Sinai to the Jordan, the tribe of the children of Reuben and the tribe of the children of Gad, came and spake unto Moses and the priest, "Wherefore" said they, "if we have found favor in thy sight, let this land be given unto thy servant for a possession and bring us not over Jordan, The Lord's anger was kindled, for "if ve turn away from after him, he will vet leave you in the wilderness." There came men unto Moses and said, "We will build sheep folds for our cattle, and cities for our little ones, but we ourselves will go ready armed before the children of Israel until we have brought them unto their places." And Moses said. "If ye will do this thing, go ready armed before the Lord, to war, afterward ye shall return and be guiltless before the Lord, and this land shall be your possession before the Lord; but if you will not do so, behold, you sin before the Lord, and be sure your sins will find you out."

We will note a few instances where sin did find the human family. First, When God created man in His own image and likeness, God gave them a which is the tree of knowledge of

good and evil. But the serpent was more subtle than any beast of the tield. He came to Eve and made her believe that she could eat of that forbidden fmit and she stratched forth her hand and ate of that forbidden fruit and gave eat and sinned and their sins found them out. They were turned from that beautiful place for violating the command of God. They put the blame on each other, but each one was disobedient and was punished.

How many to-day, perhaps, are violat ing the laws of the command of God Just so Adam and Eve took of the forbidden fruit. The adversary of the soul makes people believe that they can go to any worldly amusement, visit the saloon and gambling table, and still be Christians. But we cannot be partakers of the Lord's table and the devil's table,

Soon after the transgression of our first parents, God gave them two sons, The elder was called Cain, and the younger Abel. So they grew up. The former became a tiller of the soil, the latter looked after the flock. Abel made a sacrifice of a lamb, and Cain offered of the grain of the field. Cain offered his with a rebellious and sunful heart and when he saw that Abel's offering was more pleasing in the sight of God than his offering, envy entered his heart, and he killed his brother. God called to Cain, "Where is thy brother?" lle auswered, "Δm I my brother's keeper?" His sin had found him out, and he said, "My punishment is greater than I can bear."

Cain was charged with murder. How many are charged with the same crime as Cain was. John said, "Whosoever hateth his brother is a murderer." Let us examine ourselves. Brethren and sisters, if we get envy and hatred into our hearts against our brother or sister we are charged with the same crime of murder, and perhaps some of those brethren that stand as watchmen on the towers of Zion and preach Christ and Him crucified, sometimes get envy into their hearts and speak evil against one another, and are therefore charged with the crime of Cain. Our sins will flud us out, and may perhaps when it is forever too late.

When the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day and they that found him brought him to Moses and Aaron, and unto all the congregation. And the Lord said unto Moses, "The man shall surely be put to death" and the congregation brought him without the camp and stoned him that heeded not.

And the Lord said unto Moses. "Speak unto the children of Israel and command that they should eat of all bid them that they make them tringes in the border of their garments, that they put upon the fringes of the border

a ribbon of blue, and it shall be to you for a fringe that you may look upon it and remember all the commandments of the Lord, and do them; that ye seek not after your own heart." But Korah rose up with certain of the children of Iurael and said to Moses and Aaron. "Ye take much upon you, seeing that all the congregation is holy, every one of them and the Lord is among them." But the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korab and they went down alive in the pit, and the earth closed her mouth upon them. Their sins found them out.

we see so many Christian professors to-day that are not willing to do the commandments of God, given through God is a holy God, and will not dwell His dear Son Jesus, for John says, "He that saith I know him, and keepeth not his commandments, is a liar."

Many there are to-day that express themselves as Korah did. "seeing we are all holy and the Lord is among us." Perhaps Korah and bis company seemed them not, but to slay both men and to be just as holy as the rest of them; but they were disobedient to the command given by God through Moses. We go further. After the Israelites received the report of the spies that were sent to spy out the land of Canaan, Joshua ordered his army to the Jordan to cross the river. All the people followed after the ark as Joshua commanded, and they crossed the Jordan on dry ground. When night came, they camped at Gilgal in sight of Jericho in the Jordan valley, and the next day the people kept the passover. This was the first celebration on the soil of their inheritance since leaving Egypt. Everything was now in readiness for the march against Jericho, but as he went forward, he saw an angel standing, and the angel said. See, I have given into thy band Jericho and the kingdom thereof, and ye shall compass the city, all ye men of war, once. Thus shalt thou do for six days, and seven priests shall bear before the ark, seven trumpets of ram's horn. On the seventh day thou shalt compass the city seven times, and the priests shall blow with the trumpets, and it shall come to pass when they make a long blast with the ram's horn, all the people shall shout with a great shout, and the walls of the city shall fall flat." This they did, and when the walls fell they rushed into the city and put to the sword every ox, sheep and ass, every man, woman and child, except Rahab and her family, according to the promise of the spies. Joshua commanded all the gold and silver that might be captured to be put

into the treasury of the Lord. But one seized upon a rich Babylonish garment, and two hundred sheckles of silver, and a wedge of gold. These he hld by burying them in the earth beneath his tent. The next city that was to be taken by the Israelites was called Ai. Joshua sent men to reconnoitre. They reported the place as one to be easily captured with three thousand Israelites. But the Israelities were defeated, and were pursued as far as Shebarim. They feared God had forsaken them. Joshua and the elders fell down in mourning before the ark and cried aloud to Jehovah. Their prayers were answered by a command that was given to Joshua to sanctify the people, and on the morrow cast lots to find out

He was stoned to death, and his body was burned with fire. His sins found

HERALD OF TRUTH.

If there is an Achan in the camp that binders successful work for God and progress in work are you as watchman on the walls of Zion doing as Joshua did, praying to the Lord Jehovah? Or did you sometimes help to hide his guilt in the church of Christ? Sometimes the guilt of an Achan is hid because he is a good friend or relative, or neighbor. Achan was the cause of Israel's defeat. and the loss of many men. How many times we see an Achan in the church, This comes often to my mind when who causes brethren and sisters to get cold and to die the spiritual death. The accursed thing must be purged out. in the tent of sin.

We will take next the example. Saul, the first king of Israel, was charged with a commission from God through Samuel, utterly to destroy the Amalekites and all their possessions, and to spare women, infant and suckling, ox and sheep, camel and ass. Saul gathered his people together and went in pursuit of the Amalekites, and smote them, and took Agag, the king of the Amalekites, alive, and utterly destroyed the people with the edge of the sword. The soldiers, instead of killing all the cattle as they had been ordered to do, were content to capture them, and keep them as prey. When Saul had returned from his great victory, he was met by Samuel to whom he ran in rapture, declaring that God bad given him the victory, and that he had performed the command of the Lord. But Samuel said, "What meaneth then this bleating of sheep, in my ears, and the lowing of oxen, which I hear?" Saul said to Samuel, "Yea, I have obeyed the voice of the Lord, and have brought Agag, the king of Amalek, but the people took the spoil, sheep and oven" (which should have been destroyed) "to sacrifice unto the Lord, thy God." And Samuel said, "Hath the Lord as great delight in burnt offering, and sacrifice, as in obeying the voice of the Lord?" And Saul said, "I have sinned, for I have transgressed the command of the Lord, because I feared the people and obeyed their voice." Saul sinned against the Lord, and his sin found him out, and the spirit of the Lord departed from him. Let us examine ourselves, brethren

these charges. Saul disobeyed the command of the Lord. How many start out to-day as Saul did, to fight the battle faithfully against the Amalek of sin to bring everything into subjection. But sometimes we might meet with some great evil that is hard to overcome and we will do like Saul did; take that along, and perhaps make the same request. Yea, we have fulfilled the command of the Lord, and when we see that we sinned against the Lord, we won't put the blame on some brother or sister, like King Saul did. Saul could easily destroy the women, children and sucklings with the edge of the sword, but when it came to the great King Agag and the best of the flock it was different. So it might be with many to day. They could destroy the smallest sins with the sword of the Spirit, but when it comes to the greatest of hinderances to the soul's salvation, it is who was the offender. The lot fell harder to bring into subjection, But let

and sisters, and see if we are free of all

the great King, when the Son of man comes in glory, and all the holy angels with Him to separate the good from the evil, we can hear that welcome, "Come, blessed of my Father, inherit the kingdom prepared from the foundation of the world," and surround His throne and bow at His feet, in the most beautiful order, and sing the song of Moses and the Lamb. There will be no discord in voices: all will make the most beautiful harmonlous music: the society will be wholly united and happy. The Lord permit us all to unite in this for

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For the Hereld of Truth. " WHAT SATAN IS DOING, AND HAS DONE."

BY PHARES D BURKHOLDER.

From the beginning of the world until now Satan was in opposition to God, and always will be.

God created man and put him in the beautiful garden of Eden, where he could almost have a heaven upon earth, but Satan interfered; beguiled our mother, Eve, and man fell. Man is now (as it were) cast away from God, and unless he is brought back again before death, he will be forever away from God: and to the place God has prepared for him he can never come. But did God leave man in this deplorable condition? No! "For God so loved the Son that whosoever believeth in Him should not perish, but have ever lasting life." Jno. 3:16. Now, God has again made it possible that we can enter the rest that He has prepared for us; but on conditions. We have of our souls. But oh! bow often we are almost overcome.

If we look around us we see the progress that Satan is making in deceiving people. It almost makes us shudder, just to think that all he entraps in his snares, if never rescued, shall go down, down to everlasting destruction "where the worm dieth not, and the fire is not quenched," Mark 9:44. Oh, let us go forward in the strength of Jehovah, so that God can bless our faithfulness, and a great end will be accomplished. Let us be true to our profession and walk in the light as He is in the light, so that those who are out of the ark of safety may take knowledge that we have been with Jesus, and have tasted of His goodness. We can scarcely discern some times who really are followers of God. "for Satan himself is transformed into

an angel of light." 2 Cor, 11:14. How does Satan appear to us an as an gel of light? Firstly, he may make us be lieve he will give us true pleasure from the wine cup, or the cigar, or the opera house, or a common garden party, and many more such things that are useless to the follower of the meek and lowly Savior, and are not profitable to the sin ner either. Well, some one might say, what harm is there in having a few (so called) innocent games? The harm may not be so apparent at first, but let me tell you, where you cannot take Jesus with you, and have Him present in your enjoyment, there is a hidden harm, It is sometimes said of such things that there is not so much good in them, but there does not appear to be any harm either. I believe there never was an upon Achan, the son of Carmi. The us examine ourselves, and so live that act performed, or a word spoken, that

Lord caused a confession of his guilt. when our time comes to appear before was midway between right and wrong Everything that we do is either to the extension of Christ's kingdom or sup porting Satan's wickedness. Reader whom are you serving?

Secondly, He may make us believe there is yet plenty of time to give our hearts to God, and that we may just as well enjoy ourselves, and spend our time as we please. He will probably say we are our own masters and can do as we choose, and when we have plenty of this world's goods, so that we can serve the Lord as we should, then we can give our hearts to God, serve Him, and at last go home to eternal happiness. But, ahl if God calls us, and we disobey from time to time, by and by our hearts will become so hardened and the call will appear more faint, and it will take a far greater struggle to break loose from the devil then (after serving him so long) than it would at first when our hearts were yet so tender, and not so much filled with wickedness. What does God say about it? "I will love them that love me, and those that seek me early shall find me." Prov. 8:17. As long as we are serving Satan, we are not working for our blessed Master, and all that time will be lost; whereas if we were serving God we might have been instrumental in rescuing some precious soul from an endless death.

What harm is Satan doing to our young people at large? One of the greatest harms may be, he is flooding the land with poisonous literature. We world, that He gave His only begotten all love reading, and if the good is not had, the bad will generally be had. Oh, let us as Christians do our duty, in pointing the rising generation to Jesus the Saviour of the world. Fathers! Mothers! Are your children all on the way to begyen? If they are encourage them continually to battle against the enemy to go on in the good work of the Lord; and if they are not, plead with them converse with them about things above and pray earnestly in their behalf. I believe it is soul-stirring as well as en couraging to gather around the family altar every morning at least, and com mune with God

Then, let us do our duty in counter acting the works of Satan.

Box Grove, Ont., Can.

For the Herald of Truth

THE UNPARDONABLE SIN.

BY C. C. KULP. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosever speaketh a word against the Son of man it soall be forgiven him: but whosoever speaketh against the Holy Ghosi, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. 12:31, 32.

He found no place of repentance though he sought it carefully with tears. Heb. 12:17.

Sometimes in the evening you gather the family around the table to hear some book read; so now we gather a great Christian family group to study this text. May one and the same lam cast its glow on all that read this article

From the first passage selected it is evident that there is a sin against the Holy Ghost for which a man is never pardoned. Once having committed it he is bound hand and foot for the dungeons of despair. Sermons may be preached to him; songs may be sung to him: prayers may be offered in his be half, but all to no purpose. He is a captive for this world, and a captive for the world that is to come.

Do you suppose that there is any one in this, our time, who has committed that sin? All sins are against the Holy Ghost, but the text speaks of especially. The sin against the Holy Ghost seems to be the attributing of the workings of the Spirit to the agency of the devil, in the time of the tles. Indeed the Bible distinctly tells us that. In other words; if a man had sight given him, or if another was raised from the dead, and some one standing there who had received spiritual light but should maliciously say, "that man got his sight by satanic power, the Holy Spirit did not do this; Beelzebub accomplished it," or "that man raised from the dead was raised by satanic influence." The man who said that fell under the curse of the text, and had committed the fatal sin against the Holy

It is a very terrible thing to ever say anything against the Holy Ghost, and it is a marked fact that our race has been marvelously kept from that profanity. You hear a man swear by the name of God, and by the name of Jesus Christ, but you never hear a man swear by the name of the Holy Ghost, I believe there are some who fear they have committed this sin. Have you such anxiety? Then I have to tell you positively that you have not committed that sin, because the very anxiety is proof positively, as certain as anything that can be demonstrated in mathematics, that you have not committed the sin that is mentioned in the text. I can look over this world and say there is salvation for all who believe on the Lord Jesus Christ as all His commandments. It is not like when they put out with those life-boats from the Lock Earn for the Ville des Havre. They knew there was not room for all the passengers, but they were going to do as well as they could. But to-day our ministers of the life-boat of the Gospel cry out to the world that there is room for all. Oh, that the Lord Jesus Christ would bring the world out of the flood of sins, and plant them on the deak of the glorious old Gospel

craft. But while I have said I do not think it a sin that is frequently committed by reason of the second text, yet I wish to call your attention to the fact that there are sins, which, though they may be pardoned, may be in some respects irrevocable, and that you can find no place for repentance, though you "seek t carefully with tears." Esau had a birthright given him. In olden times it meant not only temporal but spiritual blessings. One day Esau sold this birthright for a morsel of meat. Oh, the folly! But let us not be so severe upon same folly. After he had made his trade he wanted it back, just as though you to-morrow morning should take all your notes and bonds and government securities and should go into a reshunger throw all those securities on the counter, and ask for a morsel of meat one Essu made. He sold his birthright for a mess of pottage, and he was very soory afterward, but he found no place for repentance, though he sought it carefully with tears.

There is an impression in almost every man's mind that somewhere in the future there will be a chance where live as we may, if we only repent in time God will forgive us, and then all unending eternity. You may after a way is to seek the perfection which

committed sin. Dear reader, I will show got to be thirty or forty years of age, fection of love means the extinction of you, if God will help me, that there is such a thing as an unsuccessful repentance; that there are things done wrong that always stay wrong, and for them you may seek some place of repentance, and seek it carefully, but never find it. Relonging to this class of irrevocable

mistakes is the folly of a misspent youth.

We may look to the time of our childhood's innocence and call to remembrance things we have neglected to do, and we desire to call them back. Oh, if we could only call them back, how we would improve them. My brother, you will never get them back. They are gone; gone. You may be very surry about it, and God may forgive so that you may at last reach heaven, but you will never get over some of the mishaps that have come to your soul as a result of your early neglect of duty. You may try to undo it, but you cannot. When you had a boy's arms, a boy's eyes and a boy's heart you ought to have attended to those things. A man says at lifty years of age, "I do wish I could get over these habits of indolence." When did you get them? At twenty or twentyfive years of age? You cannot shake them off. They will hang to you to the very day of your death. If a young man through a long course of evil conduct undermines his physical health, and then repents of it in after life, the Lord may pardon him, but that does not bring back good physical conditions. I asked a minister one day where he was their Saviour, and trust Him fully in preaching now. "Oh," he said, "I am not preaching now, I am suffering from the physical effects of early sin; I can't preach: I am sick." A consecrated man he now is, and he mourns bitterly over his early sins, but that does not arrest their bodily effect. The simple fact is that men and women take twenty years of their life to build up influences that require all the rest of their life to break

Talk about a man beginning life when he is twenty-one years of age! Talk about a woman beginning life when she is eighteen years of age! Ah no! In many respects that is when they close life. In nine cases out of ten all the questions of eternity are settled before that. Talk about a majority of men getting their fortunes between thirty and forty! They get or lose their fortunes between ten and twenty. When you tell me that a man is just beginning life I tell you that he is just closing it. The next fifty years will not be of as much importance to him as the first twenty now. Why do I say this? Is it for the aunoyance of those who him, for some of us have committed the have only a baleful retrospection? You can see that is not the case with me. I say it for the benefit of the young peo ple. I want them to understand that eternity is wrapped up in this hour; that the sins of youth we never get taurant, and in a fit of recklessness and over; that you are now fashioning the mould into which your great future is to run; that a minute, instead of being and making that exchange. This is the sixty seconds long, is made up of every lasting ages. Do you see what solemu dignity and vital importance this gives to the life of our young folks? In the light of this subject life is not something to be frittered away, not some thing to be danced out, but something to be weighed in the balance of eternity. Oh young man, the sin of yesterday, the he can correct all his mistakes, and that, sin of to morrow will reach over ten thousand years. Ay, over the great and ing perfectionism? Surely the best out end.

and I do wish I had never committed those sins." What does that amount to? God may pardon you, but undo those things you never will, and you never can. What you have done is done, and although you can repent of them, you cannot bring them back and undo them of yourself. But there is one that can nelp you in time of trouble, and that is the best Friend, "that sticketh closer than a brother.'

> For the Horald of Truth. PERFECT IN ONE.

BY D. F. YODER,

I In them and thou in me that they

The minds of many have been stirred up these days with regard to prophecy and its interpretation, and the tide of literature treating of the signs of the times, the Anti-Christ, the millennium, the second advent and like matters, llows as full and deep at the present time as perhaps it ever did. But we do not find that much attention is given to a point that is made very prominent in our Lord's prayer contained in John 17, as closely connected with the final triumph of the Gospel. This prayer is offered for Christ's

own, but its aim is that the world may

believe in Ilim as sent of God " that

the world may know that thou hast sent

me and hast loved them as thou hast loved me." That day will be introduced by the fulfillment of our Lord's prayer in behalf of this people that they may be made perfect in one, may be one in us embraced by the same bond of love that binds the Son of God to the Father Before this prayer can be fulfilled it is necessary that Christians should make it their own; Christ's aim must be their aim. But Christ's aim is their perfection, -that they may be perfect in one, and one in us, perfection in union with Christ so that the world shall see them to be joint heirs with Christ. Shall we now receive this instruction? Shall we admit that Christ knew perfectly what He was talking about when He offered up this prayer? That He is the last person to seek to inspire expectations not to be realized? We, all of us, profess to be aim ing to bring about the great result here ndicated, that the world may believe Jesus to be the Christ. Well, our Lord points out the means, -perfection in union, that is in love, binding us to Him and binding us to each other. This word perfection seems not to be in good odor at the present time. If body exhorts us to seek a higher life, he finds it necessary to assure us that he would not have us dream of perfection. It is almost heresy to speak of getting beyond a sinful state in this

Now if all this caution were exerted with regard to a false standard of perfection which encourages men to think they are fully saved when they are not, it would be well. There are many false conceptions of this matter, and many have embraced them and brought reproach upon the cause of Christ. But what is the best way of dealing with these? What is the best way of tight-

will be as well as though we had never while say, "I am very sorry now I have Christ taught in His prayer. The perself-love. It means that my brother's weal is paramount to my own. It is the very opposite of that spirit which seeks bonor and attention for itself. It is the very opposite of self-complacency. I am willing to be overlooked, willing to be nobody, that I may serve the church as Christ served it. Christian perfec tion is that which allows Christ to be goon in ug

If nothing that defileth shall enter heaven, and if between this world and heaven there is no intermediate region where our sins can be purged away, it follows that if we are ever delivered from sin it must be in this life. It also follows that instead of it being heresy to say that men may be delivered from sin in this world, it is heresy to say we may not be.

Paul says, "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily" Paul's aim was to present to every man perfection in Christ Jesus, and every true minister must have the same aim. One reason why a strong prejudice exists against the doctrine of hristian perfection is that it is misunderstood, not to say misrepresented.

Jesus came to save His people from their sins. We are told that He was perfect as a Saviour, that is, He perectly saves from sin all those who fully entrust themselves to Ilim. A man may be perfectly cured of the tobacco or opium habit, but may yet have many things to learn. The perfection of a vine is shown by the clusters that load its branches. Apart from the vine they can do nothing; the vine is glorified in them or disgraced in them, as they bring forth or do not bring forth fruit. And Christ is glorified or disgraced by llis people as they bring forth fruit or fail to do so.

Gurden City, Ma

For the Herald of Truth. THE WAY OF SALVATION.

RV D. RUDY.

"God so loved the world, that He "God so loved the world, that He gave Ilis only begotten Son, that who-soever betteveth in Him should not perish, but have everlasting life." John 3:16.

He sent not His Son to condemn the people the law did that -but to serve them; therefore if we believe in Him we have the promise that by being obedient we shall be His chosen people and shall not come into condemnation. The first step we must take to follow Him is to repent of our sins and be truly converted, and then follow Ilis teachings in all things, not indulging in worldly pleasures and treasures. which are perishable, but to seek after a treasure in heaven which is everlast ing, and which does not fade away, because God takes care of it. If we do our duty towards Him. He is able and willing to take care of all that we in trust to Him. If we give our lives fully into His hands, we have the assurance that He will keep us until the end, and then we shall hear the blessed words. Come in and receive your reward with the holy angels, where there is joy with-

For the Herald of Truth. CDOSS BRADING BY HENRY HORST.

Alas! how many things we find To vex our soul, and grieve our mind How off we see before our eyes. A cross that in our pathway lies.

We often mourn our heavy lot and long for that which we hav We spend our years in discontent And censure where no harm was meant

We fall to see a hand divine. And so we fret, and mourn, and plne; We try to make the world believ That such's the life that we must live

O Christian friend, look up and see A life above this misery;
A hiessed state with love aglow, A taste of beaven here below.

The cross that we are asked to bear (Our dally load of grief and care)
Is light when done for Jesus' sake That cross is heavy which we make

Is not the life that God will bless The law will stare us in the face And law hears not the voice of grace

For those who live beneath the law See just those things which Israel saw; They murmur here for want of hread, And there they wish that they were dead.

Resign thy will unto the Lord, And then believe His blessed word: Take everything as from His hand, And soon you'll cross to Canaan's land

Ob soul redeemed by Jesus' blood. And cleans'ed in that sacred "flood. Mount up above on eagle wing, And tune your harp with praise to sing Redemption! what a blissful thought,

How great the price with which 'twas boneht: O then rejoice my soul in song That thou to Christ dost now belong Stark Co., Ohio,

For the Herald of Truth. SEE DEED AND VOIL WILL SEE MUSIC

BY D. D. HARTZLER.

Religion and music are not only alike sacred, but they touch at so many points that they can hardly be separated. And in their higher ranges they melt into one

There are abased forms of music that have no suggestion of true religion, and there are abased religions that do not call for music. But when each is worthy of its name they pass into each other as by creative affinity.

I hope I shall do no wrong to the memory of the readers, if I discuss this somewhat, for the purpose of showing not only that music is helpful to religion. but that there is a scientific reality in those phrases, usually regarded as poetical, which speak of music as divine, and as an exponent of the spiritual world.

The first thing that strikes one who reflects on music is its uniqueness. It is like nothing eise which men do. If a visitor from a songless planet were to come to earth, nothing would amaze him more than the use of the voice in singing.

He could put other things together with more or less understanding, but music would be a honeless puzzle. Let us turn into a church on a Sunday morning. The services will consist of prayers, reading, a sermon, and something very different from these, called the music. It does not declare any thing as do the lessons from the Bible. The contrast is great in the method of expression. The ordinary use of the voice is set aside, for a peculiar use of it. Almost as if there were two voices in

one person. Instead of the conversational voice, which is without regard to pitch, time or harmony, the organs are brought under the action of the will, which directs them to speak in a certain manner. There may be no absolute difference between the speaking and the singing voice in pronouncing a single evliable but when it is sung there is a distinct act of the will, by which the pitch is given and preserved, and if sung in concert, harmony also is prebayrag

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The fundamental act in conversation is thought. In singing it is an act of the will. The voice, obeying a certain conception which has been passed over to the will, strikes a certain key or note, which it keeps in mind and repeats at intervale

How it is able to repeat this note is an absolute mystery. We only know that, directed by some conception within the voice is able to produce a certain vibration of air which always yields the same sound.

This vibration is rapid beyond concention, reaching several hundreds in a second. Yet the exact number can be reproduced time after time, not only by e voice but by a multitude of voices.

All things are perhaps equally wonderful when looked at closely, but in some cases the mystery is more apparent and striking than in others.

What is more wonderful and beautiful than when we are in church and a multitude of voices strike the key togother from which they make a certain departure higher or lower but are held by the key, (as birds might fly when

The parts also vary, departing from the fundamental note, but always within certain limits. The relation of the parts to one another and to the key is a matter which, if examined, resolves itself. The singers are simply starting the air about them into certain regular periodic vibrations, which they are able to measure and to reproduce by some faculty which we call "ear:" the whole operation is conducted under laws to which the singers are able to render evact obedience.

Canal Fulton, Ohio.

For the Herald of Truth. CHRISTIAN WARFARE.

BY TOS W COFFMAN

A Christian, in a certain sense, has a twofold nature, a carnal and a spiritual. The carnal is known by various names, such as the flesh, the old man, your members, etc. The spiritual is recognized as the new creature, the Holy Spirit, and the law of God in the heart. etc. These two natures are at enmity with each other. For the flesh lusteth against the spirit, and the spirit against the flesh. So that ye can not do the things that ye would, Gal. 5:17. There remains then, in every Christian believer, the members and body of an old nature, and at the same time he is also equipped with the armor of God, to withstand the various trials and temptations that befall him in the way. Then

we ask, Is Satan ever successful? In the deep wisdom of God, the law in the members does sometimes bring the soul into captivity. For example, look at the lives of holy men, such as Noah, Abraham, David, Solomon, Peter. and the rest of the apostles, all showing signs of weakness, under some trying

circumstances in their lives. The apostle Paul evidently experienced this warfare, which he describes in Rom. 7; 22. 23. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. He exclaimed, O wretched man that I am! who shall deliver me from the body of this death. The remedy, I thank God through Jesus Christ our Lord.

Was the apostie in reality a wretched man, sold under sin? Aside and separated from the Holy Spirit, he was indeed, a depraved being, and a worm of the dust. But in the spirit (in Christ) he was enabled to exciaim, thanks be to God which giveth us the victory, through our Lord Jesus Christ.

This warfare between the flesh and the spirit, is a true mark of God's chiidren. Unconverted persons never feel it, although at times they may feel a warfare between their natural consci ence and the word of God, but this is not the contest in a true believer's heart, It is a warfare between the Hoiy Spirit in the heart and the old man with his deeds. Every follower of Christ then should learn to become humble under these conditions, and rather glory in our infirmities, that the power of Christ may rest upon us, 2 Cor. 12:9. When a sinner first comes to Christ he often thinks he will now hid an eternal farewell to sin. He feels as though he were already at the gate of heaven. But in a moment of temptation, he again feeis an opposing law in his members, a law contrary to the law of God; Romans 7:25 calls it a law of sin, a law which leads to sin and death. This law in our members is continually fighting-warring against the Holy Spirit in the heart. Watch ye therefore that ye enter not into temptation. A follower of Christ therefore cannot stand within himself. He ever needs the blood of Christ as much as at first. He that endureth to the end shall be saved. Matt. 10: 22.

This then should teach us our con stant dependence on Christ. Though washed from our former sins, we should go again, and again, to the fountain, We should never rejax our hold on Him. Even in our dving moments we must hide under Jehovah, our righteousness. In this warfare a Christian sometimes feels wretched. The reason of this is, sin discovered in the heart, takes away the sense of forgiveness.

Another reason is, the loathsomeness sin. Unconverted persons can not feel it. They can be contented with sin in the heart, but a truly converted person never. He seeks deliverance, Who shall deliver me from the body of this death? The moment God's children discover sin in the heart, it drives them to their knees. Like the Apostle Paul, when God allowed a thorn in the flesh. to torment His servant, a messenger of Satan to buffet him, he was driven to

his knees. He sought deliverance. The apostle it seems, had a wonderful revelation and a glorious foretaste of heaven. Fourteen years had passed, still the event was fresh on his mind. Besides the glorious events, he was also reminded of the infirmities and weak ness of his natural body. The buffetings of Satan and the thorn became too grievous for him to bear. Although having existed before, they were not so

of heaven. How strikingly similar was the vision of the holy prophet Isaiah, when in his vision he saw the Lord sitting on a throne, above it the seraphim. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isa. 6.2.4

This glorious and awful vision fliied the prophet with dismay. He cried out, Woe is me! for I am undone! because I am a man of unciean lips, and I dwell in the midst of a people of unclean lips; for mine ever have seen the King, the Lord of hosts. This vision was probably more especially intended to reveal to the prophet Christ's future kingdom on earth But the glory of the Lord, and the sight of the shining ones, also reminded him of his sins and the sinfuiness of his people.

Adam and Eve were unconscious of their nakedness, until they ate of the tree of knowledge of good and evil. So we may all have piercing thorns in our members, which might be more fully realized had we the revelation of the apostle or the vision of Isaiah Worldly-minded men say, give us a thousand years of this natural life. It s pleasant. With no knowledge of heaven, no thorns to endure, no battles to fight, no hope of glory, they spend their lives in carnality and sin. But let us not despair, though the buffetings of Satan and the piercing thorns be humiliating, and our warfare attended with many bitter pangs. Let us bear all for Christ's sake. To encourage Paul He assures him, My grace is sufficient for thee. To Isaiah the Lord sent an angel with a live coal from off the altar and jaid it on his jins, as a token that his iniquity was taken away and his sin purged. These same consolations reach down even to us.

Therefore let us glory, not in sin, for sin degrades and debases, not in bodily affliction or deformity, for these weaken our usefulness for Christ; but rather in our infirmities and utter heiplessness within ourseives to save ourseives from sin and death that the power of Christ may rest upon us. So let us press onward in our warfare, and put on the whole armor of God, that we may be able to stand against the wiles of the devil, praying always with all prayer and supplication in the Spirit, watching thereunto with ail perseverance and supplication for all saints. Eph. 6: 13, 18, Rushville, Va.

For the Herald of Truth. FAITH AND TRUST.

BY HANNAH WAMBOLD.

Jesus says if we love Him we will keep His commands. He says also the harvest is great but the laborers are few, then gives the command that we shall sak the Lord of the harvest to send more laborers. If we keep this command we may trust that He will send more laborers, for He gives the promise, and His promises are true. The promise is, what we ask (in faith, nothing doubting) we shall receive: obadience is better than sacrifice. So let us obey His commandments. According to what we read in the HERALD it seems that some denominations have more laborers than there is work for them. How is it with the church of our faith, when a number of ministers sit side by side on Sunday listening vividly revealed until he had a glimpse to one expounding the word of

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God? Is that the work God has assigned them? Much is published about the command of Jesus to go and preach the Gospei to every creature, nation, etc. In the HERALD February 1st, in the article "One thing thou lackest" (I am not going to find fault with that article) we read, We do believe that there are still men who would gladiy spend and be spent for the sake of the Gospel of Jesus, etc. And the cause of Christ has been very much hindered by lack of means to carry it on. Brethren and sisters, is that the cause?

If so, open your Bibies and see what we read about giving. We read, "God ioveth a cheerful giver," and, "It is more blessed to give than to receive." Think, would you not rather give a. mite than receive, and be sent to the worshippers of idois? And then those that give them the word of God are more blessed than those that receive.

But now let us think. Are the means the one thing lacking, or is it faith? See what wonders of faith we read in the Bible. Judge, is it not faith that is iacking? If so let us ask for more faith, being assured to receive. Jesus sent out His disciples two by two, without money, and they lacked nothing. If men would go in their own strength, or men send men, they might come to want, but if Jesus sends men they need not fear; He will support them.

Jesus told His disciples to tarry at Jerusaiem tiil they received power from on high. If they would bave obeyed the command "go" before they received the power from on high, what then? Or, if they had remained at Jerusalem after and had not gone, what then? Was this power, means (money)? If George Muller in Bristol, England, had waited for means probably he would be waiting still. Were all the necessary means ready for the mission in Chicago when begun? True, their faith may sometimes be tried; trusting in Jesus will not put us to shame.

Much is published about a General Conference. It seems all who write are in favor of one. If we have a Scripture against such a conference I would say now is our time to speak; if not now, our chance is gone. I believe the time is near when such a conference will be held. See what Solomon says of such a conference: Prov. 11:14: 15:22: 24:6. We would expect a multitude of counselors at a General Conference. Some misunderstand, thinking that all denominations are to be included, and feeling sure that no agreement would be accomplished. In Canada there are several district conferences semi-annually and one annual conference for the districts together, where the weightier matters are conferred together. This then might be called a General Conference for Canada. Why then not have a General Conference of all the states and provinces? Zurich Ont.

> For the Herald of Truth. THORN

BY ELI WITMER.

I took notice sometime ago, in this paper, that some one brought forth his spiritual mind about the thorn in Paul's tlesh, and called it imperfection somewhere in his flesh. I was made a little restless in spirit by the statement. We frequently differ a little in Scriptures, out if we are true in Christ, we will bear with one another. I can learn of only says Rom. 8:13: For if ye live after the Esau. Here he calls Esau his lord and

two spirits, imperfect and perfect. I will try, as far as I have the knowledge of God, to give as plain a distinction of thorn as I am able. I do not intend to take any soul's mind, but that we all should turn to our Lord Jesus Christ and pray that we may be enlightened through the power of God, in spirit. Now a little natural speaking: we ali know that the earth is subjected to thorn growing. They must always apnear first above the surface, before we can cut them down. Adam, the first man, was made of earth by God. We are all terrestrial bodies, in which our spiritual body is carried. By this earthly body we find that there is a thorn in the flesh, temptation that remains while we are ln our flesh. If we turn to 1 Jno. 3:11, we find that the message of God is that we should love one another, because God is nothing but iove. In 2d Cor. 12:7, we find that the messenger of Satan is a thorn, because Satan ls nothing but sin. We are liable to be too strong in self, that the Lord can not reveal unto us that a thorn has made its appearance above the surface. Now, the weaker we as Christian people are in our flesh, the more thorn we find to destroy. To prove this we know that our Lord Jesus Christ was full grown in Spirit and had no thorn in Ilis flesh. Therefore He could overlook all which was sin in the sight of God. Now, turn to Rom, 8:3, and we find that sin is condemned in the flesh. In 2d Cor. 12:8, we find that Paul prayed three times to the Lord that "it might depart from me." If sin in the flesh would not be condemned, he would not have felt sorry, so sin is condemened. And Paul. by being so true and faithful in the Lord, was made sorry by the messenger he received, but received the blessed words: "My grace is sufficient for thee;

weakness." Christ saves us from our sins; where we are too weak in the Spirit, the love of God will supply the need, if we are true in Him as far as we have light. Now, if the Lord would have removed the roots of the thorn altogether from his flesh, then Paul could have sat down in the chair and done nothing. O, no! we do not learn Christ in that manner. We have a work to do; it is the spiritual body that is to be saved, not the natural. In the 9th verse, we find that he gloried in his infirmities in his flesh that the power of Christ could rest upon him. In the 10th verse we find that he also took pleasure in his infirmities in spirit, in reproaches, in necessities, in persecutions, in distresses for Christ's sake "for when I am weak, then am I strong.

for my strength is made perfect in

Now we may turn necessities into unavoidableness; reproaches and persecutions Into trials and temptation. This trial and temptation was not in his own flesh. By these trials and temptations it made it unavoidable in that which he was too weak in Spirit to perform that which he would. There fore now he could glory in both infirmities, and say, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Then he could thank the Lord (Rom, 7:25). "I thank God though Jesus Christ our Lord." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." Let us come down to the feet of Jesus, that God can use us to His honor and glory. For Paul

flesh, ye shail die; but if ye through the Spirit do mortify the deeds of the body, ye shali live." I do not claim that Paul was seeking to save his fleshiy body when he prayed to the Lord to have the thorn removed, but as a specimen, to the people yet under the dark cloud. Some people call the thorn the messenger of Satan, trial and temptation. It makes no difference, it is in our flesh, and we know if triai and temptation is in our flesh it is sin.

Farmersville, Pa. NOTE. The brother has left two questions unanswered in his article. (1) Does God want sin to remain in us, so that by reason of that sin we may feel our need of His continual help and guidance? (2) Is it the knowledge of sin in us that impels us to dependence upon God and to effort for His cause, or is it the fact and the consciousness that we are saved through unspeakable love, and that, loving God for His saving power and desiring others to experience the joys of salvation, that we labor for

For the Herald of Truth WRESTLING FOR A BLESSING.

BY BARBARA SHERK. I will not let thee go, except thou bless me.

Why did Jacob wrestle with God? Was it for a blessing, as is often said and believed, or was it more to have his own way? Was this not his natural disposition and aim in life, more especially when he was young? Did he not cheat his brother, deceive his father, and for this had to flee from his country, leaving home, friends, station, respectability, and character, and wander a long, dreary, lonesome and dangerous journey to Padan-aram in cousequence of his selfishness? After ail, did he not seli out cheaper than Esan? No doubt his reflections of the past, while pursuing this journey, were harder pillows for his head to rest on than the one he made of stones. In his deep distress he learned to call on the God of his fathers, who, he says, "answered me in the day of my distress." Gen. 35:3. Jacob did not know the Lord, but when he called on Him, He revealed Himself to him in a vision of a ladder reaching from earth to heaven, where his prayers and supplications ascended on angels' wings, and answers and blessings de-

aram But while staying there we find that his old tricky, deceitful, self-seeking nature still clung to him, for he deceived his uncle aiso. And now, as he is returning to the home of his childhood, he fears the wrath of his wronged brother, who, he heard, is coming with four hundred men to meet him.

scended, and the Lord stood at the top

speaking, directing, and giving many

precious promises. And Jacob vowed a

yow, etc., (Gen. 28), consecrated himself

to God, a sign of his conversion, and

then he continued his journey to Padan-

This gave him great fear, thinking his brother might now slay him as he had purposed doing, and which purpose caused him to flee. And he prayed God to deliver him from his brother, but then did not leave all to His guidance and direction, and trust Him fully for safety and protection. He thought possibly he might appease the wrath of brother by sending him presents, and told his servants to tell Esau they are from his servant, Jacob, to his lord

himself his servant. He sent the preents on before, and in the night he sent his wives and children over the brook, and he was alone. Was it from fear that he stayed back, or to be alone with God?

No doubt he again prayed to God to be delivered from his brother, who, he feared, would do him personal violence. "And there wrestied a man with him," etc., struggled, contended, for Jacob wanted his way and God wanted him to submit, to give up his will entirely into God's, a full and unconditional surrender, trusting fully in all His promises; but when He found He prevailed no with tender strivings, He "touched the hollow of his thigh, and it was out of joint." God showed Jacob his weak ness, and how soon He could break ali his strength and leave him entirely heipiess. "Let me go for the day break eth," but Hosea says, (12: 4,) Jacob wept and made supplication and said, "I will not let thee go, except thou biess me."

When he realized that his strength was gone, and he would be entirely helpless if his brother should overtake him, he became willing to give himself entirely into God's care and protection, pleading only for a blessing.

"And he said unto him, What is thy name? And he said Jacob," not that he did not know it, but in the East names have a deep significance. The meaning of Jacob is supplanter, or swindler, and for Jacob to tell it would be to confess his sin. And the angel said, "Thy name shall be no more Jacob, but Israel, for as a prince hast thou power with God and men and hast prevailed, and he blessed him there." Jacob had now prevailed over, conquered that mightiest of ail man's enemies, self, by a full surrender, and now he stood as a prince, a conqueror before the all-powerful God, through whom he had power with Him and with men. God now answered both his prayers, overruled all things, and his brother met him tenderly and iovingly.

Did Jacob prevail by his wrestling, or his yielding, or by both?

While he undertook to wrestle with God, He could more fully show him his entire weakness, and that his greatest enemy was not Esau, but self, but, after all, if he had not fully surrendered, would be have obtained the blessing the same, just by his wrestling? A great change had now come over him. He is Jacob no more, but Israel, a prince, a mighty one, a champion of God; he was now fitted to inherit the birth-right blessing and the promises of faithful Abraham.

Some one may say, was it not or dained of God that Jacob should inherit the blessings, and that the older should serve the younger? Very true, but could not God, who overrules all things, bring this about in His own good way without any human aid, much less need ing the use of deception. We may think it strange that God did not prevail, but is it more strange than that awful power of the human will which sets at naught God's counsels and mer ciful strivings continually?

Are there not still many Jacobs to day who want their own way, striving and contending against God, not willing to give up self entirely. We pray that we may have the mind of Christ; but do we really mean it, want it? Christ became of no reputation; He took the form of a servant, humbled Himself. Readers, you who have named the name of Jesus, are you truly willing to follow in His footsteps, willing to become of no reputation, willing to give up all for Christ, humble vourselves, and say, as we often sing, "None of self, but all of We need not to war or wrestle with

God for blessings, they are flowing in upon us continually, even on the ungodly, and how much more is He waiting and yearning to bless those who trust Him fully and give up all for His sake. We must not think God was more interested in the world and mankind in succent times than now No. His heart has never yearned with a deeper or more tender compassion for mankind than now, but so many, yea, very many, are striving against, wrestling with God, do not obey His command of seeking first His kingdom and righteonsness, etc., and because of this He often breaks our strength to show us our condition, and when all seems dark to us, and we think God is not dealing as kindly with us as with others. and our souls are filled with doubts and fears, and we cannot see a ray of light, He is, after all, hiding the secret of His presence in the very darkness that surrounds us, and when we let all else go and plead only for a blessing He will bestow it upon us. Oh my Christian friends let us vield ourselves unconditionally to the leading and guidance of the Divine Spirit, then we shall gain the true victory over self, and our weakness shall be clothed with immortal strength, and we become priests and priestesses unto God, and like Jacob, be blossed with an everlasting blessing. God's blessing is what we need, and should seek, above all things in this world. The deepest poverty, the darkest dungeon the chamber of sickness and death, and the house of mourning with God's blessing is far better than riches, palaces, thrones and all the pleasures this world can give, without it. How much of trouble, worry and numan sorrow it would take out of this life if man would only seek, and uray. for God's blessing more earnestly than for anything else, upon all he undertakes to do Dear friends can Christians do anything or go where they cannot first ask God's blessing upon it?

Nothing can make our souls so pure and strong, nothing arm us so completely for the great conflicts of life as prayer. We can lay open all the deepst feelings of our hearts, there is no joy or sorrow, conflict or duty of life. for which we will not be better prepared by true, sincere, and heartfelt prayer. Even Jesus Himself, when preparing for some new and great trial, would steal away to the solitude of the mountains and spend the whole night in prayer. Let us follow His example, and obey His commands in all things, giving up all of self, and, like Jacob, pray only for a blossing and He will assuredly bless us.

When torn is the bosom by sorrow and eare, Be it ever so simple there's nothing like prayer,

11 comforts it softons subdues vel sustains strains. Prayer, prayer, oh sweet prayer,

Be it ever so simple there's nothing like prayer.

While strangers to prayer we are strangers to

bliss; The world has no refuge, no solace like this. And till we the Scraph's full cestacy share, Our Challee of loy must be guided by prayer. Prayer, prayer, on sweet prayer,

He it ever so simple there's nothing like

WILLING SERVICE. BY JOHN SPEICHER.

The most invertent work that we have to do on earth, is to work out our soul's salvation, and that by a living faith in the Lord Jesus Christ, the Re deamer of the world. This life is very uncertain. That brittle thread of life sometimes cut off in a moment of time, so that men and women hardly have time to say, like that publican in the temple who smote upon his breast, "God be merciful to me a sinner." If we would die in an unsaved condition. it would be a great pity, for the Savior said one soul is worth more than the whole world.

We hear of men dying in a moment of time, therefore we ought always be ready for that great change, for after death we cannot make ready for it. Let us see in the word of God if we

have made that good choice to serve God. The word of God is merely like a looking glass; if we look in the word of God we can easily tell; if we then examiue ourselves, we can see if we are on the narrow way to life, or on the broad road to min. The apostle Paul said, 'I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek." These words spoken over eighteen hundred years ago, are the same yet, and are for us all. There is a nower in the Gospel of Christ. It will prick many hearts. Saul was a sinner, and he was changed in his heart when the word of God came to him, and Jesus told him to go to Damaseus, "It shall be told thee what thou must do." "And there was a certain disciple at Damascus named Ananias and he said. "Behold I am here, Lord," and the Lord said unto him, "Arise, and go into the street which is called Straight and inquire in the house of Judas for one called Saul, of Tarsus, for, behold, he prayeth," There Saul was converted to Gol, and was told what to do. A great change had taken place in his heart, for he certainly had been a sinner, but after he was converted he arose and was baptived and straightway be preached Christ in the synagogues, that He was the Son of God. He was willing to learn the will of God and he came to Jerusalem. He essayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple: but they were told how he had seen the Lord in the way, and how he had preached boldly at Damascus, in the name of Jesus, and he was with them coming in and going out of Jernsalem and he spake boldly in the name He was changed now in his heart.

while before this he rejoiced to see when men and women were put to death. He saw when Stephen was stoned to death; he made havoc of the church, entering into every house, haling men and women, committed them to prison but now he was changed in heart, he was Paul, and preached the word of God that was then powerful. and is yet if we only give ear to it, and let it take its conrse to the heart, There it has to take place if we want to be changed and become children of the beavonly King New Paul could rejoice in God, and if there were any enemies to him he could pray for them and not put them to prison, for the love of God

thinks sometimes, when men do evil orimos murder and the like some are apt to say, he ought to be punished, but let that all be, for it is written, "Vengeance is mine. I will repay, saith the Lord,"

That belongs to God to the ministers of this world, but not to the kingdom of Christ, There are two kingdoms, and if we are changed and converted to God and in Christ's kingdom, then we cannot have that spirit that wishes any one evil, for we have love in our hearts toward all. If we have any enemies, let us have that forgiving spirit like Stephen had, and like Christ had on the cross. Let us follow the Lamb of God. and when He calle us may we be willing, as Saul was, to say, Lord, what wilt thou have me do? and then do what He

commands. Logan, Mich.

> For the Heraid of Truth. LET THERE BE LIGHT.

BY CONSTANT READER.

"In the beginning God made heaven and earth. The earth was without form and void, and darkness was upon the face of the deep, and God said, Let there be light, and there was light,' Gen. 1:1.2. "That was the true Light, which lighteth every man that cometh

into the world." John 1:9, Where is, or how do we see, this light? The Savior says, "Ye are the light of the world." He does not say ye ought to be, or ye shall be, as we often hear said but He nuts it nositively that we are the light of the earth. Dear reader, we will ask ourselves, "How do I let my light shine?" Let us be careful that the light that is in us be not darkness. that we do not set our light under a bushel, or to set our eye (which the Lord says is the light of the body) on worldly basts and worldly gain, which is all vanity and vexation of spirit; that we do not lay up treasures upon earth. where moth and rust doth corrupt and thieves break through and steal, but that we lay up treasures in heaven for ourselves, where neither moth nor rust doth corrupt, nor thieves break through and steal; for where your treasure is, there your heart is also. If the heart is set on heavenly things, the heart is single, and the whole body is full of light. For God who commanded the light to shine, out of darkness, hath shined into our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 1:4.

Where that light is there is found brotherly love and kindness. Let us submit ourselves wholly unto patience, odliness, brotherly kindness and charity Peter says that "he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins," He that shows not brotherly kindness is not in the light. He that says he is in the light and hates his brother, is in darkness but the nath of the just is as the shining light, that shineth more and

more unto the perfect day. (Prov. 4:18.) God is light, and in Him there is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanses from all sin.

The true light now shineth, the darkwas in Paul's heart, and it will be the ness is past. The true light is Jesus

same with us. This old man, Adam, Christ the Son of God who came into the world to seek that which was lost, and when He came, they that sat in darkness saw a great light. He opened the way unto salvation. He is the way, the truth and the light, and no man cometh unto the Father but by Him. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

Jesus told His disciples that yet a little while He would tarry with them "and ye shall seek me, and whither I go ye cannot come." He therefore gave them a new commandment, "that ve love one another, as I have loved you.

"By this shall all men know that ye are my disciples," Do we really love one another so as to let all men know that we are the true followers of Jesus Christ and so let our light shine that they may know that we are the children of God and if children, heirs and joint heirs with Christ?

Let the light shine. Remember that the outside world looks on us, and reads us more than they do the Bible. Many a so-called moral man says, "What is the use of my going to church, I am just as good as the churchmembers that have strife. I talked with such a one not very long ago, and he said, "If I don't belong to a church, I don't need to fight, for they all do fight." Where is the light that is in us?

Pennsulvania.

For the Herald of Truth. SWEETNESS OF THE CHRISTIAN LIFE.

BY ELLA II. BRUBAKER. "How sweet the name of Jesus sounds.

In a believer's ear!
It soothes his sorrows, heais his wounds

And drives away his fear," Dear readers:-Those of you who have turned your faces towards the heavenly Zion, above the clouds, and are true followers of King Emmanuel will exclaim with the Psalmist, "The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold; sweeter also than honey. and the honey-comb." Psa, 19:9, 10.

How beautiful and soul reviving to be a follower of our lowly Redeemer! But strange to think of the many thousands of Christless souls in the land of Ribles blessed with Gospel privileges, that are withstanding the love of Jesus, staring them in the face.

What is the reason of all this? Are we as Christians too timid, and far behind the Gospel standard? Are our lights too dim?

If so, let us speedily reform, and buckle on the whole armor of God in its dazzling brightness, and go forth in the power of His might diligently searching the Scriptures-"taking sweet counsel together and assemble in the house of God " Pss. 55:14.

Which is "an odour of a sweet smell, sacrifice acceptable, well pleasing to God." Phil. 4: 18.

"One day amidst the place Wnere my dear God hath been, Is sweeter than ten thousand days Of pleasurable sin."

The Christian has many advantages in this life, and that which is to come, While sinners spend their days in frolk and gavety, crowding the mind to its utmost capacity, in order to keep abreast with the Christless world, at late

hours they retire to their prayerless beds, trembling if judgment should be-

1896

gin at their house. "Oh, to have no hope in Jesus, how dark this world must be," to those out side of the Ark of refuge. Although the Christian may be tossed about, scoffed at, rebuked, weary with the to:ls of life, he resigns himself into the hands of the Almighty God. "And when he lieth down, he shall not be afraid; for his sleep shall be sweet." Prov. 3: 24.

"And if this earthly house be dis solved, we have a house not made with hands eternal in the heavens." Let us go boldly forward in the work of the Lord, rejolcing in the sweet promises. which lead to the sweet Beulah land on high, where friends never bid farewell. Oh may we be so unspeakably happy as to enjoy the same. "I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being, my meditation of Him shall be sweet." Psa, 104:34,

"How sweet to reflect on those joys that await ue, In youder blissful region, the haven of rest, Where giorified spirits with welcome shall

greet us. And lead us to mansions prepared for the Smithville, Ohio.

For the Heraid of Truth. THE SUFFERING ARMENIANS. BV S. B. ZOOK.

In regard to so many inquiries about the Armenian Christians, their faith,

their country and their deplorable condition, it has in a measure prompted me to write the latest and correct news. which came to this country direct from the American missionaries, or, in other words, the "Saints of the Lord our God." The beautiful and lovely country of Armenia or ancient Eden lies in the North-western part of Turkey and is in all probability the very sacred spot where God planted a garden and walked in the cool of the day. It was the first place of the globe to be settled by the human race after the flood, and Mount Ararat, where the Ark rested, still rears its lofty crest seventeen thousand feet in hight and overlooks the same plains that greeted the eyes of Noah and his companions, when they and all the animals came out of the Ark glorifying and praising the true God.

It might be well enough to add here that explorers, historians, scientists, missionaries and students of the ancient times which appear in many tongues have searched the wide world for the garden of Eden and to this high Armenan tableland the investigations of almost all have brought them at last, as it meets all the requirements of scripture and tradition. Here flow the four rivers, the Pison, the Gihon, the Hiddekel and the Euphrates, (Gen. 2:11). The country is an elevated tableland or great plateau of nearly sixty thousand square miles and is noted for its healthful climate, and it is bounded on the north by Russia, on the east by Persia, on the west by the plains of Mesopotamia and on the south by Asia Minor.

There are now about four millions of Armenians on the globe, of which more than one half of them are in Turkey. The Armenians are very industrious, gentle, and of a kind disposition, are very prosperous, are valiant for the truth, believe in the Trinity, confessing Christ and serving and worshipping the true eternal God, and are supposed to be the descendants of Shem.

The Sultan of Turkey, Abdul Hamid, professes the Mohammedan religion. About A. D. 612 Mohammed drifted away from serving the true God, spending a great part of his time in a cave, and some years later he declared himself to be a ruler and a prophet of

HERALD OF TRUTH.

It was at this time that he assumed the sword and determined by it to build up a kingdom and organize a church. Thus by force, as well as by persuasion, he in a few years reduced the whole of Arabia to subjection and then became very popular throughout that country. As above stated the Armenians are

very prosperous, and have been greatly blessed by Providence, and this with their staunchness in worshipping the true God, has so enraged and filled the heart of the Sultan and his ministers with envy, jealousy, bitterness and hatred, that it was proposed to overtax the Armenians. Finally the legitimate taxes were multiplied tenfold by the Turkish officials. It being Impossible to pay this tribute money, it soon led the Turks and Kurds to rob, to plunder, and finally to murder. The Kurds inhabit the northern part of Turkey. They lead a predatory and semi-barbarous life, dwelling mostly in mountain villages, and for centuries have trampled the Christians under foot at every opportunity. They are tribal and delight in bloodshed.

An edict of extermination went out from Constantinople to kill and expel all the Armenians, except those who were willing to deny Christ and embrace Islam. In a short space of time the soldiers-Turks, and Kurds-commenced their flendish work, killing thousands upon thousands, and burning hundreds of their villages, torturing some of them to such an extent that it is almost indescribable. Many fled to the mountains and died of starvation. In some instances the Protestant ministers were taken to the roof of their churches and there cut to pieces, the murderers killing them by inches, but the ministers boldly cried out to their followers if they had to die, to die like Christians.

In one place some sixty young brides and attractive girls were placed in a church for safety, but after being assaulted and outraged they were killed, their life blood flowing in a stream from the door.

Infants were stuck on bayonets and exposed to the view of their helpless and suffering mothers, and after the robbing and plundering, the dead bodies were dragged into the houses and the villages set ou fire, some Kurds boasting of having killed a hundred Christians aniece.

In one instance, to test the faith of a number of young men, they were firmly bound together on the ground, and a brush pile built upon them and the whole set on fire. In many places the Kurds came equipped with empty sacks, for the purpose of carrying off the plunder.

This leaves the survivors in a deplorably destitute, half-starved condition, with scarcely any clothes to wear, and should they fail to receive the needed seed to plant and to sow, there will in all probability be another famine. Now I would not undertake to tell you all about the suffering and destitute Armenians, only part of what took place during the fall and winter months.

But, my dear reader, how do we feel on this subject? Are we like the good Samarltan? Do we pour oil in their wounds and help to pay their bills, or are we like the priest, passing by on the other side about as far as the road will permit. God bless the hearts that have already contributed to the suffering Armenians

Menno, Mifflin Co., Pa.

For the Herald of Truth NON-RESISTANCE.

BY C. R. STRITE. "If any man sue thee at the law, and take away thy coat, let him have thy cloak also."

To sue at law we seek justice or right from one by legal process or force; which procedure is in direct opposition to love, the principle advanced by our

While viewing the life of Christ we observe a character of resignation, the one most sublime of all characters; one that resisted not; though afflicted and oppressed, yet He opened not His mouth.

Before Christ's kingdom of peace or new covenant was established, the children of Israel were permitted to retaliate, and avenge themselves, exercising the principle of "eye for eye, and tooth for tooth." But Christ has obtained a more excellent ministry, by establishing a better covenant upon better principles. Being reviled He blessed, persecuted He suffered: thus becoming an example of love and peace. This being the fruit of the yine, and we whom Christ recognizes to be the branches, must bear the same kind of fruit.

Our conferences advocate a nonresistant doctrine. Members are not to use force, but settle all differences by love; yet they permit brethren to serve as jurors at court.

If we have Christ for our rule of life and are partakers of His divine nature, we are purged by Him, Husbandman of the true vine, with that powerful substance, love. Then, being established in the love of Christ, which excludes all legal redress, how can we serve as jurors, deciding in cases of difference, where love is a stranger and force the rule of

If brethren walk faithfully in the light of Christ, they show a distinguished love, and man must close his eyes to the force of reason and truth if he does not ecognize a principle in it which the world does not possess. Christ said, "My kingdom is not of this world;" if we are branches of Him, neither are we of the world.

He fled all worldly supremacy, rule, magistracy and highness; giving us an example to flee from all worldly office, and not officiate in any. A juror is an officer of the lower order, governed by the same principle that controls the higher offices, But Christ declares, "My kingdom is not of this world. They which are accounted to rule over the Gentiles exercise lordship over them, But so shall it not be among you." Mark 10:42.

Paul recognizes the fact that the lav is not made for a righteous man, but the lawless and disobedient. He plainly introduced the subject to the Corinthi ans when he said: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" But brother goeth to law with brother and that before the unbellevers. Why do ye not rather take

wrong? We here grasp the idea that it does not become the subjects of Christ's kingdom to settle their differences before the unjust and unbelievers, much less does it become them to sit in judgment with those who are void of that love which governs the rule of life in Christ's kingdom.

"Be ye not unequally yoked together with unbelievers," 2 Cor. 6:14.

The Waldenses of the twelfth century taught to resign not only authority, but also the means which furnish occasion thereto, and to be content with such things as might be needful to them for a modest and sober manner of life. In comparing the relation between Christ's kingdom and the kingdoms of this world. we have two separate subjects, the one governed by love, the other by force Which of these do we represent?

If redress, the principle governing the world, does not harmonize with divine economy, how can we as representatives of Christ professing non-resistant doctrine engage in elections, which are purposed to bring about this law of redress? Is it consistent with the force of reason and truth to help establish a law, when it does not become us to help carry it out?

The Ana-baptists of the seventeenth century viewed the office of magistracy to be incompatible to Christlanity, and cannot exist in the Christian church, considering magistracy was ordained of God, as an avenger upon those that do Since the subjects of Christ's kingdom were deprived of vengeance they would not make known such persons they knew to be guilty of the law, but calmly endured all things, agreeing with Solomon, "When the ways of a man please the Lord, he makes even his enemies to be at peace with him. Prov. 16:7

In conclusion, we understand that if our lives agree with the life of Christ we will not inflict pain, harm or sorrow upon any one but seek the highest welfare and salvation of all men; and even, if necessity require it, flee for the Lord's sake, from one city into another, and suffer the spoiling of our goods. When we are smitten, rather turn the other cheek also than take revenge or retaliate. Matt. 5:39.

Cearfoss, Md.

SUBMISSION. Hear me, my God, and If my 11p hath dared To nearmy reath Thy hand, oh, teach me now
To feel each inmost thought before Thee

bured, And this rebellions will in fulth to bow. ough I wept wiidly o'er the ruined shrine

Where earthly idois held Thy pince alone, Now purify and make this temple Thine, And teach me Lord, to say, "Thy will be

A youth of sorrow, and a life of sin.

What can I lay upon Thy hallowed shrine What can I hay upon Thy nailowed surine, One hope of parden for the past to win? While thus a suppliant at Tby feet 1 bow, Still dare 1 lift to Thee my tearful eyes, I plead the promise of Thy word, that Thou A broken, contrite heart will not despise,

What shall I bring? A bruised spirit, Lord, What shall I bring? A bruised spirit, the Worn with the contest, pining now for rest, And yearning for Thy peace, as some poor

'Mid the wiid tempest, seeks ils mother's

breast.

My sacrifice, the Lamb who died for me:
1 plead the merits of Thy siniess Sen;
1 bring Thy promises; 1 trust in Thee;
In love Thou smitest, Lord, Thy will be

done!

-Sel. by E. H. B.

114 59

61 82

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tion, for Christ was tempted, and Adam

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LESSON IV .-- APRIL 26

THE RICH MAN AND LAZARUS

-Luke 16: 19-31

GOLDEN TEXT. - Ye cannot serve God and mammon. Luke 16: 13.

INTRODUCTION.

TIME.-Not long after the last lesson, probably January, A. D. 30. PLACE-Perea, beyond Jordan, prob-

ably near Bethabara.

READING LESSON.-Luke 15:1-31.

CONNECTING LINKS,-(1) In the parable of the Prodigal Son Christ rebuked the scribes and Pharisees for feeling indignant against Ilim when Ile rece sinners and ate with them. In this parable He used a reckless waste of property and the consequent misery to illustrate spiritual destitution (2) He then spoke the parable of the Unjust Steward to show the necessity of making a righteous use of worldly goods in securing eternal habitations. (3) In the present lesson we learn the disastrous consequences of using worldly possessions as though this life were the only life to live. (4) As from the parables of the sheep the steward the wedding feast. we may learn the customs of that day, so from this parable we may learn the truth about the other world and its relation to this. It is the parting of the veil that hides the other world from this, giving a momentary glimpse of the realities beyond.

DAILY READINGS.

M. (Apr. 20.) The Rich Man and Lazarus. Luke 16: 19-31 Amos 6:1-8 Dangerous ease. W. Unsafe trusting. Luke 12: 13-21

T. Wealth without goodness. Eccl.6. "Love not the world." 1 John 2: 8-17 Treasure in heaven. Matt. 6: 19-34

S. The eternal reward. Matt. 25:31-46.

faith.-Luke 17:5.

PLACE.-Likely Perea beyond Jordan and the border between Galilee and

READING LESSON.—The Lesson Com-(Luke 17: 1-37).

inconsistent with humanity. Earnest ercise of forgiveness. They feel how to be found along the line of Christian

and responsible part. He assigns them and call out for an Increase of falth. Hurlbut

DAILY READINGS.

CONFEDENCES

(ANNUAL.)

ference will be held, the Lord willing

on the 28th and 29th of May at the

Nappanee meeting house. All our mln-

isters and deacons in the Amish and

Mennonite congregations are Invited

All questions intended for consideration

at the conference should be sent to the

corresponding secretary Brother D D

Miller, Middlebury, Ind., not later than

For Ohlo, at the Salem meeting house

Allen county, on the third Thursday

For Illinois, at the meeting house

near Sterling. Whiteside county, on the

For Canada in the Christian Eby

Sunday school Conference for Canada

on Monday, May 24th, In the Christian

Eby M. II., Berlin, Ont. Our ministers

Sunday school Conference for Illinois

on the 20th and 21st of May at the

Mennonite M. H. near Sterling, White

side Co., Ill. Our ministers and S S

workers in general are invited to be

and all who love the cause of Christ are

invited to these conferences

M. H., Berlin, Waterloo Co., Ont. on

Thursday and Friday, May 28th and

The Indiana (Amish) Mennonite con-

M. (Apr. 27) Faith.

W Naaman cured.

T Confident trust

F. Faith and sight.

S Heroes of faith

the 25th of May.

and Friday in May.

4th Friday in May.

NEW STARK, O., APR. 2, 1896.—Bro. D. H. Bender of Tub, Pa., visited the congregation at New Stark, Ohio, and labored with the brethren in a series of Luke 17:5-19 T. The law of cleansing. Lev. 14: 21-32 meetings from Feb. 19th to Mar. 3d, in 2 Kings 5- 8-14 which the Lord wrought a great victory, 7 souls became willing to forsake the Psalm 27 John 20: 24-31 prince of the power of darkness and be come true soldiers for the Lord. May Both able and willing. Mark 1:35-45 they ever abide in the atmosphere of Heb. 11:32-40 JOHN BLOSSER.

> BIRCH TREE, MO., MARCH 31ST 1896, We have again been favored by a visit from a minister, Bro. Andrew Shenk of Oronogo, Mo., came to us on the 21st of March and remained until the 30th, during which time he very earnestly labored for the cause of Christ The Lord blessed the effort. and eight souls were added to our num ber here on the 28th. On the 29th we had our communion services. Our congregation here in Shannon county now numbers twenty-four. Some of our dear friends are almost persuaded to be Christians. We earnestly invite our ministering brethren to come and help us for the field is great, and many are hungering for the bread of life. would be glad also if more of our brethren and sisters would settle here. JOHN BRUBAKER.

CORRESPONDENCE.

ELIDA, OHIO, MAR. 24, 1896. There are at present about 24 young people here who have expressed a willingness to give their hearts to God, and to join hand in hand with us in church fellowchin. The Lord abundantly bless them. with spiritual strength, true humility of heart and unreserved obedience to 11is holy will. J. I. BRENNEMAN.

USTICK, ILL., MAR. 29, 1896,-As we always enjoy reading church news from other districts it may be a few lines from our little congregation would interest other readers. We were per-mitted to enjoy a Gospel feast and spiritual refreshing by a visit from Bro D D Miller of Middlebury, Ind., who came here on the 18th of March and remained until the 25th, holding meetings in the Ustlck meeting house. The meetings were very well attended, and we rejoiced for the blessings received. The way of life was plainly The sinner was faithfully taught. warned to flee from the wrath to come Two souls became willing to forsake sin and unite with the people of God.

COR

McPherson Co., Kans., March 24, 1896 .- Up to the present time the winter has been very mild in this section, although this month has been more unpleasant and quite cold. Most people have sowed their oats. Fall wheat looks good in this section. We have our meeting every two weeks and have Sunday school during the summer. Our aged brother John Zimmerman, is our minister; he is assisted by his son. We have a small congregation here, and vet we have more than the "two or three" and feel that God blesses us The writer has experienced from bodily afflictions that God's ways are not our ways, yet I do not wish to murmur but will say with the spirit of Job, the Lord can give us health, and He can take it away from us, the Lord's will be done. I have been a reader of the Herald electing the following officers:

hard for me to part with it. Some people say we should read only the Bible and Testament, but what a help it is to me and no doubt to others when we can read the experiences and admonitio as well as the explanations on Bible texts as applied to present time and circumstances. One verse explained to me is worth more than a whole chapter that I cannot understand. In this way the Bible becomes food for my soul The Lord fill us with wisdom that cometh from above and the HERALD with such matter only as is conducty to the upbuilding of our beloved Zion by the strengthening of our spiritual selves to the end that His glorious name may have all the praise. COR.

FROM STOUFFYILLE, ONT .- We have recently been greatly encouraged in our work here. Bro. S. F. Coffman has been holding special services here and twenty-three souls have confessed Christ as their Savior. "If Christ be for us who can be against us?" May they all be earnest laborers for the Master.

ISAIAN HOOVER.

GOSHEN, ELKHART CO., IND., APRIL 1. 1896.—The Clinton Congregation re organized their Sunday school on the 20th of March with the following offi cers: superintendent, Frank Gardner assistant, D. Blough; chorister, Daniel Schrock; assistant, John Beachy; treasurer, Samuel Eash; secretary Abrain Mast. There were also eight teachers chosen. We will have our council meeting on the 11th, and the baptismal services on the 25th, and communion on the 26th if it is the Lord's will. May God bless the work ABRAHAM HONDERICH. here.

SUNDAY SCHOOL ITEMS.

FROM DOYLESTOWN, PA. Our Sunday school is still progressing. kept the Sunday school open now for the second winter. We find it the proper thing to do, and we cannot see why S. S. should have any more reason to close in winter than any other stormy there would be too small an attendance; if stormy the meetings are at times not attended as well as they should be. We however do not think to close the churches for the winter, neither should the S. S. be closed in winter: since the loug evenings give splendid opportunity for study. We have at present several applicants for baptism at our church, we hope that many more will follow their example.

OAKLAND MILLS, PA., MARCH 23. 1896. On March 22d our brethren organized a Sunday school at the Rockland school house by electing the following officers: superintendeut, J. K. Hooley; assistant, Lucien Auker; secretary, Anna May Pines; assistant, Minnie Sizer; treasurer, Christ Winey; librarian, Henry Shellenberger. May the brethren remember us in their pray ers, that the Lord may bless our efforts though weak they may be.

Farmerstown, Holmes Co., Onio. Our Sunday school at the Walnut Creek meeting house was reorganized on March 29th for the ensuing year by

for many years, and it would seem very E. T. A. Zook and Bro. A. M. Yoder. superintendents; Sister Ella Shutt, seretary; Bro. Joas Helmuth, assistant secretary; Bro. Sanford Mast, treasurer. We desire an interest in the prayers of all God's people that the school may be conducted to the honor and glory of God and to the upbuilding of His kingdom on earth. May God richly bless all Sunday school workers that the schools may be conducted according to His will and may His name be glorified. B. F. GERBER.

HERALD OF TRUTH.

OAKLAND MILLS, PA., MARCH 30, 1896.-Lost Creek Sunday school was reorganized on Sunday March 29th by electing the following officers: superin tendent, J. K. Hooley; assistant, S. M. Kauffman; secretary, Lewis Leiter; treasurer, Frank Leiter; librarian, Jerome Auker. Our Sunday evening Bible reading has closed for the summer as it was thought best to put all our efforts to the Sunday school work as the work here is yet in its Infancy, but the Lord has blessed our weak efforts, and we start in with fair prospects for a good school the coming season. Our Bible readings were well attended throughout the winter and at the close all present signified their intention to start in the Sunday school work with more energy than ever before. The harvest is great, but the laborers are few. Brethren pray ye the Lord of the harvest that He may send more honest laborers into His field 11

WAKARUSA, IND., MARCH 24, 1896. We reorganized our Sunday school at Holdeman's meeting house, Elkhart Co., Indiana March 15th, in order to have everything ready till the beginning of the second quarter. The election of officers resulted in the choosing of Bro. Charles Link, superintendent; Bro Henry Davidhizer, assistant superintendent: Bro. John Witmer, chorister; Bro. Menno Weaver, secretary; Bro Cyrus Flickinger, treasurer. May the end desired be accomplished that many young souls may be led to their Savior. MENNO WEAVER.

THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

TREASURER'S REPORT FOR MARCH RECEIPTS

FOR EVANGELIZING AND MISSION WORK.

A Sister, Berlin, Out. A Friend, Woodlawn, Kan. 1.00 Penn, Cong., Harvey Co., Kan. Refunded, by D. J. Johns. C. B. Showalter, Chrisman, Va. 3 25 Amiens " A Brother, Colmar, Pa. 5 00 Bowne Cong., Kent Co., Mich. 6.00 J. L. Rauck, Strasburgh, Pa. A Sister, Washington, Ill. 3 00 Mary S. Benner, Hamlin, Kan, teaiah Christophel. A Sister, Elkhart, Ind. Blough Cong., Somerset Co., Pa. Thomas " Weaver Cong., Cambria Co., Pa. Wm. Kriebel, Lansdale, Pa. 2.00 Susan Harnish. Frank A. Rose, Riverside, 1a. Henry Schock, Camp Grove, Ill. 1.50 861.82 Total.

Yosh Hoover South West, Ind. A Sister, Goshen, Ind. S. A. II., Caledonia, Mich. 1.00 Jonathan Kolb, Spring Clty, Pa. "A miens." J. A. Hartzler, Bellefontaine, O. 5.00 Friends Pretty Prairie, Ind. Daniel Witmer, New Springfield, O. 1 00 Trenton, O., Cong., Per. John Augspurger. B. H. Snavely, Lime Valley, Pa. J. L. Ranck, Strasburgh, Pa. 5.00 A Sister Zurich Ont. David Eby S. S., Waterloo, Ont. S. H. Musselman, Blue Ball, Pa. Sterling, Ill., S. S. Per. Philip Nice, 10 56 Mahoning & Columbiana Co., O., Cong. 2 68 Priends Dayton Va. 3 00 Friends Reedsville, Pa 9 95 Friends, McVeytown, Pa. David Garber Orrville, Ohio. 5 00

FOR THE ARMENIAN SUFFERERS.

Total receipts during March. 8176 41

Mary Yoder, Columbiana, Ohio

Total

Evangelizing.

To D. D. Miller for Evangelizing work in III. To J. S. Shoemaker for Evangelizing work in Mich. To Armenian Sufferers. To D. H. Bender for work in Ohio, Ind., and Ont. To William D. Owen, Sec. of State, Ind., for incorporating Menponite Evangelizing and Be nevolent Board. J. S. Coffman for work in Logan and Medina Co's, O. For Postage and Stationery. To D. D. Miller for trip to Mifflin Co., Pa. 8232 70

It will be noticed that the disburse ments during March were more than the receipts, also that the donations made to the Armenian sufferers amounted to more than those made directly for Evangelizing work. We feel grateful for the liberal donations which have been made, and believe that the relief afforded to the suffering Armenians will be in accordance with the principles taught by our Savior in the parable of the Good Samaritan.

Total

It is possible, however, that the need of helping them will not be so urgent when warm weather comes, but nevertheless, all donations made for them will be promptly forwarded to the proper authorities.

The question that has often been asked regarding the proper organization to receive and hold bequests, can now be satisfactorily answered, as the Mennonite Evangelizing and Benevolent Board has been incorporated under the laws of the State of Indiana, and can now legally hold all endowments, bequests and donations made to it, for charitable and benevolent purposes, or mission work in general.

The constitution and by-laws will be printed soon in the columns of the HERALD OF TRUTH.

Any inquiries regarding the nature of this work should be addressed to the secretary, Geo. L. Bender, Efkhart. Ind. Respectfully submitted.

1.00

C. K. HOSTETTER. Treas. M. E. & B. B.

freedom from ignorance, neither does it include the destruction of animal or physical passions. You will still need to watch and pray, and it will still be THE CHURCH CYCLOPEDIA. -- A necessary for you to keep your body under. It is not a state beyond the possibility of falling. So long as we live in this world we will be tested and tried, for this is a probationary state.

Christian.

Adam

We will have every opportunity which the human family has fallen beir.

use our best sanctified judgment in controlling ourselves and in keeping free from besetments and faults to We are still human and liable to fall, and there is nothing in holiness that is

LESSON V.-MAY 3.

FAITI1.-Luke 17:5-19.

GOLDEN TEXT:-Lord, Increase our

INTRODUCTION

TIME.-Probably early in January.

Samaria

PARALLEL SCRIPTURES.—The power of faith, verse 6, has its parallels in Matt. 17; 20; 21: 19-22; Mark 11: 20-24; and John 14:12. Examples of falth, Heb. 11.

mittee wisely recommends, in the connection with the study of this lesson. the careful reading of the entire chapter

AN INTRODUCTORY WORD.-It is very likely that self-sufficient comments made by the disciples in connection with the parable of the rich man and Lazarus, and overheard by Jesus, led to the administration of the severe rebuke contained in verse 3 and 4. He warns them that while they must be ever ready to fearlessly rebuke vice and selfishness, they must never tire in the exunable they are to perform the difficult activity.

SEMI ANNUAL. The semi annual conference of Vir-

with us.

ginia will be held on the 2d Friday and Saturday of May 1896, at the Weave M. H., Middle District, Rockingham Co., Va. Brethren and sisters from abroad are cordially invited to attend especially ministers and deacons. Har isonburg on the B. & O. R. R. is the nearest station. Any one desiring to come by rail will be met at the station by informing Samuel Brunk or the writer of their coming. Their address is Harrisonburg Va

S. M. BURKHOLDER. For Eastern District of Pennsylvania

the 1st Thursday in May (7th) in the Franconia M. H., Montgomery Co. For Markham District, Friday, May 1. in the Weidman M. II, near Markham,

Our doubts are traitors, and make us lose the good we oft might win, by fear

ing to attempt .- Shakespeare.

York Co., Ont.

THERE was a time when the disciples were commanded by the Lord to tarry in Jerusalem till they were endued with power from on high, but the best chance for an increase of power now is perhaps

1896

has for ages been used as a sign of sub-

jection and could not be used as a sign

of authority and of subjection at the

same time. The plain white cap is not

used for the protection of the head

against cold or heat. It is not a sign of

worldly fashion. It has no other

meaning except that for which it is

worn,-a token of authority. It was

adopted by the church for the purpose

it is used, as much so as the American

flag was adopted for its purpose. There

is nothing in the Word of God against

flesh and Satan against the use of the

plain white cap, is only a strong argu-

ment in its favor.

The opposition of the world, the

"Because of the angels," Many have

without good reason been perplexed to

know what the word "angels" here rep-

resents. Because John, in that met-

aphorical book, called Revelations, ap-

plies the word to the elders of churches,

they think that it may have the same

meaning here, but it should be observed

that Paul nowhere else employs the

word "angels" to represent men, neither

do Matthew, Mark and Luke so use the

term. There is not even a feeble argu-

ment in favor of the idea that Paul

by creation is subordinate to man, nev-

ertheless in Christ Jesus there is neither

male nor female. Gal. 3:28. The idea

seems to be this: Although woman's

relation to man, as arranged by crea-

tion, is not to be disturbed, yet woman

condition she wears on her head this

token of delegated power, since in

Christ there is no distinction of sex

while in nature this distinction must

church to consider whether it is proper

for a woman to pray or prophesy with

head uncovered. It being a fact that

heathen women served in their temples

with heads uncovered, En. 6:48, the

Christian church at Corinth could easily

judge how improper it would be for

'hrlstian women to conform to a

Verse I4. Nature teaches that it is

a shame for man to have long hair.

After presenting his arguments hased

on the relation of woman to man in creation, and on her relation to the

from the provisions of nature,

angels, Paul draws his third argument

Verse 15. A woman's hair is given

her instead of that which is thrown

Verse I3. An appeal is made to the

means men when he says angels,

Matt. 18: 10; Heb. 1: 14.

remain

beathen custom.

HOME MISSION

RECEIPTS FOR MARCH

Howard Co., Ind., S. S. 83,70: Howard Co. Cong., 81.50; D. E. Landis, Pa., \$1.00: Bethel church, \$5.00: Anna Her shey. Pa., 50 cents: Scottdale Cong., Pa., \$7.00: Kornelius T. Epp. Neb., \$8.75: Abr. Metzler, Pa., \$1.00; J. II. Sollen berger, Ohio, \$1.00; Lena Eby Pa. 25 cents: L. W., Can., Bill, 85,00: Oak Grove church, Ohio, \$3.58; Allensville Bible Class, Pa., \$3.00; Personal a friend, Ill., \$2.00; E. H., Mo., \$4.00; McVeytown Bible Class, Pa., \$2.60; Cressman & Hallman, Can., 83.00: David Martin, N. Y. \$1.50; Henry Ebersole, N. Y., 50 cents; A Brother Ind \$1000; \$ \$ Class No. 17. Elkhart, Ind., 85,00: Bro. & Sister. Ind., 810.00: Friends, Elkhart, \$10.00: A Friend, Pa., \$1.00.

CHARITY. A Sister, Ill., \$3.00; For Poor Widow, A Friend, Topeka, Ind., \$1.00. Respectfully Submitted

E. J. Berkey, Treas.

THE ORPHANAGE AT COUNCIL BLUFFS, IOWA.

BY J. G. LEMEN.

In the spring of 1882, a mechanic, who some months before had taken the temperance pledge and violated it, in a fit of despondency, committed suicide, We were called to preach the funeral The poor wife, with babe in arms, and five little children, standing around the coffin, was a sight never to be forgotten. O cursed rum traffic! God have mercy on the man who votes to license it! The poor woman was left penniless and had o go out and wash for families in order to support her little ones, made fatherless by the licensed curse of rum. Her oldest child was only eleven. The babe had to be left in the care of this little one during the day. The little sister probably did the best she could, but was oo young to properly care for the babe. The result was that the little one took cold and in just two weeks from the time of the funeral of the father, we were called to preach at the funeral of the habe.

In the fall of 1882 we announced a temperance lecture from our pulpit. During the lecture we naturally used the sad, thrilling incidents related as illustrations. We had no thought of making further use of them. But when the lecture was concluded, we felt impressed that we ought to give it a practical turn for the widow mentioned, as winter was approaching, and we knew her to be in great need. But we had lately taken up a number of collections for different objects, and pastors will know how to sympathize with us, when we say that we feared that the taking of the collection would do more harm than good. So we were greatly troubled in mind. The congregation was singing the last hymn and we were undecided The last stanza is reached, and we are in a state of literal perspiration because of conflicting emotions. The last verse is reached! The last word-the congregation is waiting for the benediction! Well, we decided, we will dismiss them now, and collect some privately for her. And so we lifted our hands, but the Lord would not have it so. We could not speak, but were choked with emotion. Feeling the overwhelming conviction that we must not dismiss the congregation, we used our uplifted hands to make a downward gesture, and said. "Please be seated for a moment"

We stated to them what we had in mind, taken in sick and nigh unto death, simand received a liberal collection.

The next day we ordered supplies for the family for the winter, and, moved of the Lord, visited a large number of other poor families who were as destitute as the one in question. Late in the vening, returning home, happy in spirit, but very tired in body the reporter of the Council Blut's Daily Nonpareil met us and asked for a report. After he had received it he said:

"Why not let me announce in the morning that you will be in your study from 10 A. M. to 12 M. to receive any additional donations that citizens desire to bring in?"

"Why, we can't do that," we replied, "Those are our hours for study, and we can't do it. We must look after the interests of the church,"

"Bnt look here," he said, "if you are people, what better can you do?"

The Lord blessed the words of that worldly man to onr good. He meant them to be ironical but we let that pass. and said, "Well, do as you like. I shrink from it, but if you see fit to announce it I will do my part,"

He did announce it. The citizens of this city responded most liberally. The work rapidly grew into large propor-

While this work was at its height. about the middle of December, 1882, a drunken man staggered into the chapel one day. Approaching us, he said:

"I want you to take my three girls," We explained to him that we had no way of earing for his girls, that we were simply dispensing food and clothing. and that, if he and his family were in need, and, in the opinion of the committee, worthy, we would assist.

"I don't want that!" he exclaimed. "My wife died a few days ago. I am a wreck! There is no hope for me! If you won't take my girls they will have to go to the poor house, and then God only knows what will become of them."

This language touched my heart, as God intended it should. We took the girls and hired their board. As soon as was noised abroad that we had so done, other homeless, forsaken little ones were brought to us. Having commenced, our heart was softened, and we simply followed on, as the Lord led, Soon we had more than we could afford to board out, and so we rented a little house and hired a matron.

In the spring of 1883, March 16, we called some earnest brethren together. and organized a legal association for the holding of the property. We may not here go on with the long strngglc we then had before the Lord saw fit to lead us out into a comparatively large place. He knows all about that and why it was He tried us. We are well aware it was for our best good, and devontly praise Him for the dark days of the work, as well as the bright ones.

He has most graciously led all the way. To Him we have looked day by day for the supplying of all our wants, and He has never left nor forsaken us. For five years past, we have cared constantly for an average of 80. At the present time, March 31, 1894, we have 125 children. Counting in those of the Department for the Aged, the Home workers, clerks, nurses and cooks, we have 155 in the Home. The children range in age from infancy up to 11 years. For nearly six years past, excepting infants, and such children as have been

ply to be cared for in their last hours, we have not lost a single child by death. We praise the Lord for the privilege He gave us of ministering unto His afflicted ones in their last hours. Certainly our health record has been marvelous. Think of it! With a family of 150, with contagious diseases raging all about us, the Lord has preserved us, so that for nearly six years it will be six years next November, not one child, well when received, has died. And during the eleven years of the existence of the Ornhanage there has not been a serious accident.

The blessed results of this work, eternity alone can reveal. For the manner in which the Lord bath led and for all His gracions goodness with the Orphanage, our soul doth magnify His holy ame. To Him be all the glory. Come, dear fellow-laborers children of the the means of feeding and clothing these King, and let us together praise the name of our God.

THE TOKEN OF AUTHORITY. BY S Z SHARP.

During our Bible Term, the first sixteen verses of 1 Cor. 11 received the most searching investigation I ever saw a portion of Scripture receive in my life. Liberty was granted to all .-- church members and others.-to express their ideas freely. The Greek version was used as the basis of investigation, and the various translations were used as aids. The renderings of commentators were freely quoted and probably the best Greek scholars in our church were present to give us the exact meaning of each word, as the investigation went on verse by verse. The literal meaning of each verse was written on the blackboard, when all were satisfied that the true meaning had been discovered, and was endorsed unanimonsly by those who understand the Greek The result was such that the elders present, and others, requested that a synopsis of it be sent to the Messenger for publica-

The discussion lasted from an hour to two hours and a half for four days. while more than a hundred took an active interest in it each day.

EXPLANATION OF 1 COR. 11:1-16, Verse I, This verse logically belongs to the preceding chapter and Is not closely related to what follows.

Verse 2. The word "ordinances" original paradoscis, sometimes translated traditions, means doctrines or instructions handed down by word of mouth or epistles, 2 Thess, 2; I5, These "ordinances" which we are about to consider are not Paul's opinions of what is expedient according to the custom of the day, but he says himself, "I have received of the Lord that which also I delivered unto you." Verse 23,

Verse 3. Woman is subordinate to man as man is to Christ and Christ to God. This subordinate relation of woman to man is not of that servile kind as seen in oriental and heathen countries but a relation of love as that between the Father and the Son, and between the Son and His apostles, "As the Father has loved me so have I loved von." John 15:9 "As the church is subject unto Christ, so let the wives be subject to their own husbands in everything," Eph. 5:21. Hushands love your wives," etc. Verse 25,

Verse 4. The man praying with his head covered dishonors his head, Christ, says a woman, while engaged in public A man, while in public religious service prayer or prophecy, should have a sign

with head covered first dishonors his own head with this badge of servitude after being made free from sin and the John 8:36: Rom. 6:22. Secondly he dishonors his head. Christ, whom he represents: "We are ambassadors for Christ " etc. 2 Cor. 5: 20.

Verse 5. The woman praying or prophening with head uncovered dishonors the head of her body, deporting herself as one unchaste. Paul as en phatically forbids man to pray or prophesy in public with his head covered, as he forbids woman to pray in public with head uncovered. This fact is usually passed over lightly by those who are willing to be governed by the custom of the times, rather than by the Word of God. It is popular for men to pray bareheaded, hence it is not criticized. It is unnounlar for woman to have a "sign of authority on her head," hence the world and the flesh protest against this requirement of God

In requiring man to pray with head uncovered, Paul could not refer to the Jewish custom which requires them to pray with heads covered as under the law in bondage, nor does he refer to the Jewish law which required of the high priest a special head covering while serving in the temple. Lev. 21:10: Ex. 39:28: Ex. 29:6-9: Ezek. 44:18.

Verse 6. A woman who would appear in public worship and not have her head properly covered wou'd de serve to have her hair shorn or shaven. This verse proves that Paul could not mean that woman's hair could be used for a prayer-covering, for, if she should come into the assembly without having her head covered with hair, how could she be shorn?

Verse 7. A man ought not to pray with head cov red, because of his relation to God or Christ. This verse more fully explains verse three and four as well as 2 Cor 5:20 For a similar reuson a woman qualit not to pray without her head being cover d. because of het relation to man.

Notice that this relation to man dates from the creation of woman and cannot be affected by any custom or fashion of society.

Verses 8 and 9. These verses exptain more fut'y woman's relation to man. Here Paul concludes his argument based on woman's relation to man, and uses his deduction as the basis of his second argument, as may be noticed by the words "for this cause," by which his second argument is introduced in the following verse.

Verse 10. A woman, when praying prophesying, should have "a sign of authority" on her head because of the angels, or heavenly messengers, The 'sign of authority" in this verse in the original is exousion from exousia, a sign of power, and not katakahunta, as used in verse five, which has been used as a sign of subjection,-a veil. We have not found a single case in the New Testament, where exousia means subjection, but in Matt. 9:8 and 10:1 lt means power or ability to do something In John 10:18 and Acts 5:4, it means liberty or liceuse. In Matt. 8:9 and 28 18, power vested in one,-authority. In Matt. 9:6 and 21:23, right, authority, full power. In John 1:12 dignity, prerogative. In 1 Cor. 11: 10 an emblem of power, honor and dignity, etc.

This throws a flood of light on Paul's language. He states a principle. He

around The original word in verse 15, of power on her head, but wisely does which is translated covering, is peribolnot state what that sign must be. Naaion, from periballio, to throw around tions have had their signs of authority, one as a mantle. A woman's hair is no or ensigns, as far back as the days of more given as a covering for her head the Israelites, when Moses marshalled than is man's. When in a natural posithem into an army. Num. 2:3-25. To tion, her hair does not cover her head be a sign of authority, an article must as much as man's hair covers his. It be recognized as such. A piece of sailwas not intended by nature as a special cloth on the top of a ship's mast would covering for her head, but for the upper not be recognized as a token of authorpart of her body, or, as the original has ity. The "stars and stripes," are so it, for "that which is thrown around." recognized, because our nation adopted Her hair is not a sign of authority, and that einhlem as its ensign. A bonnet is never was. A man's beard might be used for protection of the head and has be so construed, a woman's hair can never been adopted as a sign of authornot. "The specific purpose of wo-A hat is used for protection, or, it man's "long hair is a glory to her," may be, to illustrate a worldly fashion, never a token of anthority. hence could not, at the same time, be a Verse 16. Neither we, the apostles, slgn of authority. Even a veil would be unsuitable in most nations, since it

nor the churches of Christ have the custom of emtending that a man may pray to God publicly with his head corred, nor a woman with her head unconered

It is evident that some in the church of Corinth observed the ordinances as delivered by Paul, and this part of the church he could praise. Verse 2. It is further evident that some did not observe the ordinance concerning the manner of public prayer, and of observing the Lord's Supper. These heresies (verse 18), called forth the instructions in this chanter. DEDUCTIONS

1. The church at Corinth was out of order in regard to the prayer-covering and the manner of eating the Lord's Supper.

2. It was the custom of the Jewish women and those of nearly all oriental nations to wear a veil, katakalupto, in token of woman's subjection to man.

3. The work and religion of Christ restores woman again to the position she occupied before the fall, and leaves her in her original relation to man.

4. She has further a power delegated to her to pray or prophesy in public on condition that she has a sign of authority upon her head, exonsian ech ein epi tes kephales.

On the other hand the proof is strong 5. The woman's hair was given her that angels accompany those who are for her glory, something thrown around, "heirs of salvation" as in Psa. 34:7; peribolaion, but never as a sign of Verses II and 12. Although woman

authority. 6. The three words translated "cover, power" and "covering" in verses six, ten and fifteen are different in form and meaning in the original, and correspond to Paul's three arguments in favor of a woman having a proper covering may have power delegated to her on her head in time of public prayer or prophesying. Gospel Messinger. to pray and prophesy in public on

IS THERE AMUSEMENT FOR THE CHRISTIAN?

T. KOLB.

"But rather rejoice that your names are written in heaven."—Luke 10:20. Did you ever think how full the good

Book is of rejoicing? It is the very spirit of the Epistles written to little companies of Christians out of the fresh and rich experience of true believing hearts who had made their peace with God. The fruit of the spirit is love, joy. If the God of peace, love and joy, be with His people they will not want any real good, but will always have all sufficiency in all things, be able to abound in receiving and communicating blesslngs to the glory of Him, of whom and through whom and to whom all things belong. Let the hearts of them rejoice who have made their peace with God. How strange that some people persist in

is gloomy. Why, God bless you, if any one on earth has a right to rejoice and be happy, it is the truly converted Christian. Is there anything sadder than no rolligion at all?

When we turn to the Gospel it is luminous with another element. Everywhere we find joy, gladness, rejolcing. It is in fnsed with a new life. We breathe a new almosphere. We are lifted up into new sunshine and hope. The heart is filled. Its strange yearning after something-(that something is really heaven,) hegins to be satisfied with happy foretastes of its excellence and beauty. There is surely nothing gloomy in all this only I do not think that some believers make as much of their possession as they might and should. They seem a little afraid to speak for Jesus. this right? 1 John 4:13-15. The Gospel is glad tidings, and if we believe it and obey it, we have a right to be glad and should tell it joyfully to others. Our words, the expression of our face, and the grasp of our hand should show our glad sense of the good news. Rejoice with joy unspeakable and full of glory.

When the question of amusement comes up, some one may ask, what about our young Christians engaging in games, theatres, etc. Do we not bluff off amusement too much? Will not the young folks leave us and go into the world to find them? Not if they are truly converted. It seems to me that in asking these questions we forget that the Gospel looked out for these things long ago. Would God have given us a new lite and not given us joys corresponding to it? Its very essence is joy, so that believers do not need worldly amusements as others need them. They have something better. It is empty, restless, dissatisfied hearts that need amusements. The world is full of such, and the world is at its wits' end to get up some excitement to please them. ought to take stronger ground on the great and blessed truth, that the Gospel of our Lord Jesus Christ furnishes its own enjoyments. It provides for the very want which amusement professes to meet, and provides richly for it. It imparts a nature happy with itself and God. Its langnage is, "Rejoice in the Lord always: and again I say rejoice." Phil. 4:4. This is the privilege; yes, the right of every believer. Let us cultivate more joy as a fruit of

the spirit, and so testify to ourselves and to others that we have the genuine thing, nure and lasting which the world seeks for but can never find nor ever give. Do I then object to and condemn amusements? Recreation we should and must have. Is not recreation the better word? Their object is to recreate, to restore lost vigor, to repair wasted strength, to refit us anew for the work of life. We need them in order to do our work hetter, with more zeal and a more cheerful spirit. They are to the mind what sleep is to the hody. But take such and use such only that leave no unnatural gloom or remorse of conscience. We must never feel them to be stolen joys. But what is the houndary line between what I may indulge in and should not, may be asked? It is a difficult question to answer, because we have to live out principles rather than rules. We cannot really define what God has not defined in IIIs word. Conscience, judgment, and Christian experience and the word of God must help affection, submission and obedience decide what it is best to avoid or enter

saying that religion, or the Christian life into. If we are true Christians we can well afford to avoid and shun every appearance of evil, and leave them to those who need their excitement and occupation. Shows, theatres, plays and games have sown many a seed of corruption, and been the first step of many a downward career. Perhaps these are only incidental evils, but while they exist shall we expose ourselves or our friends to them? I think not. If any of our enjoyments are of a nature to make us discontented, or if there be left behind a craving for more and more of the excitement, this will finally take away some of our relish for religious exercises, and make our spiritual concerns more indifferent, and the thought of God and a coming eternity forgotten to a certain extent. Then we are not dealing justly with our souls and are in peril. Such being our experience, let no persuasion or example, no plea of their innocence or safety tempt us to indulge in amuse ments which leave us so, Our responsibility is our own. Let us

act with Christlan frankness and independence. But some one will still secretly say, Oh, for some rule to guide me in this matter. Well there is one rule that will help us. Whatever we do in word or in deed, do all in the name of the Lord Jesus Christ. And before entering into any engagement or company, ask ourselves honestly, can I do this ln the name of the Lord? Can I truly say it is such as the Lord will approve of? Can I look up to Him all the time for His sanction and blessing? If we can answer these questions satisfactorily the engagement must be right. If on the contrary, our mind recolls from the inquiry, be sure there is something wrong in it, and we will do well to abandon it. Seasons of recreation are often the severe tests of our piety. Wherever we are, at home or abroad, let us be sure that we carry the presence of the Lord with us. Let us be careful not to grieve the Lord or His people by a gay and disgraceful repudiation of all that distinctively belongs to a Christian. Too many do this, and do it quite thoughtlessly, too, without meaning it, without knowing it. Christianity has no hard recreations. It is the very essence of heavenly principle, permeating, purifying, elevating the whole life, and since our recreations are as truly a part of our life as our business, let the sign of the cross be upon them—that is that degree of self-denial and self-restraint which will prevent our being deprayed or let down by them. To grow ln active, competent, power and vigor, is the true aim of recreations, spiritual gain and nothing less, and as sleep rests and refreshes the body, waking up to a new life, so recreations rightly and wisely used, will give spring to the spirit and a fresh sense of the joy of living.

"Thon wilt shew me the path of life; in thy presence is fullness of joy, at thy right hand there are pleasures for evermore." Ps. 16:11.

Habitual trust in God for all needed good is the great means of increasing joy, peace, hope, and all the graces of the spirit in the hearts of Christians, and also of leading them to abound in every good word and work. The only sure evidence of being born of God, adopted into His family, and made helrs of the blessings of His kingdom, is the possession of a tilial spirit toward our Father in heaven; a spirit of confidence, connected with faith in Christ, and a

hearty reliance on Him for salvation There has always been a proneness in some professors of religion, to depend for salvation upon the observance of rites forms and ceremonies rather than on Christ In such cases there is reason to fear that they will be weighed in the balance and found wanting. Brethren Evanaelist

"IT DOESN'T BOIL."

The train was ready-and it was a splendid one. - the passengers were seated, and the time to start "was up." but it did not move. After waiting for some time a passenger, Pre, A., who is a minister of the Gospel, being quite anxious to reach his appointment in time, asked a brakeman why the train closs not start? The answer was that something was wrong with the boiler. Pre. A, then wanted to know whether it lacked water? "There is plenty of water in it, but it does not boil," came the answer: and it was found that on account of some previously undiscovered defect in the boiler the water could not be turned into steam quickly enough, hence the motive power was lacking.

But in the mind of the minister a train of serious thoughts and reflections was started by this unfavorable incldent. His cogitations then ran about as follows: "Why is it that I make no better headway in winning souls to Jesus by my ministerial labors? My ministerial train seems to be at a standstill much of the time. There is a great lack of saving power which often comes painful to myself and others. I read many good books and papers, make memoranda of good points and thoughts. I try to apply the rules of homiletics to my preaching and endeavor to be eloquent and impressive in my sermons. I also endeavor to make good use of helps, and apply also other popular incentives, but my train, spiritually considered and metaphorically spoken, does not move on as it ought. hear so seldom any inquiry after the way of salvation.

These reflections led him into a very serious state of mind, for he further reflected upon the great responsibility for immortal souls connected with the ministerial office. He finally began to pray inwardly that God would in mercy show unto him why there was such great lack of sonl-saving power in his preaching and ministerial labors.

Suddenly he bethought himself in this wise: "Possibly my intellectual water may not boil! My erudition and homiletical skill, and all the rest, may be destitute of the fire of the Holy Ghost, Yes, I remember that after the teaching and instructions the apostles had received from Christ Himself. He would not permit them to go into all the world to preach the Gospel with that sort of preparation only, but commanded them ot to depart from Jerusalem 'but wait for the promise of the Father,' for 'ye shall be baptized with the Holy Ghost, and 'ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me' etc. etc. I think I see wherein I lack. That holy fire of the blessed Spirit is lacking, and hence the water does not boil the power is not there, and hence the train does not move. O Lord, send Thy Spirit upon me and start the Gospel train by Thy heavenly power!"

The writer many years ago heard this point elucidated with the following quaint but striking illustrations:

I. "Out there on the public square stands a large cannon made of brass, it is so exquisitely finished polished and burnished, that the people greatly admire it, and often stand about it praising its beauty and finish. You may put into it a good load of the best powder and even load into it a splendid big ball and have everything ready to shoot. But people will still examine it and ringly speak of it, they may even look into its mouth and remain per-Veetly calm. They know this cannon will hurt nobody while in this condition. Do you know why?

"But let them see the gunner get ready and actually put fire to the load, and see-see-see-how the people are thrown into commotion! Now the eulogy has ceased, everybody feels a thrill and like a mighty thunder -erash. the cannon goes off and woe unto him whom it strikes ... he will be at least terribly wounded if not killed outright. See brethren the fire of the Holy Chost ls wanted, and then your preaching will do execution!

II. "Listen, brethren! And ye people listen also! Let me illustrate this truth that all display and expensive and polished machinery in church work is use less when the little something is lacking I take a locomotive, put it on the track. attach the passenger coaches, fill their cushioned pews with elegantly dressed people, but the conductor in his place. as also the engineer and the fireman, The boiler has been filled with water and the furnace with the best fuel For aught I care, the passengers may admire and be astonished at the mechanical skill displayed in the construction of the locomotive. They may congratulate themselves on the auspicious prospects of a successful trip. At last the signal hell in the denot strikes the time of the departure, the conductor pulls the bell, signalling to the engineer to pull out. The engineer pulls the lever

back open again but the machine will not move. There the thing stands! What is the matter? Certainly it looks as if it ought to go, No, sir! Something is lacking. There is no fire in the furnace, therefore no steam in the boiler, no power in the wheels. The mighty engine will not draw as much as a

"Perhaps, while the thing is standing there immovable, there comes a horridly sooty, smoked up, old engine, steaming, puffing, smoking, groaning, up a side track, drawing, with majestic strength, a hundred loaded cars of coal, Why, what has this homely, black, sooty engine got within that enables it to put shame our attractive, handsome machine, possessing all the latest im provements? It has fire! Fire is what t has! That engine with fire represents the soundly converted and divinely an ointed workman, and the other represents the lifeless, spiritless man, who has every qualification save that most necessary which God's Spirit must sup-The most elegant workmen are eldom the best. But those who have the appearance of workmen will set the cornfields of the Philistines on fire!" Evangelical Messenger.

HE who thinks himself already too wise to learn of others, will never succeed in doing anything either good or great

CIRCULATING OUR OWN LITERA-TURE.

BY T B KANAGA A. M.

Better literature than that supplied by our Publishing House in Cleveland, Objo is not available anywhere. But while we might insist upon its intrinsic merits, we will speak only of its superior quality and adaptation to the wants of our own people. Those in charge of our periodical publications, men of acknowl edged ability and wide acquaintance with our Church life give special effort to this end. Thus our denominational literature is really born of the prevailing conditions and regnant impulses of our peoble. No other books, papers, or magazines, whatever their merit, can for that very reason safely or wisely displace our own. This fact ought to be burned deep into our denominational consciousness and to the extent that this fact is kent before the thought of our preachers and people will both be intelligently loyal and the publishing interests pros

It is highly creditable to our people that our books and periodicals have had such a wide circulation. Vet we have by no means measured up to the urgent. obligation upon us. We ought to have done more. We can and should do more and better in the future to foster the publishing enterprise of the Church, than which our Church or any other has no more sacred or important interest.

If the number of our publications in book form is not large, it is assuredly of genuine merit. No better service could be rendered our people than for the pastors to circulate these good books To do this we need not turn professional books agents or be unpleasantly persistent in the purpose of putting them into every home. But with a zeal tempered with discretion, we may go anywhere among our people; or in the usual round of pastoral visitation, observing what is the literary outfit of the family, the matter of securing some of our good books may be introduced into the too often pointless and unprof. itable conversation. Thus, with no professional obtrusiveness, we may often get their consent to take one or more of our books or periodical publications.

Bishop A. G. Haygood, of the M. E. Church South, has spoken plainly to the point of this article. The Bishop is the nost brilliant writer in his Church or in the Sunny South. The wide appreciation all his books received, their successive editions and enormous sales, have given the author more definite ideas on this subject. Besides, during the time he served as one of the official editors be occasionally represented the publishing interests at annual conference sessions. Hear him: "Very early in his great Providential work John Wesley realized that it was not enough by preaching the Gospel, to bring the people to repentance and the new birth. He truly did the work of an evangelist. for the most part, among the poorest and most ignorant people in the four kingdoms. Better than most men who had gone before him, he understood that young converts must be instructed, educated and trained in the doctrines be stood for. Perhaps no man ever used so effectively resources so limited. If there had been for him such an institution as our great Publishing House in Nashville; if there had been such a

sold good books, and what wondrons lists of subscribers he would have sent up to the publishers and editors Worley was not the preacher who said scornfully, 'I am no book agent,' Per haps nothing in his career is more wonderful than the work he really

accomplished in the circulation of re-

ligious literature. "I have had more experience than Is common, having begun to sell books to preachers in an annual conference in 1854. Sold books at the central pas enger depot in a Southern city before I was sixteen. Sold books while in college. For five years collected Publishing House accounts and sold books for the House, belging to "save it. among the annual conferences, averag-Ing from eight to ten conferences a year. Have managed successively half a dozen or more books on my own book. Some things I have learned,

"1. If our Church is to do any great work in circulating our own, or other sound religious literature, we must do t though the preachers. Nothing can take the place of their personal efforts to circulate good reading among our people. They reach every neighborhood; nobody else does.

"2 Many preachers never sell any books, nor do they try to do it. Not a few refuse to try, as if their personal dignity were compromised. Some must economize this dignity to the push of their work.

"3. The circulation of our books is not conditioned by the wealth of our members. Within a week a larger order has come from a poor circuit in Georgia, with a factory village for its center than from any preacher ln any city at any one time. This difference is in part due to the fact that few city people read books. The men are too busy and the women too indifferent.

"No wonder our people are ignorant of the doctrines and discipline of the Church. The area and density of this ignorance is fearful to contemplate. No wonder we have trouble with many of our finest, strongest, richest congrega tions. Most of them mean well, but they are ignorant. Many of them do not know enough of our institutions our doctrines and our discipline to see the force of the statements made in this article "

The main points made by the Rishor apply with equal force to our own Church. The circulation of our books and periodicals depends upon the preachers; creates loyalty and liberality among our people; determines the meas ure of prosperity in our publishing in terests: and from these and kindred considerations, it is one of the paramount obligations of our army of min isters. - Evangel, Messenger,

A FATHER AND HIS ROV

"What shall be the attitude of a father toward his boy 9" Ah. me: woe is the over-confident man who shall attempt to settle that question, once and forever, for the million of fathers with millions of boys-not millions apiece but millions ln the aggregate - as many minds as there are fathers, and as many changing theories as there are fathers and boys together. If some man, wiser, or at least more practical in the applica tion of his wisdom than Solomon, would only come along and whitewash the corps of editors and Church papers, path for us, so that we might walk in a with what enthusiasm he would have straight way in the darkest night how glad-and well nigh had the thoughtless pen written, "grateful"- would we be. How glad and ungrateful, then, we would be. That sounds harsh, but it is

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the truth. There is a certain attitude which the father has assumed for him, in his boy's eyes, over which he has little control. President Weston says, in one of his matchless sermons—the quotation made from memory is tamely done-that to the child in early years the father occupies the position of God; the boy comes to the father for everything, confidently asking impossibilities; asking with all simplicity and perfect trust for gifts that would impoverish an emperor; looking to his father for daily food, raiment, protection; fearing no harm while he holds his father's hand; accepting as truth every statement made by him; in all respects bearing himself toward his father in trust, con fidence, loyalty, reverence, as we try to stand in our relation to God.

Now, every man who knows anything about boys knows this to be true. The father is the boy's ideal of faultless and splendid manhood. He believes his father to be a little bit wiser, somewhat stronger, rather better looking, much better and far more learned and truthful than other men. He goes to school and confronts his teacher on some disputed passage with a triumphant "My father says the book is wrong," and down go teacher and author in the confusion of exposed ignorance. "My father says so" proves anything for the loving boy The father does not assume this atti tude. The boy makes of him this ideal. Is the man, knowing his own poor ac quirements, his narrow limitations, his faulty character and imperfect life, to foster this ideal? There comes a day when the child, wise or foolish, knows his own father. Let the man then be honest with his boy. Let the boy understand that his father has not forgotten the days of his own youth. Let the boy feel that his father wants to be his close companion and friend as well as his counsellor and guardian.

Don't be a hypocrite before your boy. When he believes you to be infallible don't encourage the belief. Take him into your life as you desire to be taken into his. Don't tell him that when you were a boy you never gave your parents a moment's uneasiness, were never cross to your little sister, never disobeyed your teacher, never cruel to dumb animals, and always kept the Golden Rule. Be honest with him above all things. Don't be too dignified with him. The more he loves you, the more he lives ln your arms, the more he plays with you and the less he fears you, the more profoundly will he respect you. Pity the man who, in order to secure and retain proper respect from his children, has to wear at all times an uncomfortable veneer of artificial dignity.

"To what extent should license be given the boy in all matters mental and moral?" Well, about as much license as it has been found safe to give the human race in general. Artistotle, who knew some things as well as others, if not better, says somewhere, "Now, the youthful in character are prone to desire and inclined to do anything they may have set their hearts upon." Be it far from the light-minded writer of this paper to make any attempt to improve upon Aristotle, but an amendment might be offered right here to the effect that there are some very stubborn old men Christian life. Let us be honest in the clal entertalnments so as not to alarm sight of God. In leading a Christian life, there are

HERALD OF TRUTH.

in this world, and some aged people of

both sexes who "are inclined to do any-

thing they may have set their hearts

upon." Liberty, or if you prefer, license,

in too broad measure is good neither for

boy nor man until he knows what to do

with it. Grant him wide freedom within

certain limits, under certain restrictions,

the freedom, if you please, of the Garden

of Eden. "Of every tree of the garden

thou mayest freely eat, but of the tree

of the knowledge of good and evil thou

shalt not eat." Don't make to many

rules for him; make them the general

principles of the ten commandments.

it's terrible to be pelted with a fusillade

of "don'ts" all day. Sometimes the boy

wouldn't think of doing certain things

if you didn't remind him that he

mustn't. "Jack, run right over to the

post office with this letter and come

straight home." "Yes, father." "And

mind you don't go around by Pyle's

swimming and don't go around behind

Fisher's barn where the boys are play-ing ball." "No, father." And if Jack

doesn't go to the mill and the barn it is

because his obedience is far superior to

his father's good sense. We multiply

memory of a catalogue, which we expect

a boy to remember after we have for-

gotten them. God wrote only ten com-

mandments for a nation of grown up

people to obey, and they broke about

half of them before they were pro-

mulgated, and went on forgetting the

remainder all the rest of the time. If

some of our modern fathers and

mothers had written the Decalogue for

their children it would have been writ-

ten in ten chapters each a hundred

paragraphs; every paragraph would have begun with "don't," and every

don't would have had an exclamation

A boy leaves home in the morning

burdened with more injunctions than a

railroad fighting for a crossing, and

naturally he forgets half of them before

he gets to school, and the other half be

fore the first forbidden game is played

through. It isn't well to make a rule

for him that you know perfectly well

he will break, just as you broke it at his

age every time it was laid upon you.

"Now don't run when you play and

overheat yourself." You hear that in

some, that is, nearly all homes, every

day as the boy starts to school. Feet of

the dun deer. What live boy ever played

without running? Make broad, com-

prehensive laws and a few of them

He'll learn, with your help he can't

learn alone to supply the details and

Russia is the only great "paternal"

government in the world which at-

tempts to lay down a rule for the sim-

plest actions of its subjects' lives. It is

also, without question or exception, the

THE CHRISTIAN LIFE.

BY A READER.

The only way to enjoy the Christian

life, is to give ourselves entirely to the

Then again, we must be willing to do

whatsoever He asks and wishes us to

Christ, and if we are true followers of

Lord and ask Him to guide and lead us

in the right and only way.

government in the world,

For the Herald of Truth.

legislate under the constitution.

point after it.

Burdette.

rules and commandments beyond th

mill where the Gladwyne boys ar

two things we must do, i. e., watch and pray. "Watch and pray, lest ye enter into temptation," Then, again, we must be willing workers for the Lord, Those of us who have named the name of Christ, let us do all we can for Him. though we cannot do great things we can do little things, and they are the ones to watch. Do the little things, the Lord looks at those as well as the great things.

Keep close to Jesus. The nearer we keep to Him, the more He shows His love to us, and the more we enjoy the Christian life.

And then, again, we as Christians must be humble in the sight of God, for Christ says, "He that humbleth himself shall be exalted."

Let our daily meditation be upon the dear Lord, and our reading be nothing but what is good; take the Bible as our guide book, and then, If we read it carefully and prayerfully, and ask the Lord to send the light upon its pages, we will understand and be perfectly blest.

"Ask for the guide book, the Bible, from heaven

heaven
For our salvation its pages were given;
If of a truth you are seeking the way,
Ask for the guide book, believe and obey.
Heed not the voices that bid you remain, Heed not the false guide who seeks only gain. Ask for the guide book. Its teachings are true eeding it daily will carry you through,"

OBSTRUCTIONS TO A CHRIS-TIAN'S JOY.

BY MARY A. METZLER. The Christian professor has an im portant practical point to settle, namely how much intercourse with the world is safe and allowable, and what proportion of his time should be employed daily in communion with God. Such are the varying circumstances and temperaments of individuals, that one standard, it must be evident, will not apply in all cases. But by a conscientious and a quick sighted Christian, the following rule, or rather criterion, may

be safely consulted. If he finds his interest in the closet on the wane, and his interest in worldly business or social pleasure gradually deepening, he should suspect that too small a proportion of time is given to devotion. In this case he is evidently too much in the world. His happiness as a Christian is thereby endangered and he is called upon at once to retrieve lost ground. His confession and his prayer must be, "Lord, I have gone astray like a lost sheep: seek thy servant, for I do not forget thy command

The great sources of temptations in our day are social and business engagements. These are entered into sometimes without due reflection on their tendency to weaken the divine life of piety in the soul. Some Christlan people seem to think, or rather seem to act as if they thought they can take "coals of fire in the bosom without burning the clothes." The pleasures of social life are tendered to the Christian on the ground that they are innocent, and therefore allowable; and, without much discrimination as to the forms they assume or the deleterious ingredients accompanying them, he is persuaded to indulge himself in them, even at the do, in order to be true followers of expense of his pions joy. The world knows well how to graduate these so-Christ, we shall certainly enjoy the

the weak conscience, nor at the outse to betray its designs. But step by step ls the unapprised soul led on, until it can relish and even desire a scale of pleasurable excitement which once would have startled its fears and driven it back to its peaceful and soul satisfying retirement. An invitation comes to Theodosia, indicted in the usual complimentary strain, in which it is affirmed that nothing more than a social few are to pass an evening in a very The plan is well adjusted. quiet way. and the timid Christian is induced to accede. But from this moment there is an unaccountable perturbation in her mind. She has been so long accustomed to the calm pleasures of home, and especially to the pure delights of communion with God, that the bare anticination of so different a scene seems to have entirely unsettled her peace. It is like the sudden lnundation of a river which a few hours before flowed with clear and gentle stream, but is now rushing on with an impetuous and turbid flood. The busy notes of preparation are now heard, and the mind. torn from its accustomed topics, is forced to think of frivolities. How hard it is now to read with attention a chap ter in the Bible. How difficult to send the "thoughts

that breathe" to the mercy-seat above. Who can doubt that a violent shock is felt through the soul. Away flies this dove from the peaceful ark to disport its wing over the agitated scene which is prepared for it. The scene is brilliant beyond anticipation, captivating to the senses, and impressive to the youthful imagination. The quiet, social convention is wonderfully transmuted into the gay and almost uproarious assembly. Forced smiles and flattering com pliments have usurped the place of profitable conversation, and every thing in the company and in the arrange ments seems adapted to banish serious thoughts from the mind. Is Theodosia happy in this gay circle? There is in her countenance something that seems to say, "I am trying to be happy." It will be to her praise, and for her peace. if the next similar temptation is resisted. The danger is, that she may acquire a fondness for that which at first was rather tolerated than desired. To be out of seciety, it will be suggested, is not her duty: as if society were found alone where the crowded contact of frivolous minds exists. Yes, the danger is that she may be induced to repeat the experiment, and by being often in such circumstances, gradually to exchange her former joys for those which are altogether empty and unsatisfying. Ou the altar of mere social pleasure she may be tempted to sacrifice sweet peace of conscience. Her Bible, her closet, her walks of usefuluess may be neglected to attend to the calls of time's most cruel murderers. We again ask, can she be happy?

The true and proper test of these social influences is to be found on the devotional habits. If they break up the duties of the closet, indispose the mind for meditation, and make the Bible a dull book, we have reason to suspect they are indulged to an unlawful extent. There is then something in them positively injurious to piety of heart. and we must at once restrict ourselves to a more moderate and less exciting scale of pleasures; one which will leave us more favorably disposed for Christian

duty than it found us. Young Christians should be cautioned against committing themselves in social engagements which may embarrass their conscience, weaken their moral strength, and extlnguish their plous joys. Having embraced the cross, and professed that their superior attachments are found in true piety they must be careful to im press the world with the fact, that, having tasted of purer pleasures, they have no longings after those which they have abandoned. If they are easily drawn off to indulge in mere earthly excitement, it will be inferred that they are disappointed in the power of piety to make them happy, and thus will their conduct confirm the pleasurist in his fatal choice. Piety will make them happy, if they do not introduce a rival to her influence; but how can any man expect that she will continue to smile upon him, if he take to his bosom her deadliest enemy, the world? How can the youthful professor just alluded to expect that piety will follow her to scenes where its name is never mentioned, or If mentloned, is too often al luded to only by way of jest or ridicule? How can she expect that religion will fill her soul with heavenly joys, when that soul is already preoccupied with grovelling pleasures? Let her take her stand against the world's allurements, and find in God and in His service her supreme delight, and then will piety pour upon her its celestial smile; and then, like the dove with tired wing, will she find a hand stretched forth from the ark to draw her in and give her a resting place that loses none of its charms from its contrast with the earth's tumultons and stormy scenes .-

TEMPTATION, at the commencement is "like the thread of a spider's web; afterward, it is like a cart-rope." The theatre, the card table, the intoxicating cup, the painted harlot, are all so many objects of powerful temptation, under which lurks the serpent with its sting of death. Fleeing to God, in Christ, by earnest prayer, is the only sure way of escape therefrom.

MARRIAGES.

BENDER—RAMSEYER.—On the 8th of Dec., 1835, in the Zorra M. H., Oxford Co., Ont., by Bish. Jacob M. Bender, Jacob B. Bender to Magdalena Ramseyer, all of East Zorra Township, Ox-

LICHTY—ROTH,—On the 10th of Dec. 895, in the Zorra M. H., by Bish, Jacob M. Bender, of Zorra, Abraham Lichty M. Bender, of Zoffa, Adraham Lichty of Wilmot Twp., Waterloo Co., to Mag-dalena Roth of Zoffa Twp., Oxford Co.,

SCHLABACH-BOSHART,-On the 22d SCHLABACH—DOSHART.—On the 22d of Dec. 1895, in the Wellesley M. II., Waterloo Co., Ont., by Bish. Jacob Wagler of Wellesley, Moses Schlabach of Nobles Co., Minn., to Barbara Bosh-art of Wellesley Twp., Waterloo Co., Ontario.

ERB—BRENNEMAN.—On the 12th of Jan. 1886, in the Zorra M. H., by Blsh. Jacob M. Bender of Zorra, Joel Erb to Barbara Brenneman, both of Zorra Twp., Oxford Co., Ont.

WAGLER ZEHR. — On the 21st of an, 1896, in the Zorra M. H., by Bish, acob M. Bender of Zorra, Chr. Wagler to Maria Zehr, both of Zorra Twp., Ox

Jacob M. Bender of Zorra, Joseph Wag-ler to Elizabeth Yutzi, both of E. Zorra Twp., Oxford Co., Ont.

BAECHLER—SOMMER.—On the 23d of Jan. 1896, in the Zorra M. H., by Bish. Jacob M. Bender, Andrew Baechler to Susannah Sommer, both of E. Zorra Twp., Oxford Co., Ont.

STEINMAN -SCHAEFER, On the 26th of Jan. 1896, in the Middle Road M. H. by Bish. John Gascho of Wilmot, Jo-seph Steinman to Catharine Schaefer, both of Wilmot Twp., Waterloo Co.,

KROPF-ROTH.—On the 8th of March 1896, in the Zorra M. H., by Bish, Jacob M. Bender of Zorra, Joseph Kropf to Elizabeth Roth, both of Zorra Twp.,

SCHWARTZENTRUBER — SCHWARTZENTRUBER—On the 8th of March 1886, in the Wilmot M. II., by Bish. John Gascho of Wilmot, John Schwartzentruber to Catherine Schwartzentruber, both of Wilmot Twp., Waterloo Ca. Ont.

WAGLER — SCHWARTZENTRUBER, On the 15th of March 1896, in the Wel-lesley M. H., by Bish, Jacob M. Bender of Zorra, Jacob L. Wagler to Maria Schwartzentruber, both of Wellesley Twp., Waterloo Co., Ont.

MILLER—WADE.—On the 19th of March 1898, at the home of the bride's nother, in Lancaster Co., Pa., by J. K. Brubaker, Bro. Abraham R. Miller to Sister Selena B. Wade.

SHANTZ-STOVER.—On the 27th of March 1896, at the home of the bride's annt, Sister Elizabeth Hamer, of Mt. Joy, York Co., Ont., by Hish. Samuel Wideman, assisted by S. F. Coffman, Bro. Ananias Shantz of Waterloo Co., Ont., to Sister Ethleen N. Stover of Markham. Ont. May the good Lord Markham. Ont. May the good Lord Markham. Ont. May the good Lord Markham. On the May the good the Joseph Composition of the Composition of the Markham. On the May the good the Joseph Composition of the Markham.

DEATHS.

SHAFM .- On the 19th of March 1896 SHACM.—On the 19th of March 1886, in Elkhart Co, Ind., of spinal disease, Warren, only child of Amos and Mary C. Shaum, aged 2 years, 3 months and 29 days. Funeral services were conducted at the Olive M. H. by J. F. Funk and J. S. Lehman, from John 14:1-3. This sad affliction falls heavily upon the this sad affinction rains nearly upon the sorrowing pareuts, but they may now rejoice in the hope of meeting their dar-ling boy again in the mansions above where Jesus will keep him safely until they too shall be gathered home

FUNK.—On the 7th of January, 1896, near Rushville, Rockingham Co., Va., suddenly, Christian Funk, aged 83 years, 11 months, 23 days. He had been com-plaining of pains in his arms and shoulplaining of pains in his arms and shoul-ders, and about dark in the evening he said he would go to bed. After lying down he told his wife he would die. He also remarked that he was willing to go and that they should get him a plain coffin and bury him at the Bank M. M. II. These were his last words. He turned over and went to sleep to wake no more antil the resurrection me. J. Heatwee.

GARBER.-On the 4th of March 1896 at Hamilton, Ill., of liver trouble and rheumatism, Bro. Martin M. Garber, son of Abraham and Fanny Garber, of Goslen, Ind., aged 31 years, 2 months, 15 days. Deceased was born and brought up near Goshen, Elkhart Co He gave his heart to God in early Ind. He gave his heart to God in early life, and was for a number of years a successful teacher in the commou schools and was very zealons as a Christian worker and consequently was engaged for several years in the ministry. earnestly exhorting people to flee from the "wrath to come" and live the life o ford Co., Ont.

WAGLER—YUTSI.—On the 26th of Jan. 1959, in the Zorra M. H., by Bish. ling, to be restored to health, he wen't to

sanitarium at llamilton, Ill. But his days were numbered, and no human skill could lengthen them. He packed his trunk the day before his death intending to go home to his family residing the falseki, bavis to, lowa; (where talseki, bavis to, lowa; (where Conference Mennonites), but on the morning following, feeling very wesk, he was assked by the doctor what he wanted and said he wanted relief, and also further said, "I will get relief to, and the said of the said, "I will get relief to, and the said was the said with the said was the said." I will get relief to, and the said was the said wa his days were numbered, and no human last words he quietly fell asleep, we trust, in Jesus. He leaves a sorrowing wife and two children to monru his whe and two children to month has early departure. His remains were in-terred at the Clinton meeting house on the 6th where services were conducted by J. C. Mehl and D. J. Johns, from the words, "His sun is gone down while it was yet day." Jer. 15:9.

"Life's duties done, as sinks the clay, Light from its load the spirit flies; While heaven and earth combine to say, How blest the righteons when he dies."

FUNK .- On the 31st of March in Owen FUNK.—On the 31st of March in Owen Co., Ind., George Finik, aged 83 years, 11 months and 16 days. The body was laid to rest in the Mennonite grav-yard in Owen Co., and the funeral services were held by J. S. Coffman of Elkhart, assisted by Daniel Kinports of the assisted by Daniel Kinjorts of the home congregation, in the meeting louse where the deceased had wor-shipped for many years. Bro. Funk was the son of Preacher Daniel Funk who was among the first of our members to settle in this part of the state, He was born in Rockingham Co., Va., He was born in Rockingham Co., Ya, but moved early in life to Logan Co., Olito. He married Catharine Bowman of Canal Winchester, O., with whom he settled in Owen Co., Ind., near the spot where he had his home ever since. His wife died over 30 years ago, and later he married Barbara Grove of Angusta Co., Va. who departed this life April 14th 1895. Bro. Funk was for many years a deacon in his church and was deeply interested in the welfare of his congregation. He was very pious, and was somewhat remarkable for love of the songs and hymns of the church, and his decided views concern-ing the doctrines and practices of the

BIENNEMAN.—On the 2-th of March, 1898, at the residence of her son, George Brenneman, Sister Anna Burkholder, widow of the late bishop, George Brenneman, who died in 18-bi. She reached the advanced age of 7 years, and 6 Co. Va., and in early life moved with her parents to Knox Co., Ohio, where later she was married to George Brenneman. She was the mother of 10 children, of whom survive her. She had said the she was the mother of 10 children. She with her husband united with the Memonite church soon after their marriage and both maintained the marriage and both grant properties of the said pears, and four days before her departmens he was taken with paralysis. She BRENNEMAN,-On the 25th of March. ure she was taken with paralysis nre sne was taken with paralysis. She realized that she would not long remain with her friends in this world, and expressed herself satisfied as the Lord night be pleased to make it with her. During her last conscious hours she repeatedly called on Jesus in prayer. She has gone to her rest, and we hope it is well with her. Her remains were taken to their old home in Allen Co., Ohio, and she was laid beside her husband in the graveyard at the Salem meeting house, where appropriate services were held by J. F. Funk, from Elkhart, Ind., assisted by Bro. Ross, from the text

HORNING.—On the 19th of March, 1808, near Telford in Bucks Co., Pa., Katie J., only daughter of Samnel and Lizzie Horning, aged 20 years, 8 months to the telephone of the parents of the telephone of the telephone and two brighters and the telephone with convulsions ever since her child-with convulsions ever since her childwith convulsions ever since her child-hood and saw but little pleasure in the follies and vanities of this world, her chief joy being to study the word of God, and to hear it taught in church

and Sunday school. Her desire that the Lord might call her in one of these con-vulsions was fulfilled, and we believe that she awoke in a happy eternity. Or that she awoke in a nappy eternity. Oil the 19th she was more than usually cheerful and happy. In the afternoon about two o'clock she went up stairs but remaining longer than usual her father followed her and found the stairs of the stairs M. R. Moyer and Samuel Detweiler spoke words of comfort to the large as-sembly of friends that had gathered at the meeting house, among whom were many of her young companions. Many tears of sympathy and grief were shed yet we believe our dear sister is at rest ABEL HORNING

MILLER.—On the 21st of March 1886, in Johnstown, Cambria Co., Pa., of typhoid fever, Bro. Henry P. Miller, aged Oyears, 8 months, 21 days. He was buried on the 28d at the Blough Mennonite M. II. Funeral services by Jonas Blauch at the house, and Sam. Gindles perger and L. A. Blough at the church. He left behind a sorrowing widow, one son and ask daughters to mourn for him. May God bless the mourning friends.

SCHRACK. - On the 21st of March 1896 at the residence of Maria Koeing in Livingston Co., Ill., Jacobine Schrack of lung trouble and the infirmities of old age at the advanced age of 81 years, 6 months and 12 days. Our deceased sister leaves no direct descendants. Her husband John Schrack died about 24 years ago. Her last words were "The Lord's will be done," after which she calmly fell asleep, to awake as we be-lieve in the land of life immortal. She was a faithful member of the old Amish was a faithful member of the old Amish Memonite church. Her remains were laid to rest on the 23d in the Waldo Memonite David Compared to the work of the the meeting house by Stephen Stahly from Psalms 90 assisted by the writer from Isa, 3s: 1-3. A very large concourse of people followed her remains to their last resting place. Feace to her ashes, Joins Pt. SCIMITT.

SLONECKER .- On the 19th of March SLONECKER.—On the 19th of March 1936 in Collinsville, Ohio, our aged sis-ter, Barbara Slouecker, maiden name schiatter, aged 55 years and 11 months. She was for seventy years a faithful member of the Mennonite church. About three years ago she suffered an injury to her limb by a fall and was since that time helpless so that she had stude that time helpless so that she had to be moved about in an invalid chair, but as she lived near the church she was able to attend regularly, kind friends wheeling her chair to the church. She bore her affliction with Christian fortibore ner amiczion with Christian forti-tude until the Lord called her home. Upon the 22d of March a large con-course of people assembled to accom-pany the remains to their last resting the theory of the control of the con-pany the control of the control of the bill from the property of the con-bill from the property of the con-trol of the property of the con-bine leaves her aged yourself thereby. waker of the Presbyterian Church, she leaves her aged companion, who for sixty three years lived with her in happy wedded life. Also six children, twenty one grandchildren, and eight great grandchildren.

STAUFFER.-On the 18th of February 1896, in Marshall Co., Ind., Urban J., infant son of Henry P. and Orpha C. Stauffer, aged 8 months and I7 days. Funeral services on the 15th at the Olive process. Olive meeting house by Jas. II. McGowen from John 16; 16,

FORRER. — Arvilla Forrer of near Smithville, Ohio, was born May 24th 1854, died February 10th 1896, aged 31 years, 8 months and 16 days. Funeral services at Pleasant Hill meeting house, conducted by Fred Wimer and D. Z. Yoder.

YUTZI. - Catharine Yutzi, maiden name Miller, was born on the 13th of Feb. 1813 and died on the 21st of March 1896, aged 83 years, I month and 8 days. Sha lived in matrimony with Geo Yutzi She lived in matrimony with Geo. Yutzi for 52 years, and was a widow for 13 years. Their union was blessed with 8 children of whom 6 survive. She also leaves 36 grandchildren and 21 greatMower, — Joseph Mower of near Marshallville, Ohio, was born February kth 1898, died February 21st 1898, aged 88 years and 13 days. Funeral services at Oak Grove meeting house, conducted by J. K. and D. Z. Yoder.

1896

KROP.-Elizabeth Krop of near Can ton, Ohio, was born May 9th 1816, died March 3d 1896, aged 79 years, 9 months and 29 days. Funeral services at Eden meeting house, conducted by D. Z. Yoder assisted by G. Shroyer.

YODER.—Catharine, daughter of Ste-phen and Mary Yoder, was born Mar. 10, 1834, died March 13th 1896, aged 12 years and 3 days. Funeral services at Oak Grove meeting house, conducted by J. K. and D. Z. Yoder.

HOVER.—On the 20th of March 1886, near Shelbsurg, Belford Co., Pa., Sarah Anna Hover, aged 77 years, 11 months and 20'duys. She was troubled for many yeas; with heart disease and tilver Brethron church for many years and desired to leave this world and to go home to her long sought rest. Shortly before her end, when the writer stood by the bedside, she said that she hoped her suffering would soon be over and that she was fully ready to die. HOOVER-On the 20th of March

Death has borne from us our mother, We have bade our last farewell To a kind and loving parent,— She has gone where angels dwell.

God saw fit to call her higher From this world of toil and care, To her home beyond the river, And we hope to meet her there

Pain no more shall heave her bosom All her trials now are o'er; he has passed a while before us, Joined the saints on heaveu's s

At our loss we will not murmur Tho' it fills our hearts with pain; Nature's ties are strong and tender, But our loss is mother's gain.

in Elkhart Co., Ind., Elizabeth, wife of Jacob Eby, aged 39 years and some months. Her remains were laid to rest in the Olive graveyard. Funeral services by Joseph Schamn.

Death has robbed us of our mother, Whom we loved and cherished dear; It was mother, yes, dear mother, Can we help but shed a tear.

Yes, we miss her, O, we miss her, When we see her vacant chair, And how sad the room without her. For there is no mother there Had we thought of death so sudden

But our voices were not answered, For we spoke to lifeless clay.

Farewell husband, farewell children Tender was my love for you; Let that love in you continue, Live for God, adien, adieu.

EBERSOLE.—On the 17th of March 18%, near Scotland, Franklin Co., Pa., of catarrhal fever and enlargement of the kidneys, David L., son of Abram and Anna Ebersole, aged 6 months and 27 days. Funeral services by P. H. Parret and Peter Wadle. Text, "Suffer little children to come unto me." Bur-ied at the Chambersburg meeting house. He takes them home where pain and

woe Will ne'er disturb them more; O let us all prepare to go And with them Christ adore.

NAFFZIGER.- Sister Elizabeth Naff-NAFFZIGEL—Sister Elizabeth Milf-ziger was born on the 20th of March 1811, at Korschum near Kirchheim Bolande, in the Rhenish Bavarian Palatinate. She came to America in 1851 and settled in Butler Co., Olio, but left the same year for Tuzwell Co., III. Although sister Naftziger was leve of III. Atthough sister Naniziger was never married, yet she ably filled the place of a mother in her brother's family, whose wife had been called to the world beyond. Sister Nafiziger was consecrated to her Master. She died on the 29th of March 1896 of the infirmities of old

age, at the advanced age of 85 years and 11 days. She retained consciousness until the end. Her remains were laid to rest on the 31st in the Hirshstein graveyard near Morton. Illinois. Fun-eral services by Michael Kinsinger and Valentine Strubhar. Sister Naffziger was a member of the Annish Mennonite church for about seventy years and died in the triumphs of a Christian

MOURER. On the 24th of March MOURER.—On the 24th of March 1896, near Aurora, Hamilton Co., Neb., of the infirmities of old age and lagrippe, Joseph Mourer, at the advanced age of 83 years. In 1895 he came from France to America with his wife and rance to America with its wife amora. Twelve years ago he moved with his son to this place, his wife having died many years ago. He leaves two sons. He was a faithful member of the Amish Mennonite church. Funeral services by Christian Rediger and L. A. Hooges from I Cor 15

TEHRO,—Lonisa, daughter of Jacob and Susan Yoder, and wife of Solomon Tedro, was born in Cedar Co, Mo, Ang. 5th 1872, died in Nappanee, Ind., of consumption, March 25th 1898, aged 23 years, 7 months and 20 days. She was 11 Hearth 25th 1898, aged 25 years, 1898, and J. B. minister. Funeral services at the J. B. church by Jas. H. McGowen, from oh, 5:28. Buried at the Brick church

Asu.—Near Bittinger, Md., Feb. 23, 1896, Barbara Asi, aged 22 yrs., 3 mos., 21 das. Deceased was a member of the Mennonite church. Funeral at the Am-ish Mennonite church by G. D. Miller and D. W. Maust. Text, Matt. 25; 13.

BUTLER. — Near Grantsville, Mary-land, March 20th 1986, of consumption, Hannah Butler, aged about 63 years came anxious about her soul and was received into the Mennouite church by baptism. She leaves a husband and six children. Funeral at the Folk Menno-nite church by D. II. Bender and G. D. Miller. Text, I Cor. 15:51.

SWARTZ.—On the 24th of Feb. 1898, near Rushville, Rockingham Co., Va., Bro. John Swartz, aged 84 years, 9 months, 25 days. He was a consistent member of the Mennonite church for a member of the Mennointe charlet for a number of years and died as he had lived, in Christ. His last words were, "Father, take me to Thy rest." He bade his friends good-bye, told them he was going home, and passed peacefully into the great beyond. His remains were buried on the 26th at the Bank church in the presence of a large con course of friends. Services were con ducted by Christian Good and Sin Heatwole, He leaves a widow, 8 cl dren, 46 grandchildren and 24 gre grandchildren beside many friends nouru his death, yet they mourn not as those without hope

> Dear one thou hast left us Dear one thou hast left us
> To join that heavenly throng,
> Where loved ones passed before thee
> Bound for that immortal throne
> Where thou shalt live forever more,
> On that bright celestial shore. By one of his grandchildren

MOYER,-On the 9th of March 1896 MOYER.—On the 9th of March 1896, in Franconia, Montgomery Co, Pa, of la grippe and paralysis, Bro. Jonas L. Moyer. He was born on the 24th of June 1896 and was married to Sarah Rith, with whom he lived In happy wedded life 50 years, 7 months and 10 days. The union was blessed with one son and two daughters who are still lived to the control of the c ing. His wife died on the 27th of Aug ust 1880. He reached the advanced ago nst 1880. He reached the advanced age of 80 years, 8 months and 15 days. He was the father of Pre. M. R. Moyer of Franconia. He was never confined to his bed by sickness, and his place at the time of public worship was seldom vacant. His remains were buried on the cant. His remains were ordered of meta-fold in the Franconia Mennonite grave-vard. Funeral services at the house by Abel Horning and at the meeting house by Bish, Josiah Clemmer, from the text, John 14:27, which the deceased had se-lected shortly before his death. Peace



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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ"

ELKHART, IND., MAY 1, 1896.

against Christianity that has character-

ized his lectures on the subject hereto-

fore, the old straw of his unbelief

the name has been changed, to hood-

wink people into the idea that it is

something new. Poor "Boh" Ingersoll's

overstenned the mark. His enithets

and abusive thrusts which he calls argu-

ment against Christianity, against God.

effectively held under the cathode rays

of logic and reason that any ordinarily

intelligent mind is filled with either pity

or disgust, or both, for a man who tries

to make the world and himself believe

that there is no God. It is possible, even

probable, that men of Ingersoll's ilk

are sincere in their views; then they are

subjects of pity: If they are not sincere

they are all the more to be pitied. If

as Ingersoll says, Jesus of Nazareth

was simply a man, and the Christian re-

ligion therefore man-made, then, ac-

cording to Ingersoli's own logic of the

constant advancement and evolution of

the human race, the world should in

these 1900 years since Christ's time.

have produced greater, better men than

Jesus of Nazareth, men who would be

capable of instituting a better religion

than the Christian religion, Ingersoll

has tried it and failed. All the good

nrinciples which he advocates, are em

bodied in the Constitution laid down

by the Man of Nazareth, and many

more besides, with all the inconsisten-

cies contained in Ingersoll's views

omitted. Hence the agnostic shows by

his own attempts that his arguments

and his claims are false. Without a

higher power, without a "heaven to win

or a hell to shun," what moral obliga-

tion has a man toward himself or his

fellowmen? The intidel says he is try-

ing to enlighten the world as to the true

state of things, why does he not make

one positive statement about anything?

who are horn into the world, why does

not Ingersoll move to make laws to

destroy all who are considered thus

cursed? And who shall be judge? the

individual himself or some one else?

If it be true that life is a curse to many

VOL. XXXIII. No. 9.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
ABRAM R. KOLR. ASSISTANT EDITORS.

#2-Entered at the Post Office at Elkhart, as

Contents of this number torial Notes. ould Feet-washing be observed after Should Feet-washing be observed a Communion? Christ our Model. The Resurrection, Belleve and Receiver. The Christian's Resurrection. The Christian's Reward. Deep Things of God. The Office of the Church. Evidence for forming a Judgment as to Who Is my Whishinwe.

spring. diracles never Cease. sunday School Lessons. Conferences.

Correspondence and S. S. Items.

Mission Work in Chicago.

Secret Societies and the Church.

The Tennessee Colony.

Marvellous Transformations.

EDITORIAL NOTES

War is murder on a large scale.

The pastor should seek to lead the flock into green pasture.

Love for our feliowman will not prompt us to injure him in any way.

Bro. J. S. Coffman left for Cass Co. Mo., on the 17th of April. He expects to remain a few weeks

It is our duty to obey the commandments of the Lord, vet we should obey them as though it were only a blessed

Instead of murmuring because there are thorns near roses, we ought to feel thankful because there are roses among

No man ever was truly great who was self-made. Where self makes the man keeps itself in warm and joying symyou need not dig deep until you find "flithy rags,"

The desire of any church or indlyldual to whittle the gospel down to suit welcome to the stranger, and makes its men's carnal tastes amounts to nothing more or less than to play into the hands forsaken." of Satan

Christians not only have precisely the same weapon which Christ used in overcoming the temptations of Satan, but also have One who is ail-powerfui to heip them gain the victory.

They who will not abstain from the lecture, it is the same old outspoken, inlusts that "war against the soul" may be said to be committing spiritual suicide, because "when lust bath conceived it bringeth forth sin and sin when it is finished, bringeth forth death."

It is possible for a follower of Christ to "stir up the gift of God" that is in him, by doing what God would have him do. as well as to "quench the Spirit" by doing what the word of God forbids, or by leaving undone what it teils him to do.

We wish to state again that the lilinois Sunday School Conference will be heid near Sterling, Ili., on the 20th and 21st of May. The Church Conference will be held at the same piace on the 22d of May. The nearest station is Sterling, on the C. & N. W. Ry., 110 miles west of Chicago, where those who come will be met and conveyed to the piace of conference. The ministers and all who are interested in the welfare of the church are cordially invited to be present at these conferences

Bish. R. S. Foster's words on the duty and mission of the church are certainly orthodox in their teaching. He says:

"The church needs to keep close to the people-ciose in sympatity, ciose in contact-close to the poor, the neglected: needs to keep in memory the saving of its Lord, that He came not to call the righteous, but sinners to repentance-not to the whole, but to the sick -to hunt up "the lost sheep of the house of Israel." The church that will ahide and flourish is that church, by whatever name called, that shall keep closest to humanity: that shall recognize men as men; at the altars of its God shall know no distinction; that pathy with the humble and the lowly, and seeks to raise up the poor and oppressed; that despises not the fallen and the outcast; that opens wide its doors of aitars a refuge to the friendiess and

On the 14th of April our city of Elkhart was the victim of a visit by the notorious agnostic, "Bob" Ingersoil, on Or what is good, and what is bad where which occasion he delivered his so-called there is no principle of good and bad? new lecture, "Why I am an Agnostic." What is morality, or any other virtue Judging by newspaper reports of his where there is no moral obligation to

self, fellowmen, or a higher power? consistent array of abuse and epithet These and many others are questions which an infidel does not answer be cause to answer them would involve a violation, an annihilation, of the very simply thrashed over again, only that principles upon which agnosticism is founded. Bob Ingersoll says the Bible is not true. There is at least one thing wherein the Bible shows itself true and popularity is on the wave. He has prophetic in its teachings, when it says, "The fool hath said in his heart. There is no God," And what is true of this one point in the Rible is true of all against heaven and hell, have been so others.

> In a recent address at New York. Mr Andrew D White formerly president of Cornell University, pointed out the alarming fact that since 1889, murders in this country have increased fifty-nine per cent., while the population has increased only twenty-five per cent. One of the chief reasons which he ascribed for this increase of crime lies in the criminal education so wide spread among children Sensational illustrated newspapers, dime novels, posters for sensational theatrical produc tions and plays, in which the solvent of every important crisis was the nistal or the knife-all these, he declared, caused youthful minds to turn to crime...

"And now," said Mr. White, "what are the remedies? First, more attention to elementary instruction as to morals in our schools, both religious public, and private: second, let our pul pits preach righteousness; third, constant effort toward creating a better sentiment through the press: fourth. repressive laws, carefully made and vigorously executed, regarding the educating the minds of vonths in obscene books and sensational napers: fifth all universities should establish a course of Instruction dealing especially with problems furnished by insanity inebriety, and crime, with practical exanimations, under the supervision of a professor, of almshouses, jails, asylums penitentiaries, and prisons; sixth, pris ons should be remodeled; seventh, al places known as contributing to crime should be dealt with sharply and deeleively, eighth, habitual criminal actshould be passed: ninth, a system of indeterminate sentences should be in augmented and no criminal turned loos on society until he has clearly shows himself fit for liberty; and, lenth, a better public sentiment for holding everybody to account."

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man who is in a position to know whereof he is speaking, and let them aid In the work of proper education of the young. The training of the youth by instilling conscientiousness by means of Bible truth is the best safeguard that a nation can have, and so long as this fact is ignored all the restrictive laws which statute books can hold will not improve the condition of things, for with the present moral weakness of many in high positions the tendency seems to be. especially as regards murder, not to make justice easy and speedy, but to make legal proceedings a game in which the chances shall be mainly on the side of the criminal. The evolution of chicanery in court matters has become enormous: facilities for re-trials, anneals, escapes and pardons have grown at a like rate. The root of the whole matter is that the public conscience has become gradually seared: there is an amazing ignorance of the Bible among the legal fraternity as a class, as well as among the people at large; justice, righteousness, honesty, gnilt pardon, and other graces and conditions, even the dispensation of the gospel, are treated and looked upon as stock upon the market. that can be bought and sold. Let the Bible be taught, its truths preached fearlessly freely and fully everywhere and the means which the Divine Lawgiver and His Son have given for the government and safeguard of a nation will do more for the abolition of evil than all the man-made laws of the whole world can do or have done.

For the Hersid of Truth SHOULD FEET-WASHING BE OB-SERVED AFTER COMMUNION?

BY HENRY HOPST

This is likely a question that many of the readers of the HERALD OF TRUTH have never given much thought, and probably most have concluded that be cause our forefathers have observed this ordinance after the communion it must. be the way that the Bible teaches it.

I ask a careful and prayerful reading of this article, and a close study of the scriptures on this subject: because the question as to whether Judas Iscariot communed or not will be decided by the way that this question of feet-wash

In order to get a clear conception of this subject we will imagine the scene in that "upper room" at Jerusalem on the evening before Christ's death. Here we see a table prepared by the two disciples and the passover "made ready." Luke 22:13, and further we read that when the hour was come He sat down. and the twelve disciples with Him. Here, amid the solemnity of the occasion, we see the apostles quarrelling, and trying to obtain some high position in this new kingdom which they thought was about to be established at Jerusalem, and then to show them the nature of this kingdom, Christ uses that beautiful lesson on humility found in John 13, and O how fitting and proper this would many times be in our time to have this taught before communion!

Let parents read this opinion of a You will notice that the first part of this meal was the "passover:" only it was observed 24 hours earlier than the appointed time, in order that Christ could become the true passover and be slain by the time when the apassover must be "eaten," Jno. 18:28, on the next day. John says He rises from supper (not yet finished), and then gives an account of Christ washing the disciples feet. Peter thought if there was virtue in the washing of feet he would desire to have his hands and his head washed

Notice the answer which the Savior gave him: "he that is washed (from his sins) needeth not save to wash his feet. hut is clean every whit; and ye are clean but not all (Judas had never had his sins washed away, so he received no blessing from this service) for He knew who should betray Him." Jno. 13:10, 11. After this they resumed their places at the table Verse 12 Leons had told them that they were not all clean (meaning Judas), and later on told them that one of their should betray Him. This made them sorrowful, Matt. 26:21, Mark 14:18. Judas was a hypocrite, and the rest

of the apostles did not know his in tentions. He needed not ask the Savior "is it I?" Matt. 26:25. Then Christ. plainly pointed out Judas as the betrayer, to the rest of the apostles, and told him "That thou doest do quickly? Jno. 13:26. And be that received the sop went immediately out and it was night, verse 30. The institution of the holy communion was given after the passover had been eaten. Larke 22: 19. 20, and as this "sop" was given to Judas during the passover meal it is plainly seen that Judas was not present at the time when the hread and wine were served; neither did he hear those holy comforting and instructive words recorded in John's Gospel chapters 14, 15, 16 and 17.

The above certainly should make it clear to the minds of all that Judas did not partake of the bread and wine of the holy communion, as some teach.

It would not have harmed the other apostles if he had communed, as they were ignorant of his hypocrisy; but Christ knew it, and would it not be unreasonable to ascribe something like this to Him at the close of His earthly life after all Ilis teachings to the contrary? There will be hypocrites in the church likely to the end of time; but the bishop or elder who allows them to commune. knowing them to be such, is guilty of censure

In the washing of feet we express union with one another, and in com munion a common union with Christ and it is to be feared that many observe these solemn ordinances and receive little or no blessing; for it is also hypocrisy to show love and union to our brother in this service of humility, and then live a life contrary to this spirit of the glorious temple of which Christ is humility. This is one way of eating the Model

and drinking unworthily, 1 Cor. 11:27. For further light on this subject please read, "Wandering Soul," "Treas ures of the Bible," "Story of the Bible." etc. See also our Sunday school Ouar terly under Lesson X. June 7.

I hope to hear a discussion of this question at our spring conferences, for believe that a greater blessing can he obtained by observing this ordinance of feet-washing before communion. May the Lord bless us all and give us grace to do His holy will in all things.

East Greenville Stark Co., Ohio,

Note,-There are some brethren who Scripture at this day, one of which was are in doubt on this matter. If the matter is taken up at conference, it must be discussed from the Bible, not from a human point of view A full exposition of this and other subjects might be more profitable, work for conference than some other matters that frequently occupy much time. In the meantime it would be a help to the work of the conference for all to study the matter carefully and prayerfully, and thus he prepared to present Rible truth in a clear and logical manner. _ Ed

For the Hereld of Truth CHRIST OUR MODEL. BY F D WENGER

It seems natural for man to try to imitate some one else. You see it in small children. They try to mimic some older one. And as they grow older, they will play they are doing as mamma does and their actions and conversation will generally be parallel with the one they are trying to imitate. As we grew up to manhood and womanhood, did we not see some one that just seemed to us to be the ideal of perfection, and we would try to imitate our ideal?

But now Jesus says, "Follow me," He is "the one altogether lovely and the chief among ten thousand." How beautiful and clorious! "Eve hath not seen, nor ear heard, nor the heart conceived the exalted consummation, Christ our model. We should hold that model before us every day, that we may be conformed to His will and be transformed more and more into the perfect man, after His likeness and image, hy a living sacrifice unto Him of body, mind. and soul. He is not a far off model but came down to us in bodily form, the "God with us" so entering into us that we might enter into Him, and nestling at His feet we can sit and look into the face of a Friend, who knows and feels our wants, and gives to our hungering hearts every needed blessing and grace.

No other being, since time began, could have said unequivocally and unqualifiedly, "Follow me." . Paul said follow me as I follow Christ" but he held up first of all before us Christ as the model, which he himself illustrated Christ tells and shows us how to live and how to die, and He brings with vivid reality and accuracy the panorama

of eternity before our eyes. The greatest triumph over the world was taught us in His doctrine of forbearance and forgiveness, and the best way to hurt an enemy is to heap coals of fire upon his head by returning good for evil, for at last we are to sit together in heavenly places in Christ Jesus, and we are through Him forever to stand to the praise of the glory of God's grace the living and polished stones which are to adorn and construct.

May we then stand before Him every day, asking Him to help us to live nearer the standard of our Savior,

> For the Herald of Truth. THE RESURRECTION. BY ISAAC PETERS. (From the German.)

"Blessed and holy is he that hath art in the first resu rection; on such he second death halh no power, etc. Rev. 20: 6,

Since there are many expositions and explanations on the above passage of

recently made here by an evangelist who made such unscriptural applications of the text. I shall therefore endeavor to give, in my weakness, the sense of this passage, as it has been taught and understood by the true Christian church since the time of the anostles. The above text sneaks of the first resurrection. We read in the Scriptures of two resurrections, but not of two resurrections of the physical, but of one eniritual and one physical. The resurrection of the body is referred to in John 5:28, 29; Acts 24:15; Dan. 12:2 and many other places. Of the spirit ual resurrection we read in John 5:24: where Jesus says, "He that heareth my word and believeth on Him that sent me bath everlasting life and shall not come into condemnation (judgment) but is passed from death unto life." John 3:14 "We know that we have passed from death unto life" Enh 2: When we were dead in sins God hath quickened us together with Christ and hath raised us up together. etc., and 5: 14, "A wake, thou that sleep est, and arise from the dead," etc. See also Col. 2:12 and 3:1 where a resurred tion, but not of the body, but of the spirit, from spiritual death in sin, is referred to. All those, therefore, who have part in this spiritual resurrection are blessed and holy, for the darkness of sin has passed away, according to Isa. 60: 1, 2, and the light bas come, because Jesus the true Light has come, "which lighteth every man that cometh into the world" (John 1:9), as He Himself testifies (John, 8; 12), "I am the light of the world," etc. These then according to Heb 12:18 19 22 23 24 have come unto mount Sion, and over such the second death has no power. That this s cond death is to be understood as any other than the elernal death I have never heard any one dispute, although it is a death where men will desire to die but where death will flee from them (Rev. 6:16: 9:6 and Luke 23:30). But this second death has no power over those who have part in the firs (spiritual) resurrection, for they will be priests of God and of Christ. What the priests were under the old Dispensation.

vites were priests. But of those under the new Dispensation who have been spirit ually resurrected, it is said, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," I Pet. 2:5: for "ve are a chosen generation, a royal priest hood, a holy nation, a peculiar people that ve should show forth the praises of Him who hath called you," etc., v. 9. This, then, is the work of those who have had part in the first resurrection; for as priests of God and Christ they shall also reign with Him, for, as already shown, the government in the kingdom of Christ consists in showing forth the praises (virtues) of Christ, but not to rule the world, as so many Chris tians of to-day infer from the words of the apostle, 1 Cor. 6:2, "Do ve not know that the saints shall judge the world?" It is true they judge the world as the Savior teaches, John 16:8 -11 where He says that the Holy Spirit will reprove the world of (or concerning) sin. But the government they leave entirely in the hands of the powers that be which are ordained thereto of God

the ministers are under the new. The

former were to declare the Law the

All priests were Levites, but not all Le

latter are to proclaim the Gospel.

(Ront, 13). Their whole duty is to proclaim the praises (virtues) of Christ, as He Himself did while He lived upon earth and as He commanded His apostles, and all who through their word should believe in Him (Matthew 28:19, 20), and for which He prayed (John 17:18-23) These. then, are blessed and holy, and their names are written in the Lamb's book of Life For when the seventy disciples returned from their tour in which they had proclaimed that the kingdom of God had come nigh unto them and rejoiced that even the devils had become subject unto them in His name, Jesus said to them, "In this rejoice not, that the spirits are subject unto your but rather rejoice because your names are written in heaveu." Luke 10:20. We read also Phil. 4:3: Rev. 13:8 and other passages that the names of those who were active in the service of the Lord, and who have been faithful unto the end, are all entered in heaven in the book of Life and will remain there. But in Rev. 20:14, 15 we read also that all those whose names are not written in the Lamb's book of Life will be cast into the lake of fire which is the second death. See also Rev. 21: 27. Hence all who have part in the first resurrection will reign with Christ in His kingdom of peace a thousand years. But the duration of this thou sand year period is not to be understood as meaning a period of one thousand years of 365 days, as is stated by so many in referring to this passage, but

prophet speaks in the Spirit as follows: The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the .. to proclaim the acceptable year of the Lord" or "the year of the Lord's good pleasure," (Marg. Ref.) And when our dear Savior had temuted of the devil. He came to Nazareth and went into the synagogue on the Sabbath to read out of the Scriptures. The book of Isaiah was given Him, and when He opened it, the prophetic passage was before Ilini, which He read, after which He closed the book and gave it to the ruler and said "This day s this Seripture fulfilled in your ears." In the passage Luke 4: 18, 19, the words are. "To preach the acceptable year of the Lord," (The sense of the Greek version here is, "To proclaim an era of acceptance with the Lord" Ed. Hence He was to proclaim the year (cra) of grace or acceptance. And how long does this "year" continue? And who will venture to claim that it is a year according to our way of reckoning? Jesus preached for more than three years, and even then the "accentable year" was not yet ended. In 2 Cor. 6:1, 2 the apostle writes, "We then, as workers together with Him, beseech you also that ve re-ceive not the grace of God in vain, for

is a prophetic time or period

We read Isa, 61:1, 2 where the

behold now is the accompted time; hehold now is the day of salvation." Here the apostle makes application of the prophetic passage of Isa, 49:8. Read also Rom. 13:12, where the auostle says that the "night" is past, i, e., the time from the fall of man to the time of Christ (Isa 60.2 and Isa 53.6) which was a period, a "night" of 4000 years duration, which enveloped the human race. This night had now passed away and the day in which the light arose, according to Isa. (8): 1 and John

cometh into the world, and believes on You may approach a large majority His name, had now come. It was the of the church going people; ask them "year" of acceptance and deliverance, so long foretold by God Isa 63:4 The

day of salvation had come. llow long will this day of salvation be? How long according to Divine connsel of our God and Saviour will it continue? The answer is plain in Psa 90:4 and 2 Pet. 3:8. "One day is with the Lord as a thousand years, and a thousand years as one day" And those who have arisen in the first (spiritual) resurrection with Christ their Shepherd and bishop of their souls will reign in these thousand years, according to the promise of Christ, "Lo. I am with you alway, even unto the end of the world." This, in my mind and according to

my knowledge of the word, is the sense of the text. The reader will please have his Bible at hand while reading this article and refer to all the passages quoted, as I have, for the sake of brevity, only quoted the most important parts of the passages referred to and

used to explain the sense of the article. Those who do not endorse the ideas here expressed will let God decide and bear with me in love

Henderson, Neb.

BELIEVE AND RECEIVE. BY L. J. LEHMAN.

"He that believeth on the Son hath everlasting life." John 3: 36,

Verlly, verily, I say unto you. He that believeth on him that sent me hath everlasting life. John 5: 24.

Can these words be untrue? Impos sible! Dear reader, do you hear His word? Do you helieve on God who sent Ham? Then nonder these three words "hall everlasting life." What a certainty bath gives! Thank God we don't need to wait until death to find out if we shall be saved; and He would have us appreciate this blessed fact "which we may do by a sacrifice of soul and body to His service."

By what may we know we have eternal life abiding in us? First, we have the assurance, for God says, "he that believeth hath eternal life," Second He gives as the earnest of His Spirit (the witness) "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Third, we may know by the fruit. Gal. 5:22 23. We could go on giving ways and means whereby we are assured that we have this life abiding in as: but the word of God is sufficient evidence to prove our

The witness does not come to all alike so that one man's experience is not a safe guide for as to go by; (if it were so, man would figure out just how he wanted to feel, and act: and then ask God to make him feel that way. and consequently would be disappointed) It is the work of the Spirit to stir up the soul and cause it to act: we also notice some are more emotional than others: while both may be filled with the Spirit; either experience may not be the third person's experience

God places the fire upon the altar today; just as lle did in the time of Moses; and when once placed there it needs none of man's fuel to keep it borning. On the other hand the fire which man kindles will need more fuel occasionally or it will not last long. When man excites his emotions, they 1:9, which lighteth every man that only prevail while the excitement lasts.

this question "Are you a Christian?" They answer Y-e-s! I an t-r-v-i-n-g to be one. What is wrong any way? Is the fault with the church? Has not God fully laid the plan of salvation Ah! I hear Jesus say unto them, it is because of your unbelief. To such I would say, get the baptism of the Spirit in your hearts in place of on your heads, and you will stop trying, and

We take a peep into all the different churches (ours included) what do we see? Ah! we see as it were whited sepulchres, which appear beautiful outward, but within are full of dead men's bones; formality in the pew formality in the pulpit.

Is it possible! we the children of a tiving God; groping along with formalism. It is not much wonder that the masses take no stock in religion: when they see nothing better than they have in their own society. The secret of it all is the old man (self) has never died consequently no resurrection no new life, are not dead unto sin, and alive unto God, through Christ our Lord What is the cause of all this formalism? Some may say, it arises from the two fold nature in the Christian, i. e., the carnal and spiritual. The Bible does not tell as that the Christian possesses these two natures. Christ did not, we are to be like Him. "If any man have not the spirit of Christ, he is none of his." To be carnally minded is death. to be spiritually minded is life and peace. Is it not au evident fact that the Christian has not these two natures? Returning again to our subject, we would conclude as before the chief cause of formalism is the old wan in the flesh, it is against God, not subject to His law, neither indeed can be

The devil is very successful when he can get a man to take some of his opiates, and get him into a sleepy condition. To such we appeal with l'au "Awake thou that sleepest, arise from the dead, and Christ shall give you light," When a man is in a sleepy condition he is not worth much: can't get much out of him: he is good for noth

ing, to man, and much less to God. After Lazarus had died, Jesus said I go that I may awake him out of his sleep. And He cried with a loud voice, Lazarus, come forth. This was not done alone for Lazarus: but because of the people I said it, that they may John It: 42. In the same chapter, Jesus says, 1 am the resurred tion and the life, he that believeth in that they have a clear title to the tree me though he were dead yet shall he live: and whosoever Greth and believeth in me shall never die. Retiev st thou this! Herein is the secret of living unspotted from the world "coming forth, living and believing."

Who will not arise, put on the whole armor of God, and go into the field and battle for souls? There is joy among the angels over sinners returning. God gives as the privilege and sufficient "grace" to so labor for Him that the angodly will turn from the error of their way, and He will abundantly save them. We not only create joy among the angels; but he that converteth the sinner from the error of his way, shall save a soul from death, and hide a mul titude of sins. Will it pay? my money in it? Is this the question you ask? Well, let us see if it pays, t'hrist says "he that hath forsaken all for my sake,

and the gospel's, shall receive an hon dred fold in this life, and in the world to come, everlasting life."

There are attainments in this life to which we must attain in order to accomplish successfully the work God has given us. Let us see what He says But he which hath called you is hotu. so be ve holy in all manner of conver aution

"tiod hath not called you unto un cleanness, but unto-holiness,

"Follow neares with all mon without which no man shall see the Lord."

"Be ve therefore perfect even as your Father which is in heaven is perfect,"

Impossible! you say? These are God's words, left on record for us, and He requires impossibilities of no one, It is unhelief on our part when God's word seems impossible to us. God requires it, we also pray for it. What pray for it? Yes, my dear reader, every time you sing this grand old hymn.

Oh for a heart to praise my tiod,

A heart from sin set free: A heart that's sprinkled with the blood So freely shed for me etc.

you are offering a prayer for genuine heart purity: just what God asks of

Why don't we get it when we pray for it? Ah, those idle words, those idle prayers can never reach the throne of grace; only to be put in a book of re membrance against us, to be given ac count of in the last day.

Is it not an underiable fact that the fault is not with God, but a lack of faith on our part to lay hold upon God and His precious words. Let us see what He says those shall receive that live in this higher life:

Blessed are the pure in heart, for they

"Blessed are the undefiled in the "Blessed are they that keen his testi-

"Blessed is he whose transgressions

"Blessed are they that do his com ndments that they may have right to

the tree of life." "Rejoice because vour names are writton in heaven."

There is a peace of mind and soul to those who keen His testimonies and experience a pure heart with sins for given, and they only can claim these blessings and have the full assurance of life, and may enter through the gates into the city

My brother, my sister, is it not high time to pluck out that double eye, cast off that double mind, put away that of life, eather their having two eyes and two hands and two feet to be cast into

Whose fault is it if I am hist? "My unbelief." Be not deceived, God is not shall be also reap.

He that believeth on the son bath verlasting life. What we need is a ving faith that will acquate us to 15 work only in that way can both and works go together. Believe and receive

Yours in the service of the Waster Cullian III

For the Herald of Truth THE BEAVENLY GARDEN.

BY I L. KULP. There was a garden filled with flower The master took much pride in them, And gave them to a busbandman.

Who watched and named the little plants As though they'd belonged to his own hand the walched their progress and their bloom, As well as all their sweet perfume.

One day the keshandman came home And saw one fragrant blossom gone. It grieved him very much to see, That some one took this flower away

It made him sad, and almost lone. To see this fragrant blossom gone He prized them all por one would spare

Until he heard the master had com-To decorate the master's room And shed ahroad lis sweet perfame

Then was the kusbandman relieved. And comfort from the thought received, That is bis garden he should see, A hud of enotiess parity

The husbandman now wheer grown By fostering what his master loved,

The holy Master ofles comes To blossom there in endless day

The only consolution left To such as may be thus bereft And gathers them around His throne

Now, let us take a sober lhought. And watch these blossoms as we ought That they may, when the Lord shall c In His blest garden find a home. Bucks Co., Pa.

For the Herald of Truth THE CHRISTIAN'S REWARD. BY ELLA B. BRUBAKER.

Pen and juk fail to describe the beautiful reward which is awaiting all those "that have washed their robes and made them white in the blood of the Lamb." "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which are pre pared for all them that love Him. I Cor "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev 9.7

They will be presented "with a new name," the hidden manna, a harp, white raiment, a crown of glory, and paims of victory, enduring forever,

Freed from hunger, thirst, temptations, tears, cold and heat, sickness and death. Praise the Lord for such a deliverance!

No used for fareweils, no need for sun, moon, stars, no need for guide posts, corner stones, line fences, and partition walls, of which there are too many among Christ's followers on earth

Heaven is a prepared place, for those that are prepared for it the home sweet home of the soul. "Blessed are they that do the Lord's commands.' and are welcomed into His joy, marching the golden streets with the number iess redeemed, where congregations ne'er break up and Sabbath has no end. May we be so happy as to hear the glad interpretation of the death of the saint.

D. for disciple

E. " enter.

A .- " and

T.- " travei, H.- " home.

Disciple enter and travel home

For the Herald of Truth. DEEP THINGS OF GOD

BY J. A. CURTIS.

How difficult to tell what things are deep. To Stone mathematics were not deep. Philosophy, to Druce, was only the beginning toward the end to be at tained Miller, who taught himself geology while working as a laborer in a quarry, well knew the condition of th earth's crust, but denth after denths there were to him unascertained.

Have we obtained entrance into the deep things of God? To the sinner to get saved and keep saved is too hard to know or learn. The self-righteous have falled in laying down rules that would lead them into the deep things.

To obtain entrance with God- how deep, but () how simple! Truly the simplest and first that takes place in the "kingdom of God." How hard to leave your father, the devil; but how easy to scept Christ your Lord. Has your friend something you haven't got? Is it salvation? Be obedient, search, dig. and persist that you will have it at any

The depth of God's goodness and mercies is known to those only who have sailed upon the fathomiess ocean of God's love, who have stripped them selves for the race, cutting loose from sin and the world and setting out for God and heaven. The Lord is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us.

To receive the hidden things of God. there is necessary a constant faith reaching unto His coming. The Lord wili reveal Himself to His own. How blessed, how true that the Lord will not withhold any good thing from him who is willing to accept.

Have you obtained entrance into the "deep things of God?" If not, why not? Have you been to Him a true child, or have you been constantly sinning and repenting. An earthly father giadly forgives the error of his gon, but does not forever desire him to repeat What is the besetting sin? Pray

the Lord to have it removed. Those who conquer sin within and the strategical power of Satan without, shaii possess the deep things of God.

For the Herald of Truth THE OFFICE OF THE CHURCH. BY D. B. SHELLY.

For your gospel came not unto you in word only, but also in power and in the Holy Gh st.—I Thess. 1:5.

When we compare the primitive church with the church of the present day, we find that the church has not the power she had in the days of the apostles. I have been frequently asked why this power does not manifest itself in the church. There are various reasons for this. God is not at fault. nor the gospel of Jesus Christ, but it lies in man

The word of God has the same nower to convict sinners, and the Holy Spirit has the same power to regenerate as it had on the day of Pentecost. God is the same now and forever. Consider the churches of to-day in Christendom, and you will find that many have deviated from the truth and simplicity. There are yet a few churches that strive to maintain this Gospel ln simplicity and truth, and who try to preach this Gospel in its purity and power and we see its effects. It brings the haughty low, and the sinner to repentance, and we can see the fruits of a holy life in the members of such a church. It is true that not all the members in the church show forth good works after they become members, but we find that there were some such in the apostles' time There was Simon the sorcerer and some more that were not true to the profession. But the church was not to blame for it: neither can we blame the Gospel of Jesus Christ, nor the operation of the Spirit, that those are not converted, but we blame the individual, because he would not be led by the spirit of true repentance towards God.

The second reason is that the power of God is not displayed and manifest in many of the churches The Cornel comes only in word, and not in power, and why? The unregenerate minister stands in the pulpit, preaching the Gospel by historical knowledge, while the heart has never experienced the power of God unto salvation. Now, if such a minister is shaven of the power of God. how shall the church grow in power and strength? The minister, however, is not alone to blame that the church is without nower I have seen ministers stand and preach with such power that I thought that all sinners must break down under the power of God and be brought to repentance, but without having any visible effect upon the sinner. And I don't wonder, when I look at the church members of such a church Some come to church, and all you can hear before service is talk about crops. some are jesting and joking, while the sisters sit together telling one another what kind of a dress this or that sister had on the previous Sunday, and if one poor sister was not dressed according to their taste, there would be fun made of her. Some of the members of that church will stay at home because it is too rainy or cold or they must go visit. ing and have a good time in eating and having all sorts of "fun" to suit the carnal mind

Such a church is spiritually dead. without power, though the minister be ever so full of holy fire. But we see and are glad to hear that the Mennonite church is trying to overcome these evils. in reviving the members of the church to a higher life in Christ. If we wan to be members of the church of Christ we must be in the work with heart and mind, and in the Spirit, and pray God to give us power through the Holy Chost in bringing sinners to repentance What we want is men filled with the Holy Ghost to preach the word of God in purity, and also live members, filled with the same Spirit, to be ready to go to work in earnest for saving souls, When we get such earnest Christians in the church, then Zion will bring forth and we will have a refreshing shower from the Lord, and Zion will travel in heauty and holiness, so that the world can see its glory arise and shine forth "for the glory of the Lord is riser npon thee," is the word of the prophet

Isaiah to the church of Christ. "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost." Wherever Paul preached the Gospel of Jesus Christ it was accompanied with power to convict men and women, and the Holy Ghost did its work in regenerating them to new creatures in Christ. After Paul was converted, he was not ashamed of the Gospel of Jesus Christ, for he experienced the power that there was in it. So it is with every one that is born of God. He knows and feels the power of God in the word, and through this, man is made to feel that he is a sinner, and through the same power in the word, man receives faith that he can have all his sins blotted out by the blood of Christ. If this power were not feit by a sinner that God alone can forgive sins he would never come to Christ. This Gospei is the word of God.

May 1,

brought from heaven by Jesus Christ imself, and after His resurrection He ascended to heaven and sent the Holy Spirit into the world to reprove the world of sin and unrighteousness aud udgment to come. There is a wonderful power in the Gospel. We see how people were moved by it in Paul's preaching to the Gentiles, who lived in idolatry; they left their idols by the thousands and served the living God and churches were established wherever this Gospel was preached. The apostles received this power by the outpouring of the Holy Ghost upon them. There on the day of Pentecost, while they waited at the temple, in supplication and prayer with one accord, they reonived the Holy Chost So must the church of to-day be of one mind and spirit, and then God will bestow, yea pour out His Holy Spirit, and the church will receive a power to win souls to Christ. But church members cannot be divided in spirit: they must pull to gether in love and harmony, and wherever we see this, we see a church grow in membership and in spirituality. But when there is a disunion, we see the effect of it and all spirituality seems to be dead.

Oh! therefore, beloved Mennonite church, let us come to a closer unity in love and humility. Let us arise and shine in this crooked and perverse generation. Let the glory of God shine on the church as the shekinah did in the tahernacle of the Lord in the wilder ness, so that when we preach the Gos pel it may not come before the people in word only, but in Holy Ghost power.

Michigan

EVIDENCE FOR FORMING A JUDGMENT AS TO SECRET SOCIETIES.

BY JOSIAH W. LEEDS

I have read the lively reply of friend W. T. Hunt, of Philadelphia, to my communication upon the subject of se cret societies, quite agreeing with his representation that there are a great many men of worth in the secret jodges, and being very ready to include therein the well-reputed West Chester merchant and member of the Methodist Episcopai denomination alluded to in his closing

It is objected that as I probably am not nor have been a member of any secret order, I have not been so circumstanced as to express a trustworthy opinion upon the subject. Nevertheles have found it quite necessary in the ourse of a not unobservant life, to accept, in relation to a great many subjects, the evidence of reliable witnesses con cerning the character and trend of such matters, without feeling under any obligation to tread the same path as the experience gatherers. The prayer that we be not led into temptation has a design to keep us out of presumption and sin in going in the way of unrequired personal experience. If we would accept the satisfied counsel of a good

wine or mug of beer now and then would not do us a bit of harm vet. while acknowledging a decided liking for the taste of the liquor I find right. here an injunction of higher obligation which warns me not to make such a use of my liberty concerning meat and drink as may either cause a weak brother to "offend," or may draw myself into a morally seductive or phys ically dangerous habit.

So also in the matter of cigar and cigarette smoking. A great many people will testify that they enjoy their smoke" after meals and at other times: vet from the very large mass of evidence that has been presented to me, I am abundantly persuaded that my moral and physical being would be endangered by the habit, while my personal practice would help to fasten it upon others to their hurt. The agonized cry of the cigarette-poisoned young man who died awhite ago in Camden, "Teil ali my friends that 'Duke's Best' have killed me, and beg of them never to smoke another," is the poignant testimony of a creditable witness, I have call to go into that lodge, while additionally, I feel the duty laid upon me to say to the cigarette-cursed lads of this generation, "Don't go in!" and to the fathers, whose enjoyment of the weed has in so very many instances been a stumbling-block to their sons. "Keep away from it!" It will not be denied that the practice of smoking is almost universal on the part of the attendants at clubs and jodges. An example which comes to my mind, in confirmation, was a suit at jaw in the Common Pleas Court at Philadelppla, the plaintiff being a woman, who had done cleaning in a building rented out for lodge-room purposes, and whose pleafor extra compensation was, that the iabor she had had to perform in the way of removing tobacco dirt, stains, etc., was not reckoued in the contract under which she was hired.

Then, again, in the matter of the theatre. I have read the testimony of those who, having been attenders thereat, upon experiencing a change at heart have had to haste away from the practice as for their lives. Some of bese were themselves playwrights or actors. John B, Gough was one; Judson was another. What loss would have been to the world had they rested satisfied in that "lodge" into which they had only entered as it were the first degreewhile Sheridan Knowles, Montague Stanley, even Kemble and Dumas, veterans in the profession, have all raised the red flag of danger. Further, have seen the current iliustrated periodicals of the stage, which it were an offense to hand to any self-respecting person, man or woman. I have many times looked into the faces of the throngs of people, men, women and children, as they poured from a variety theatre building not far from my office in Philadeiphia their actions their countenances and their speech, ail telling me that they have been where the Lord of the meek, the merciful and the pure in heart would not have trodden, except it were in the way of entreaty or of judgment. On the other hand. I have scanned the programmes of the theatrical and operatic spectacies announced to be given at the first places of entertainment in the city, and I have noted that performances were presented the plots of which and the rendition of which

many "moderate drinkers," a glass of had gained for them a notoriety for nastiness the world over. No, no, I shail not enter into that lodge: and I say, moreover to those who have gone within or who may be tempted to pass within the perijous portals, "Come away for your lives!" Now, without having personally feit

the desire or the necessity laid upon me to apply for admission to any of the se cret orders, I claim to have perceived that affiliation with such organizations is not a true heip to the individual so joining, while it may also become a source of weakness to the church. When the men go down to the lodge room, while the women are left to seek the place of prayer; when lodge dues must be kept up, and the benovelent work of the church toward its own members or strangers is left to languish; when mothers spend the long evenings at home with the children and the fam ily sewing and fathers return from the lodge when the house is at rest and the lights are burning low; and when these same fathers, or brothers, or sons, as the case may be, have gone visiting the Grand Lodge in a distant city, accepting en masse the hospitality of theatre attendance and banquet, with, most likely, cigars and liquors to be additionally paid for there must thence ensue a nanifest loss of money and time, and moral and eniritual etreneth

Likewise, in undertaking to arrive at the intrinsic value of the oath-bound secret orders. I must estimate the worth of the paraphernalia and the high sounding titles, which I find opposed to the simplicity of dress and address which the Good Book enjoins I could not bow the knee to any fellow being and call him "Worshipful Master." nor should I encourage my neighbor to make use of the language of duty and adoration such as might fittingly be addressed to Omnipotence. Excellent may be the purposes,

large part at least, of many of the orders, and while no exception can be taken, for instance, to the "Friendship, Love and Truth" of the Odd Fellows. yet I find the whole duty of man still more plainly and comprehensively pointed out in the Divinely imparted obligation that we love the Lord, our God, with all our heart, soul, mind and strength, and our neighbor as ourselves, While I am persuaded that this country is receiving a foreign increment of pop nistion more rapidly than it can rightly assimilate it and while some of the ob jects of the several "America for Amer icans" orders are not to be excepted to vet I should not indorse the obligation in no case to employ any Roman Cath olic, notwithstanding that the aims of the Jesuits to occupy place and secure power in this country are patent to all. The love to our neighbor, required of us I believe does not sustain us in em ploying such exclusive or retaliatory nethods. The National League for the Protection of American Institutions is not secret. Its objects are openly declared, and it makes use of no orins passwords or binding oaths.

Greatly to be extolled is the attribute of benevolence. This feature tigures largely as the foundation principle of many of the secret orders. But I find from the United States statistics of some years ago, that a certain order which received the large annual sum of tive million dollars, gave two millions of it to the poor and sick, and laid out

expenses. From the report of the Grand Secretary of the Independent Order of Odd Fellows' of Indiana. showing a membership of 39 706, it is shown that there was pald out for relief and charity during the term ending 12th mo 31 1892 868 745 17 and that the total expenses for the term were \$148,636,87, by which it appears that the cost of distribution was what might fairly be called excessive. The religious meeting or church committees for the care of the poor and suffering, serve, so far as I am aware, without charge. But the annual communication of the Grand Lodge held at Indianapolis, decided as to certain members delinquent in dues, "not entitled to benefits," "not antitled to funeral benefite "

The contender for secret societies to

whom I have partly been making reply, incidentally refers to a Methodist in good standing as being a member. Now I may say from personal knowledge that the editor of that Methodist period leal of excellent repute, the Guide of Holiness has stated that in the early days of his ministry he was foollsh enough to he drawn into a lodge, that the inital experience satisfied him, and he had never been there since. My cousin, an editor of the Methodist Christian Standard of Philadelphia, told me that he had gone through three degrees and there stopped "for good" as multitudes have done. The trustee of a Methodist church frankly said to me that he had belonged to as many as nine secret organizations, and had been of the original promoters of the extensive order of Knights of Pythias, but if he had his life to live over again he "would not join any of them," and he so always counsels his son. I omit his reasons in the Lord thy God with all thy heart. detail, not to unduly extend this contmunication. No higher name in Methodist annals of the present century than uind, and thy neighbor as thyself. that of Charles G. Finney, who was instrumental in bringing so many sin-sick wanderers from darkness to light. Because of asserted advantages to accrue, he had in his early manhood joined a secret order, but no assured piece of mind could he find till he got away from the entangiement. Was it "pe jury" thereafter, when he found it laid upon him to warn his brethren and the Christian world not to go into the for bidden paths, relating the perils he had met with; or was it not rather fealty to his Almighty Deliverer, the grateful act of one "clad and in his right mind ""

I need only say in concluding that while heart trouble may be, as suggested, the cause of some of the deaths we learn of in lodge initiation or procedure, show mercy and kindness wherever we other fatalities or serious disorders are can. When we consider the two men differently referrable. Such was the case with that Harvard student, who while being initiated, having been told that at the eud of his journey he must jump off a precipice, became presently unconscious, and was so seriously affected mentally that he had to college, and for years was afflicted with trouble of the brain. Relative to the us! He gave Himself a ransom for all point that secreey is observed in busi ness, and also (as others say) in families and in some church affairs. I reply, that a great part of this is privacy only. There is a distinction between the two things. For instance, the same mail which brought me the published letter of my objector, brought also a denomi national paper in which was pub iished a statement of matters considered by the last gathering of the meeting for sufferings of Friends, held in and fellowship with one another.

Philadelphia. The proceedings of this meeting are to an extent private, yet if any member feels it to be proper, and that it may be helpfui to others to say what was done, he may do so. One thing mentioned as being considered and done was the pitiful condition of many of the people on the seacoast and islands of South Carolina, a committee being set apart to consider the subject. and to take such stone toward the relief of the South Carolina sufferers as the way should rightly open for. Since then two members of that committee have gone down to the coast. Now in providing for or administering (without charges) the relief that has been or may be contributed I feel sure that thes Friends will neither ask the recipionts whether they do or do not belong to any secret order, nor will they be curious as to the particular religious denomina tions with which they have fellowship nor will they (most probably) find occasion to give aid to a single person of their own denomination "Love as brethren; be pitiful, be conrteous." Rocouncey, Pa.

WHO IS MY NEIGHBOR?

This question was asked by a certain lawyer when he was speaking to Jesus. He knew the law and no doubt he would have loved to be a follower of Jesus, but like many to-day be lacked self-denial. This lawyer was not sin cere as he stood up to tempt the Saviour saving, "Master, what shall I do to inherit eternal life?" "What is written in the law? How readest thou?" was the answer of Jesus. The lawver emoted the beautiful lesson, "Thou shalt love and with all thy soul, and with all the strength and with all the Jesus said unto him, "This do and thou shall live" Now this jearned man knew how beautiful it was to live according to God's divine law, but, willing to justify himself, he asked Jesus "Who is my neighbor" knew that the one who was mereiful and kind to him was his neighbor whether he lived near him or not. Now dear friend, it appears to me that what Jesus says in the latter part of this parable represents Jesus Himself. When we consider how merciful and kind Jesus has been to us, we often wonder what we shall do to honor and alorify our Savior I believe that we should be tilled with the love of God so that we would love our neighbor and of God, the priest and Levite, but who passed the poor wounded Israelite, we are prone to wonder if there are such unmerciful Christians to-day. It ap years to me there are many who could enjoy religion better if they were more zealous of good works.

How much good the Saviour did for A neighbor said to me, "If there is one sin that might keep me out of heaver and others could tell me I would is glad." I wish that might be the desire of every one: then we would shun the very appearance of evil and live near to Jesus. God is no respecter of persons neither should we be. All can be beig! bors with whom we are or may become acquainted. May we all live near to God and have communion with Hoo

THE BLESSINGS OF CONTRARY WINDS.

That night-storm on the Lake of Galilee which is described in the fourteenth chapter of Matthew pictures many an experience in the Christian life For eary hours the disciples have been toiling at the oars in the teeth of the tempest. All the strength of the fishermen's brawny arms can scarcely push forward the little boat against the waves for "the mind mus contrary")

Yet that there head-wind proved to be a blessing; and in the experience of many a child of God it has been found equally true. A career of unbroken prosperity is fraught with danger to a man, to a church and to a nation. It breeds pride and self-conceit. When we are seeking for what we want, we call upon God; after we have got it, we too often give ourselves the credit. The ten leners all prayed for relief from their misery. After they were healed. only one of the number returned to give thanks to their Divine Healer. The essence of sin is a determination to have our own way in disregard and defiauce of God. Our heavenly Father will not consent to this: He sees that it would not be best even for a Christian to lay his own plans, choose his own way, and always have a smooth sea over which to carry them into executiou. Wherefore He sometimes sends a stiff head-wind into our faces for our own good as well as for His own glory. Let us look at some of the blessings of "contrary winds."

1. It is a familiar fact that the loftiest careers have usually begun from lowly birth and early adversities; our greatest men have been cradled ou the rocks. "Parts and poverty" has been the recipe for success in life. No greater mischief can befall any young person than to be born in luxury and be fanned with the breath of fulsome flattery. The stern wind of unsparing criticism is often needed to open our eyes to our own follies and to drive us back from courses that would lead us into certain dangers and possible destruction. One of the loving offices of the Holy Spirit is to reveal to us our sins and to head us off from pursning a course that seemeth pleasant to our selves, but the "end thereof is death.

2. Headwinds of adversity strengthen the sinews of the soul. There was pretty severe practice at the oars that night in that Galilee gale. God's great object in the school life of this world in to develop character. "Count it all joy," said the stalwart Apostle James. "when ye fall into divers trials. Know ing that the trying of your faith work cth patience." Afflictions are sent not only to punish the faithless, but to make the faith of the true saint more vigorous. The young man who is on the lookout only for easy places, dooms himself to be a dwarf; there are many of us older people who, as we look back over our lives, never cease to thank God for difficulties. Sometimes when we were tempted into indolent drifting, God smote us with a headwind that sent us to our knees and to our oars

3. Another benefit of contrary winds is that they make us more watchful. There was no sleeping on board of that little fishing-smack during that night of tempest; even the three disciples who slumbered in Gethsemane were wide awake then. The very unchor that in the harbor is a mere appendage, betion. We often have what the sallors tions. But it is not always so, and those call "the anchor watch." when we must keep feeling of the cable of prayer to see that the "cable is taut" and the anchor is holding stout and strong.

4. Adversities awaken us to our de endeuce upon God. When we are full we are too apt to forget God, just as the foolish Prodleal Son, as long as his money held out, forgot his kind old father. His hungry stomach and his guawing conscience set him to thinking about the dear old homestead and the loving father whom he had forsaken. The Psalmist tells us that when the Lord "slew the children of Israel then they inquired after him and they returned and sought God earnestly There is more than one church whose present spiritual condition ought to send both pastor and neonle to their knees. It is a cheering thought that the Master's eye is on every church as it was that night on the toiling disciples in the boat; His ear is ever listen-

ing for the cry of faith 5. The hour of a Christian's extremity is the hour of Christ's opportunity. At the right moment the Master comes treading over the billows and sends out the startling voice above the roar "Re of good cheer! It is I: he ve not afraid!" As soon as He sets His foot upon the deck, the wind dies out into a neaceful calm. Oh ve who are breasting a midnight sea of trouble, open the of faith and behold the approaching Son of God! He comes a cheering cousoling, and delivering Saviour. Receive Him into the ship. No vessel can founder or sink with Jesus Christ on board. No struggling soul, no struggling church no struggling work of reform ever went down when the Son of God had set His divine foot within it. Let the hours of darkness come and let the headwinds blow; if Jesus only comes to us through them and we can hear the thrilling notes of His omnipotent voice. "It is I: he not afraid!" our little craft shall yet reach the shining shore, and we shall cast our crowns at the feet of Him who brought us through the tempest. "If through unrufiled seas

Toward Heaven we calculy sall With grateful hearts, O God, to The We'll og n the favoring gale." "But should the surges rise And rest delay to come, Blest be the sorrow-klod the storm Which drives as nearer home."

ERETEULNESS.

The habit of fretfulnes is one of the worst blemishes of domestic life. It is a habit fully more than a propensity It comes upon us unawares, and grows insidnously until, like the noxious weeds of the garden, it pervades the whole home life from morning till night. Ill health is often made an excuse for the manifestation of fretful ness. And while it is doubtless true that those who are strong ought to bear the infirmities of the weak, and to make allowance for the great disadvantages under which they are placed, it is also the privilege of every invalid to cultivate a sunny and cheerful temper. It is for them to return in kindness the help they need from others. God magnities the power of His grace in sustain ing those who look to Him even in the most trying circumstances. And it is greatly to the praise of that grace that we often find in the greatest sufferers

who are in a measure or wholly dependent upon the care of others can render theniselves an almost intolerable burden by their unappreciative fretfulness.

But people in sound health are too frequently met with, whose presence is an offence because of a continuous stream of censure and unkind remarks. of hitter words and with sour faces which render them disagreeable and a source of grief. Fretfulness is gener ally a home disease. That is, self-re spect exercises a preventive power in the presence of company, which is laid aside when no one but the family is present. The stranger perhaps obtains his insight into affairs by accidentally overhearing an ontbreak, or becoming a member of the family, he soon learns of the deadly influence of the fretful dis position

A fretful man will kick a mewing cat. help a dog out of his way with the toe of his boot, jerk, kick, or beat a horse because it doesn't stand nound his cows, strike his children, scold his wife, and perhaps place all the blaine upon his neighbors or some other junocent object. A fretful wife scolds her husband, abuses her children, and stews about her neighbors. The hearts of such people are full of gall, and it gushes from the lips, feet and fingers. The first thing in the morning and the last thing at night is a continual scold. and yet, strange to say, the people who do thus are often unconscious of the fact. They do not at all realize that their beloved children are always and only greeted with harsh, sharp, loud commands, threats, and criticisms. It has grown upon them to do this so naturally that they do not sense it. Another fact even more strange is that fretful people arc often exceedingly kind-hearted and generous, when they are tested a little below the harsh exterior of their deportment. They are devoted and faithful in sickness, or any great trouble, and thus endear themselves to others. But O, if such could only free themselves of the one great blot of their lives, what a comfort they could be to the world!

Fretting not only blights the lives and happiness of others, but it drives the blessing of God far away from the fretter. His Spirit does not dwell in the heart where Satan is holding forth; and when Satan is quiet, confidence is destroyed, and faith lies bleeding. The peace of Christ is the antidote for fret. fulness. "Great peace have they which love thy law; and nothing shall offend them." Review and Herald

A REMINISCENCE

My dinner was laid for invited guests. and everything was ready for them to be summoned into the dinning room. 1 gave a parting glance at my wellarranged table, and felt proud and pleased. I knew that the dinner was well cooked, and the feeling of satisfaction which possessed my heart more than compensated me for the extra labor and care I had had in preparing it. I seated my little girl, five years old. fresh and sweet in her clean starched dress, in her high chair, and was about to go into the parlor to call them to dinner, when a sudden cry from her made me look back. She had, by some accident, overturned a tureen of gravy, and the greasy liquid was rapidly comes, in a tempest, the ship's salva- the most happy and cheerful disposi- spreading itself over the table, My

temper rose in a twinkling, and an angry exclamation rose to my lips. I was over-wrought with work and excite ment, for a dinner party was not a com mon occurrence in our quiet household, and our guests were those of whom, to tell the truth. I stood somewhat in awe. A minute before, everything was so uspicions, and now, what should I do It seemed a drop too much for my nerves-many drops too much for my table-cloth, I was about to jerk my child down angrily from the table. when a blessed influence held me. I caught the expression on her face Such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came, and stood out vividly before my mind's eve. My child's facrevealed feelings which I had experi enced twenty years before.

I saw myself a little nervous glrl about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coa oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted un against the kitchen windows, so, though it was not yet night, the lamp was lighted Mother was sick in bed, up stairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping get supper; a any rate. I imagined I was helping, and in my officiousness, I seized that lamp, and went down cellar for some butter I tried to set it on the hanging shelf but alas! I didn't give it room enough and down it fell on the cemented floor.

I never shall forget the shock it gave

me. I seemed almost paralyzed. didn't dare to go up stairs and I was afraid to stay down there, and to make it worse. I heard father's voice in the kitchen. He had cautioned us all, again and again to be careful of that lamp and now there it lay, smashed to pieces But his voice seemed to give me the impetus I needed to go up, and to meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept over the dark stairway and as I entered the kitchen. I met father with such a stern look upon his face that I was frightened. I saw that there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do and I saw by their faces that they were horror-struck for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

As for me I felt so frightened, so con fused and sorry, that I couldn't speak But upon glancing again at father I saw the angry look die out of his eyes, and one of tenderest pity take its place I doubt not that he saw the same look in my face then that I saw in my child's to-day. In a minute he had lifted me in his arms and was hugging me close to his breast. Then he whispered, oh so kindly, "Never mind, little daughter we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again" Oh! what a revolution of feeling I experienced. It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart were breaking. No punishment could have affected me half so much, and nothing

can ever efface the memory of it from

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How I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me! Will she love so dearly. I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long ago time I was able to press that little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it, when she is a mother, as I have been helped to-day? Oh, how im possible for parents to estimate the effect of these seemingly little events!

If it had taken as long for this to pass through my mind as it has for me to tell it, my dinner would surely have been cold, and my guests tired of waiting But it was all done in a twinkling and buoved up by a new and sudden strength, I quickly wiped off the soiled cloth spread a thickly folded clean one over the place, and called my company to dinner. Strange to say, the awe I had been feeling for my guests was gone. I felt easy and tranquil, and such a remarkable spirit of happiness and sociality prevailed, and everything passed off so smoothly, that I couldn't help feeling as if unseen hands and an unseen presence had helped me through it all. - Caristian Weekly.

> For the Herald of Truth SPRING.

RV A SISTER

This is the most beautiful season of the year. I often fear that we do not appreciate in what a glorious land we are living, that we are too forgetful to praise the Most High for all the blessed privileges we enjoy.

We that enjoy good health that we can look over the green fields with their tender blades springing forth, the trees putting forth their new leaves and some already covered with beautiful flowers: we cannot help knowing there is a les son for us all to learn in every plant and flower, a lesson that we should with renewed spirit work out our soul's salva tlon, as is written in Rom, 2:4, "Not knowing that the goodness of God leadeth you to repentance." But if the love of God is not shed abroad in our hearts, we cannot be truly happy. A poet says:

> "Tls a heaven below My Redeemer to know.
> Ohl that more this salvation might see.

But I sometimes feel that we who have seen this salvation often do not let our light shine as we should. There are so many little things for us all to do that would have a great influence on those around us, that are neglected. I as a mother feel the responsibility to be so great, that were it not for grace I should be unable to stand but trust the Lord will give me grace ufficient to work out my soul's salva tion, though with "fear and trembling,"

Dear reader, if the goodness of God has not yet led you to repentance, do not put it off. We have no promise for to-morrow. "To-day if you hear His voice, harden not your heart." God is no respecter of persons. How many are called out of time into eter nity at such an hour as they think not. Maytown, Pa.

MIDACLES NEVER CEASE.

The regeneration of a soul dead in trespasses and sins it has often been said, is a more marvelous display of divine power than the creation of a material world. For in one case a perishable structure of unconscious matter is called into existence, in the other case a being is produced who is capable of fellowship with its Creator, The communication of the divine life that is in Christ to every believer, the unceasing miracle by which alone the church exists is the proclamation of the God-head of Jesus. In order that the work may be seen to be of God. He often selects the weakest instruments in working out His purpose of Grace to sinners. The following unadorned parrative of facts is designed to show the utter insufficiency of human intellect to find out God, or to sound those depths which can only be known by His Spirit.

There resided in Paris, a gentleman well known to many who will peruse this paper whom for convenience we may call Mons. T., highly distinguished in the world of letters. At the time to which this parrative refers he was Professor of History in the University. He the author of a voluminous which has gained for him a high and wide spread reputation; and in a country where journalism takes the forenost place in literature, he was a cele brated journalist.

Like many other unreflecting unbe lievers he sat in the midst of many cross-lights of the intellect, that he could see nothing distinctly in the moral world, and his dazzling sword fence of wit aud learning seemed effect ually to bar all approach to him with the truth. He was paying a visit at the chateau of a lady near Lyons. There he frequently met Pastor Fisch, who is affectionately remembered by many who formed his acquaintance during his late visit to the United States

One day as Pastor Fisch was walking in the grounds of the chateau, reading the Scriptures, he met Prof. T. who re marked to him. "I have had a great admiration of your conduct as a Christian, and have wished to know what are the principles that seem to produce such an effect in your life" He remarked at the same time that "he had greatly desired to become religious, and that the proof of Christianity appeared to him so conclusive that he had heartily adopted it as true, and had twice tried the Roman Catholic system with great earnestness and for many

"Rut" he added "my judgment re volted from the teaching of the church. practically that religiou is impossible and nothing can now move me from the philosophic neutrality with respect to all forms of belief into which I finally and firmly settled down. Yet if you have any book which states the ctrines you profess and the principles by which you live I should be glad to

"I have," replied the pastor, "au mirable treatise written by one of the early converts to the Christian faith, I will lend it to you, it is the letter of the Apostle Paul to the Christians at Rome," "Nonsense," said the Professor, "I have repeatedly read it and found it an unintelligible jargon.

"Well," was the reply, "this is the systematic and at the same time authorita tive exposition of my faith and I would have you read it carefully.

in answer to Pastor Fisch's Inquiry if he had fulfilled his promise to read the book once more, Professor "T" sald, "I have, but it is perfect nonsense, I read the first chapter and found it unintel ligible. The second was worse, and when I reached the third I threw the book on the ground in disgust. If anything were wanting to show that this religion is a juggle aud a delusion this Epistle of Paul is sufficient; wherever it seems at all intelligent it is full of contradictions: this fact goes far to disprove your principles. A religion coming from God should be easily understood that the most ignorant could at once comprehend it. I once thought it was good enough for old women and peasants, but now I know it is impossible for them to understand it for I who have been all my lifetime engaged in Intellectnal pursuits and have been ele vated to a profession in the University of Paris can make nothing of it. Your

Bible is a thousand times worse To this sally it was replied, "That human learning and human ignorance were both opposed to a real spiritual acquaintance with the Scriptures, the former more conspicuously than the latter, and that in any case the spirit of God must open the heart and understanding before he could receive the word of life"

"This said Pastor Fisch "is what the Scriptures themselves teach, and I sometimes find under this teaching the illiterate understand the Bible better than I do. I will give you proof of this if you will accompany me this morning to the workshops of the lowest and most unlettered of my flock: a poor cobbler in Lyons," "A good joke truly," said the self-confident Professor, but, on being assured that the proposal was made in good earnest, "Well" he added; "I shall be glad to see one of those wouderful ignoramuses, who understands the Enistle to the Romans better than you do. You may rely on it, I shall put him to the test in accepting your invita

tion." Accordingly the Christian Pastor and Skentic Philosopher set out on a visit to the poor cobbler's stall

On introducing the scholar to the stall and its occupaut, Pastor Fisch remarked that there was but one vacant stool, and scarcely standing room for three persons. "Well, friend," said Prof. "T" when they were left alone, "Pastor Fisch tells me you profess to know something of the Scriptures. We are here alone and I will tell no one of what will pass, but just confess that you do not understand that book, for it stands to reason that if I, an educated man, and a teacher in the University can make nothing out of it, still less you can whom I perceive to be an illiterate man."

"Oh! but I have something that you have not with all your learning," said the cobbler, "And what is that I pray?" "The Holy Spirit," said the Christian solemnly, "and if you are brought to ask for light from 11im, you too will nuderstand the Scriptures. He then told, in his own simple way, the story of God's dealings with his soul; how He had shown him that he was a ruised and helpless sinner, and how, when he saw this he was led to see in Jesus a perfect Saviour, just as he needed, and how, in looking to Jesus, he found all his sins washed away, received a new nature, and became a temple of the Holy Ghost, gone forever,

A few days after this they met, and, who taught him the things of God out of the Scriptures." Professor "T" re mained all the morning in conversation with his humble instructor.

On entering the dining-room at the chateau at a late hour he exclaimed to Pastor Fisch, with an emotion be could not conceal, "I thought that you were well acquainted with the Rible but I find that you spoke the truth when you said your cobbler knows it far better than you do. I have had a lesson to day such as I never had before" In truth the Lord had opened the proud sceptic's heart in the cobbler's stall, the Scriptures became his delight, and to those who are familiar with the ways of the Lord it will not be surpris ing that the third chapter of Romans was the means of his enlightenment

The Spirit revealed to him Jeeus the

Son of God, the Saviour of sinners, and he was a new man. If a change as complete us that which was affected by his mind and heart had taken place in his bodily appearance his own family would not have recognized him. He acked Paster Fisch how one might know he had received the Spirit. "I have studied again," he said, "these three chapters of the Epistle to the Romans that once so displeased me, but this time I dld so in dependence on God for enlightenment. In the first chapter I saw how man had lost the knowledge of God, and had framed a Deity after his own imagination, and had become utterly corrupt. In the second I saw how the chosen people, with His revelation in their minds, had followed the same course and that the whole race was involved in a common rain. In the third chapter I saw that I, with the rest, blgh and low, ignorant and learned, was a ruined, hopeless sinner before God. That was the truth which I would not see before and which provoked my indignation. But I saw also that Jesus Christ was indeed set to be a propitiation for my sins.

"Oh what wonders of love and instice are there in these, and I rejoiced to see that my sins are washed away: was it the Doly Spirit that showed me all this?" "Yes," was the reply, "none else could show you your ruin or your salvation," "Then," said he with solid tenderness, "I am a son of God by faith in Christ Jesus, and, because I am a sor God bath sent forth the spirit of His Son in my heart." Sitting at the feet of Jesus, he has ever since been placing himself on the lowest form, learning of spiritual things.

He is now a laborer in the Gospel, at Paris; and is found among the poor, the sick and the dving teaching the faith he once scorned. His history of Spain four volumes of which had been published before his conversion, written with the bias of an intidel, has since been completed from the stand-point of a believer of Jesus Christ, Although regarded with contemptuous pity in cit cles where he was once distinguished and honored be esteems the reproach of Christ greater riches than all he re linguished for 11im.

He now understands the Paradox of Paul; "If any man among you seemet to be wise in this world, let him become a fool that he may be wise," Sel.

Lost wealth may be restored by in dustry, lost knowledge by study, lost health by temperance, but lost time is

soon

thought some one else ought to do that

and he should remain two or three

weeks longer and continue preaching.

The most delightful thought to me how-

ever is the great joy that it gave the

brethren and sisters we visited in the

country that have to wait so long be-

tween the visits till some one comes to

encourage them and to break unto them

the bread of life. They thought it

hardly possible that we leave them so

heavenly Father for His many mercies

bestowed upon us the little while we

were away and we both acknowledge

our experience and observations in Ness

City as having been a season of instruc-

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Monthly Calendar for May,

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

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18:9-17. GOLDEN TEXT.—The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saving, God be merciful to me a sinner.-Luke 18:13.

INTRODUCTION

TIME.-Probably March, A. D. 30, two or three weeks before the crucifixion.

PLACE. - Uncertain, but probably Perea, beyond Jordan.

READING LESSON.—The whole chanter Luke 18:1-43.

PARALLEL SCRIPTURES. - Christ blessing the children Matt. 19:13-15: Mark 10:13-16. The rich young ruler Matt. 19:16-30: Mark 10:17-31. Foretelling His crucifixion Matt. 20:17-19; Mark 10:32 34.

PRAYER. - Matt. 6:6: Dan. 9:19-23: Heb. 10:22; 2 Chron. 7:14; Matt. 15:8; Isa, 58:7-9; Prov. 1:28, 29; Isa, 59:1, 2,

TWO PARABLES ON PRAYER -- Our Lord gave His disciples two parables on prayer. The one we studied as Lesson XI of the first quarter of 1896, but the text suggests a different line of thought from the present lesson. The second parable (present lesson) was addressed to some of the disciples who despite their Lord's teachings were manifesting the spirit of self-righteousness and contempt for others less favored. He re bukes them by the picture of the Pharisee and the publican.

PERSEVERING PRAYER. - In the beginning of this chapter (Luke 18:1-8) we have the story of the widow and the unjust judge. God is not compared to the unjust judge, but contrasted with him. If a hard-hearted wicked judge, who cared for neither God nor man, but only for himself and his own interests would yet grant justice on account of the perseverance of the widow, how much more readily will our good Father in heaven give us the help we need. We must persevere in prayer when the answer seems long delayed. This is not because God is unwilling to bestow good things, or must be over persuaded for He is more ready to give than we are to ask. It is to cherish and cultivate our faith, bringing us into closer relations to God. It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow

DAILY READINGS. M. (May 4.) Lessons on Prayer.

Luke 18:1-8 T. Lessons on Prayer. Luke 18:9-17 W. Unacceptable prayer. Isa. 1:10-20 Penitent prayer. Neb 1 F. Humility in prayer. Ps. 25:1-14

Prayer for pardon. Pa 51-1-13 S. As little children. Matt 18:1_6

LESSON VII.-MAY 17.

PARABLE OF THE POUNDS.-Luke 19:11-26.

GOLDEN TEXT. - He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.-Luke 16:10.

INTRODUCTION.

TIME.-A. D. 30, the last of March. probably about a week before the cruciPLACE - Jericho, at the house of

May 1,

READING LESSON.-Luke 19:1-28.

PEREAN MINISTRY.—The three great ministries of Jesus, designated by the regions in which they were executed are the Judean, the Galilean, and the Perean. The lesson to-day, although it is located in Jericho, really belongs to the Perean ministry; and closes all of Christ's work outside of Jerusalem and

THE DIFFERENCE,-Notice the differ ence between the Parable of the Pounds and that of the Talents (Matt. 25:14-30) In the parable of the talents the gifts differ in value "according to the severa ability " of the servants, but sonal faith fulness produces relatively equal results. the five talents making five more and the two making two. In the parable of the pounds the gifts are the same, but the zeal and ability displayed in their use vary, and the results differ accord.

CONNECTING LINKS. - Jesus was journeying toward Jerusalem to be crucified there. As He is passing through Jericho He gives sight to blind Bartimens. He then calls Zaccheus down from the sycamore tree and becomes a guest at the little man's house. He alone knows that within ten days will come the agony of Gethsemane, the crown of thorns, the death of the cross

DAILY READINGS

M. (May 11). Parable of the Pounds.

Luke 19:11-27 The talents. Matt 95:14-20 W. Integrity rewarded, Gen. 41:37-45 Mal. 3:13-18 Spiritual gifts. 1 Cor. 12:1-11

Right use of gifts Rom 12:1_0 The day of the Lord, 2 Peter 3:1-14

DR. THEODORE L. CUYLER, in telling of his first parish experiences gives this wise observation in the Evangelist

"My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of material for a young beginner. In the front pews sat Dr. Van Rensselaer, with his family-except when he was away on duty for the Presbyterian Board of Education (Old School), of which he was the indefatigable secre-Charles Chauncey, the distinguished Philadelphia lawyer, occupied another front pew for four or five months each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that three or four highly cultured families in my parish relished simple, spiritual, and earnest sermons quite as much as the gardeners and shoemakers. There is no greater humbug than the idea that highly educated parishioners banker after severely intellectual or abstruse preaching. My eminent Philadelphia lawyer once said to me: 'I don't care to come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-earnestness.' That sentence gave me a world of encouragement. Simple Bible truth made red hot is what this sin-plagued world needs. 'Preaching up to this age is a thin pretext to cover a vast deal of arid philosophizing in the pulpit."

CONFERENCES

1896

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May at the Nannanee meeting house All our ministers and deacons in the Amish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May

For Ohio at the Salem meeting house Allen county, on May 14th and 15th.

For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May

For Canada in the Christian Eby M. H., Berlin, Waterloo Co., Ont., on Thursday and Friday, May 28th and 29th. Our bishops, ministers, deacons, brethren and sisters, Amish and Mennonite are cordially invited

Sunday school Conference for Canada on Monday, May 24th, in the Christian Eby M. H., Berlin, Ont. Our ministers and all who love the cause of Christ are invited to these conferences.

Sunday school Conference for Illinois on the 20th and 21st of May at the Mennonite M. H. near Sterling, Whiteside Co., Ill. Our ministers and S. S. workers in general are invited to be with us.

The semi annual conference of Virginia will be held on the 2d Friday and Saturday of May 1896, at the Weaver M. H., Middle District, Rockingham Co., Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Harrisonburg on the B. & O. R. R. is the nearest station. Any one desiring to come by rail will be met at the station by informing Samuel Brunk or the writer of their coming. Their address is Harrisonburg, Va. S. M. BURKHOLDER.

For Eastern District of Pennsylvania the 1st Thursday in May (7th) in the

Franconia M. H., Montgomery Co. For Markham District Friday May 1. in the Weidman M. H. near Markham, York Co., Ont.

A JUDGE'S TESTIMONY.

In a recent article Judge Daniel Agnew of Reaver Penn, gives this testimony: "If a life of eighty-six years can confer some experience, and give some knowledge perhaps mine in and out of courts of justice and public affairs may entitle me to a small share. Mine is not the gush of sentiment or erratic effusion. The first homicide case tried before me was that of a brother who killed a brother in a drunken quarrel while driving cattle. The second, of a college student, fresh from a whisky chicken roast, killing a poor young man. The third, that of an Englishman stabbed in a drunken broil in the street of a village, and the heart of the victim produced in court to show the cut the knife had made. So the calendar of crime in the daily press will show a homicide from drunkenness for every day in the All judges testify that ninetenths of the crimes of violence and take what we offered him for his servbloodshed have their origin in drunken-

COPPESPONDENCE

TREMONT TAXBWELL CO. ILL. APR. 8TH, 1896 .- We have again been favored with a very pleasant ministerial visit, the brethren Joseph Schlegel of Nebrasks and Jones Voder of Ohio coming here and remaining a week, preaching a number of times. We were faithfully instructed and admonished and had also the privilege of observing the ordinance of the Lord's supper on Easter Sunday.

TROUGHALF HARVEY CO KANSAS

APR. 7TH, 1896.-On the 25th of March

I accompanied Bro. J. M. R. Weaver to

Ness City, Kansas. He preached two

cormons couthwest of Ness City where

all the people we met, even though they

were doctors, lawyers and skeptics. One

of the number who was not afraid of

preachers thought Bro. Weaver was not

telling the truth when he said he did

not preach for money. The gentleman

however changed his mind before we

left him and entertained us with much

kindness and refreshments in his own

house. Many others were also like

minded toward us. It seemed strange

to me to see two men, pass through the

congregation at the beginning of each

of their services with neat little baskets

with long handles to them for conven-

ience and receive the regular contri-

butions, and it seemed just as strange

to them from what they told us in this

that we asked no contribution at all at

any of our meetings. This was given

by one of them as one reason that they

could not charge us for the oil and ac-

commodations of the house. The ignitor

even, who had considerable work to

light up the house and have It comfort-

able and in order, refused at first to

ice. The interest of the people be-

came more and more manifest at every

the Williamson brethren live, and two tion and edification to us. To God be sermons northwest of the city where all the praise for all things in the name Bro. Menno Trover and family live, a of Jesus. R. J. HEATWOLE. distance of fifteen miles at a station called Ransom, where Bro. Noah Easch CEDAR GROVE, YORK CO., ONT., and family also came to meet us and be at the service. The first meeting was APR, 17TH, 1896,-After holding a numin Brother Menno's house and the secber of meetings at Wideman's meeting ond one in the Methodist church at house, Bro. S. F. Coffman came to Cedar Ransom where they are having a series Grove to labor with us for the salvation of meetings with a lively interest. At of souls. The Word was presented to the close of the sermon the minister in us in its simplicity, substantiated by the charge gave an invitation and one soul Scriptures, and accompanied with the came forward. The remainder of our power of God, so that twelve precious time was spent in Ness City. Before we souls were moved to forsake Satan and got there to fill the appointments that accept Jesus Christ as their portion. It had been made for Bro, Weaver in the indeed very encouraging to know Methodist church, we learned that there that there are yet some who are willing had been much preaching in the city to come along with us and help hear and many were tired of it and were forth the joyful news of peace with God turning against it and were wishing through faith in Christ, But brother, some of the preachers elsewhere and sister what does this mean to us who even proffered money sufficient to pay are already laborers, when these young the fare of one of them and his family souls are born into the kingdom? It to leave the city, but it was not accepted. means that we will be looked to for an I think some of our readers can imagine example in a great many things, and to how we felt by the time we heard all a certain extent what we are they will this. And I am sure some of you will be. This then makes it very necessary imagine us as having need of sincere that we take heed unto our words and meditation and earnest prayer before conduct that only the pure life and entering the work here as entire strangwords of Jesus be held up as an exers to all in the city. As we determined ample worthy of Imitation Notwith. in the start to be "chargeable to no standing the had roads and unfavorable man," we at once resorted to a boarding weather these meetings were well attendhouse and made such arrangements as ed and deep interest manifested. We were needful for our comfort. The desire an interest in the prayers of God's apostle did not wish to be chargeable children that the church of Christ may Illuminating the path of their Master to any man, see 1 Thess. 2:9, 2 Thess. be built up at this place, L. J. B. 3:8. 2 Cor. 11:9. We are glad to say that the Lord soon gave us favor with

SUMMERVILLE. MO., APRIL STH. 1896.-Greetings in the name of the Lord. On the 21st of March Bro. Audrew Shenk came to Birch Tree and held a number of meetings which were well attended. On Thursday Instruction meeting was held and Saturday seven precious souls were added to the little flock by baptism and one received on confession from another denomination. Communion was observed on Sunday. All the members partook of the em blems of the broken body and shed blood of our Lord and Savior. On Monday Bro, Shenk preached in Birch Tree for the poor people who are not able to attend church, not having the proper, clothes and shoes. A few of the sisters went from house to house and encouraged the poor to come out just as they were as that is the way we will have to come to Christ, just as we are, and He will receive us. The meeting was held in the yard of a house where a slck woman was lying. The meeting was well attended, some of them saying it was the first sermon they heard since are promising. May God's rich blesst of they lived in town. The brother took accompany the s. s. work wherever it for his text the 5th chapter of James, conducted.

meeting and when Bro. Weaver said he from which he preached a very interest must return home to sow his oats they ing sermon for the occasion. Bro. Shenk took the evening train for his home in Jasuer Co Mo Bear brothers and sisters, we ask an interest in your prayers for those precious, young and tender lambs that have turned their back on the world and become willing to forsake sin O how glad it makes the children of God feel when they see the young people turn from the world and give their hearts to Christ, take up the cross and follow Jesus. We live 16 miles from the brethren, but we feel thankful to God and also to the dear brothers and sisters for the kindness shown toward us while being among them. May the Lord send some of the evangellzing ministers here to Summerville as say eral families live here, and we do think it would be a good place to build up a church so there might be much good done for the Lord Jesus. "For this is the love of God that we keep his commandments, and his commandments

SARAH PLANK.

WEST LABERTY, McPherson Co., Kansas, On March 21st Pre. D. Y. Hooley of Cass Co., Mo., came to preach for us and remained here until the 30th preaching, and in the intervals visiting the members and friends living around here. He preached very interesting sermous for us, and we hope his earnest efforts for winning souls to Christ will not be in vain. We were greatly encouraged to press forward toward the mark for the prize of the high calling of God in Christ Jesus. May the Lord bless the dear brother wherever he goes. We ask an interest in the prayers of all brothers and sisters.

are not grievous." LJohn 5:3.

BERLIN, ONT., APRIL 1370, 1896.-Baptismal services were held by Bish. E. Wahar and Bish J. Snyder on Easter Monday at the Cressman M. II, at Breslan, when seven voting persons were hantized and received into the church. One that lead been indifferent renewed her yow. May they ever remain faith ful to their covenant and live as lights Christ J. Z. K.

SUNDAY SCHOOL ITEMS

FROM GRANTSVILLE, MD. The Am ish Mennonite Sunday school near Grantsville, Md., was organized Sunday March 29. D. L. Kinsinger and S. D. Yoder were chosen superintendent and assistant respectively, by vote, 5, 5, Miller, E. S. Miller, Mrs. S. D. Yoder and J. D. Miller were chosen as teach ers, by those classes not taught by the superintendents. May the guiding bend of our beavenly Eather lead us in all that we do, that we may be truly edified and benefited.

NORTH LAWRENCE, OHIO, APR. 71B. 1896. On March 22d we reorganized our Similar school at the Pleasant View church for the coming summer with the following officers, Bro. Aaron Eberly superintendent; Bro, Martin Hollinger. assistant superintendent; Bro. Ame M. Horst, chorister; Bro. Amos. M. Detrow, secretary. The prospects so far

Cor

LOGAN MICH APRIL 8TH 1896 -Our Sunday school was organized in the Bowne M. II, on March 29th with Bro. II Livingstone superintendent: Bro J. Weaver assistant superintendent: Bro J. Mishler, secretary; Wm. Beaner, treasurer: Louisa Weaver and Lydia Huffman to lead the singing. Con.

SALEM, WAYNE CO., OHIO, APRIL 5. 1896. As our Sunday school had been discontinued during the winter we reorganized on April 5th, with the following otticers, J. B. Hostetler, superintendent: E. J. Zook, assistant superintendent: J. K. Hostetler, secretary and treasurer, and Amanda Hostetler as and Mary Beachy. chorister. May the Lord bless the S. S. work everywhere. Brethren pray for COR.

FROM HOLMES Co., OHIO. On the 5th of Abril the Sunday school was organized at Longenecker's meeting house in Holmes Co., Ohio, with David H. Horst, superintendent; J. L. Kaser, assistant superintendent: Henry Shoup. secretary, and Chas. Kaser, treasurer. The prospects are for an interesting S. S. this summer,

WISMER, NEB., APR. IOTH 1896, We reorganized our Sunday school on Palm Sunday for the year, by appointing the officers and teachers. The first school was held on Easter Sunday and we will have school every other Sunday, alternating with our church services Con

TUB, PA., APR. 7, 1896.—The Chestnut Spring S. S. was reorganized on Good Friday and the following brethren were elected as officers E S Miller superintendent; Ed. Miller, assistant superintendent; N. S. Manst, secretary; F. W. Bender, librarian; C. H. King treasurer: Lewis Miller, chorister. The Bible reading was also reorganized for the summer for which Bro. D. W. Manst and bro b H Bender were elected as leaders. May the Holy day be used in serving Him who set it apart for His work, and may the Smuday school and Bible reading result in teach. ing many Bible truths and bringing souls nearer to Him.

NAPPANEE, IND., APRIL 19, 1896. We reorganized our S. S. at Nappanee, Elkhart Co., Ind., March 22d, by electing the following officers, superinten dent, Bro. 1 manuel Stably: assistant. Bro. Henry Ringenberg: secretary and treasurer, Sister Cora Stahly; Bro. Henry Culp, chorister: Bro. Benjamin Weaver. assistant; librarians, Norman Culp and Nora Stahly, Teachers were elected for 10 classes. We also have Young People's Meeting every two weeks on Sunday evenings. Bro, Henry Culp is our leader for the next three evenings. Brethren, remember us in your prayers that much good may be done for souls that are yet living in sin that they may be gathered into the garner before it is CHAS. E. McGowen.

DALTON, WAYNE CO., OIIIO, APRIL 22ND, 1896. The Sunday school at the sonnenberg church was opened on the 19th of April, as it was closed for two months. Attendance was good, and we

May God bless all the efforts put forth the meek and lowly Lamb, Jesus. Let Christ, nor by his ability to call together in every department of Christian labor us save the children! We hope that our for the advancement of Christ's kingdom, Bishop Jac. Nussbaum is our superintendent D A Scurrer

GRANTSVILLE, MD., APRIL 20, 1896. The Union Casselman Bible Class was closed April 19 and the S S was reorganized for the summer Othicers were elected as follows. Daniel Baker. superintendent; H. M. Gelnett, assist ant; Mary Beachy, secretary; Nancy Baker, assistant; Kate Beachy, treasurer; Annie Beachy, librarian; choristers, Jacob Kinsinger, Liunie Custer

MISSION WORK IN CHICAGO.

In the HERALD OF TRUTH of April 1st, it was stated that the Home Mission was closed. Yet while the Home Mission was closed the Mission spirit did not die. The Evangelizing and Benevolent Board was asked to continue the work, but not having funds-the money on hand having been given directly for Evangelizing purposes - we could not immediately respond to the urgent call, However arrangements have now been made to continue the work, but in a somewhat different way and with considerable less expense.

The work, for the summer at least, will be devoted almost exclusively to the children, and will be in charge of three sisters: Melinda Ebersole and Mary S. Denlinger of the Home Misslon remaining, assisted by sister he announced later. A flat of three rooms-two small and one large one will be rented, the small ones answering for living purposes and the large one for work for the children. Besides this

house to house visiting will be done. Rent will be about \$10.00 per month and board \$6.00 each per month, besides other necessary expenses. That they may always be supplied with the necessary funds, and to avoid burdening them with keeping a bank account, collecting checks, drafts, money orders, which is very difficult for them in Chicago, money intended for the Chicago Mission should be sent direct to C. K. Hostetler Treas., Elkhart, Indiana. At the end of each month money will be forwarded to pay rent and living and other expen-A strict account will be kept, and all receipts and expenses will be properly acknowledged through the columns

of the HERALD OF TRUTH. All money given for the Chicago Misson will be used for that purpose only. You need not fear that it will be used for any other purpose than that design nated. In sending money, be sure to state d finitely whether it is for the Evangelizing work or for the Chicago Mission, Otherwise it will be used where

Brethren and sisters, while your homes cared for, trained under good Christian influences, remember the many thousands of children in the slums of the large cities, the evil influences surrounding them being such as lead them in early life down the broad road to utter immortal souls that are worth just as much as ours. Let us look after the children while their character is beginning to be formed and plant the seed that will help to make out of them noble

friends who have been supporting this branch of work in God's vineyard will remember the cictore who have consecrated themselves to this work, both with their prayers and their means. May God righly bless them is our prayer.

Mennonite Evangelizing and Benevolent Board. G. L. RENDER Sec'v.

OSTENTATIOUS CHARITY.

"Take heed that ye do not your alms before men, to be seen of them, otherwise ve have no reward of your Father which is in heaven."-Words of Jesus. Matt. 6: 1.

The alms that are publicly collected and bestowed with a flourish of trumpets, may have "glory of men," but Is an abomination to the Lord. Is it any wonder that infidels and atheists abound when we look at the professed followers of the "meek and lowly" Master and contrast them with His teaching, weigh them in His balances. and view them through the pure light of His Gospel?

Teachers of things divine flash about in carriages collecting alms, for those who do not need alms, and passing by the creatures of absolute wretchedn who are naked and hungry. To deck these holy men and women, in fine apparel, to provide for them every luxury of living, men are taxed who scarcely have a decent suit of clothes to put on. and whose wives never in all their lives wore a silk dress.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay His head." Matt 8:90

Great churches are built, where pride sits in gaudy raiment, listening to dreary platitudes, while the wretched outcast shivers in the shadow of their gloom.

Men talk glibly of their relationship. their fellowship, with Christ and the Father, who cheat and lie, and worse than steal, yet they stand in high places mocking the heart-sick seeker after a higher and better life

"The scribes and Pharisees sit in Moses' seat."

"Alms!" "Alms!" "Alms!" shrieks the preacher, "alins for the needy," but his cry should culminate in these words: Alms, that my glory may be enhanced, my popularity Increased, my salary augmented.

To the humble teacher of His truths the above does not apply, but only to him who exalts himself, and disgraces his profession.

To him who enjoying every luxury yet preaches to his congregation "self denial," and the duty of giving "largely" for the support of the Gospel. To him who radiant from a full meal, exhorts the half starved widow to give her mite, are pleasant and your children well and the poor laborer who can searcely feed and clothe his family, to give liberally to a cause which has for its ultimate end, the self gratification and promotion of the seeker after fat places.

There is one church in our land (there are probably others) which has become ruin. Remember too that they have a vast machine for grinding the souls of

No political organization compares with it for wire-pulling, and struggling for the highest places.

A preacher's standing is not deterhope that the number will still increase. men and women and true followers of mined by his power to win souls to

and hold congregations, but by his suc cess in collections.

There are hishons to be salaried in splendid style, editors to be paid, a succession of minor church officers to be kept in good places, besides all the thousand or less, other things to which a long suffering people are asked to coutribute, nav not merely asked, but com pelled to contribute.

Then when some poor man has been wheedled into giving his last dollar. when homeless, sick and in direct need what happens?

Has the church a fund from which the poor may draw a comfortable sup-

Is there any provision made to meet the exigencies of suffering?

Alas, none! The bishop gets his \$5,000 per annum or rather the bishops get their respective thousands, the superannuate preacher is looked after. but the poor may look out for themselves, or else the preacher may stand up in the public congregation and call out the names and catalogue the distress of these sufferers, and throw the burden of their support on the peo ple, those who are now groaning under the heavy burdens "orlevous to be borne," that are bound on their shoul-

"Woe unto you scribes and Phari sees, hypocrites, for ye devour widows' houses, and for pretence make long prayer, therefore ye shall receive the greater damnation "-Words of Jeens Christ, Matt. 23:14. - Christian Non-Churchman

SECRET SOCIETIES AND THE CHURCH.

BY A. W. VANIMAN.

Recently I heard a man remark that he had, for a great many years, watched the effect of secret societies on the individual, as pertains to the church. He said that in his opinion pinety per cent of men who joined the Masons or Odd Fellows before joining a church would never join any church, although many joined the lodge after becoming church members. The idea was new to me, and I have no way of determining the correctness of his estimate, but it made me think somewhat along the line. If this be true, it is certainly a strong point against the secret societies, and shows how much power the lodge has over those who enter it. I heard another man say that his son had not been to prayer meeting for over two years, because his lodge met the same pight as prayer meeting. Although a professing Christian, his lodge had more power to hold him than the church.

When talking with Masons, I have never had one admit the true facts about the terrible oath they take. However, I was present where two men were talking about a certain secret society to which both belonged. One man objected to their oath or obligation and said he did not like it. The other, who is also a Mason, said, "If you think this is hard you had better not join the Masons, for that is terrible in compari son." He thus, unthinkingly admitted what they so carefully avoid admitting. In city work we come face to fac with this monster evil. At the present time the country is swept with secret societies, having for their principal object mutual protection in case of death. By paying certain assessments the

member's family receives \$500.00 to \$3,000,00 in case of his death, People in cities are educated to the idea that this is a wise thing to do, and, on account of the cheapness of it, it is very popular. To most persons who have studied the subject carefully the idea of providing for one's family so that they may not become objects of charity, in case of his death, is a commendable one but when connected with a secret society it becomes altogether a different matter, and it is a question of a good

deal of importance in our city work. A man comes and says, "I like your church but I am in a secret society. which I joined simply as a protection to my family. If I should drop it, and I should die my family would be penni less." It is almost useless to advise him to drop that, when you have nothing which to him looks feasible to offer in its place. He turns to the place where Paul says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." 1 Tim. 5: 8. He considers this a positive command, and is conscientious in the course he is nursuing

The position of our church is right on the secret society question as it has always been on war, slavery and temp erance, and I trust she will never deviate from it as some other churches have, but the protection feature is one which demands careful and serious at tention.—Gospel Messenger,

Topeka, Kansas.

THE TENNESSEE COLONY.

Greeting in the name of the Lord. We have now moved on the colony land. We deem it necessary to make known to the brethren what occupations are most needed to advance the work as much as possible. At present we need a merchant, a blacksmith and a surveyor. A merchant who will keen a general stock of goods will be able to do good business. He need not depend on the colony alone, but on the native people also. The native people alone would afford him a good trade, and as the colony grows, the trade also would increase. A blacksmith will be able to do equally well. For the surveyor there will not be work all the time, but while there is no surveying to do, he can find other employment.

Now if there are any brethren who would like the positions we shall be glad to hear from them, and will give them all the particulars in regard to the con dition of things here. We, however, beg leave to say that for these positions we wish to have persons who are members in good standing either in the Amish or Mennonite church.

We do not wish to be understood however that these are all the men we need. We also need farmers, the more the better, to help us to improve the land and get It under cultivation, and we will also soon need more business men in the different branches to carry on the work. There will be an opening for a furniture factory, a creamery and cheese factory, a fruit canning factory, and others which we hope time will bring.

We now kindly ask all the brethren who are interested in the colony plan to come and see the land, and be convinced that by good management and energy comfortable homes can be obtained with little means in a good religious community and good society Good schools may also in this way be established, giving the children an opportunity to obtain the proper education and advancing them in sound doctrine by good religious instruction. I hope all will consider the matter and give it close and prayerful attention. All correspondence will be promptly М. S. SCHROCK. answered.

REMARKS .-- We would add to the

above that persons joining the colony here and expecting to engage in the different branches of business referred to by Bro. Schrock ought to have at their command some cash means. It will not take a large capital to start a business to supply the demands of the neighborhood, but parties in order to be able to do business profitably will, of course understand that some capital is necessary. Even those who go there to engage in farming will get along a great deal better if they have some money to work with The country has water. wood and stone in abundance, and it is probably easier to begin farming here. with little or no means, than in any other place but notwithstanding in order to make necessary improvements and work snecessfully money is always needed - Editor

WHAT THINK VE OF CHRIST?

Pharlsees! with what have ve to reproach Jesus? "He eateth with publicaus and sin-

Is this all?

Yes!

And you, Caiaphas, what say you of him 9

"He is guilty: He is a blasphemer, because He said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Pilate, what is your opinion?

"I find no fault in this man." And you. Judas, who have sold your Master for silver-have you some fear

ful charge to hurl against Him? "I have sinned, in that I have be traved the innocent blood."

And you, centurion and soldiers who led Him to the cross, what have you to say against Him?

"Truly this was the Son of God."

And you demons?

"He is the Son of God." John Baptist, what think you of

Christ 9 "Behold the Lamb of God."

And you. John, the apostle? "He is the bright and morning star Peter, what say you of your Master? "Thon art the Christ, the Son of the

living God." And you, Thomas?

"My Lord and my God."

Paid, you have persecuted Him; what testify you of Him? "I count all things but loss for the

excellency or the knowledge of Christ Jesus my Lord." Angels of heaven, what think ye of

"Unto you is born a Savior, which is Christ the Lord."

And thou, Father In heaven, who knowest all things? "This is my beloved Son, in whom I

am well pleased." Reloyed reader what think you of Christ Y- From the Spanish.

THE SPIRITUAL PAILPOAD

The line to heaven by Christ was made With heavenly truth the ralls are laid From earth to heaven the line extends To life eternal where it and

Repentance is the station there Where passengers are taken in No fee for them is there to pay, For Jesus Is Himself the way

It points the way to heaven so clea Through tunnels dark and dreary here

God's love's the fire the truth's the steam Which drives the engine and the train.
All you who would to glory ride, Must come to Christ, in Him abide In first and second and third class

Repentance, faith and hollness You must the way to glory gain Or you with Christ can never reign

Come then, poor sinner, now's the time At any place along the line, If you repeat and turn from sin, The train will slop and take you in.

The depot's built on solid ground, No earthly power can tear it down. When the «histle blows, we understand The train is coming, right on hand.

No switch is there for us lo tend. There's but one track from end to end. When the alarm bell rings to tell, Look out, and all things will be well, No curvey on this celestial way

is safe to run by night or day, Are you in haste bright heaven to gain. Be sure and take the express train When we get to our final home. The track is left, and more can com-

And that is sound and won't decay And will be to the judgment day.

MARVELLOUS TRANSFOR-MATIONS.

BY JOHN LIGGINS

Marvellous are the transformations wrought by the grace of God through the Holy Spirit. James and John, "sons of thunder," became sons of consolation. Mary of Magdala having had much forgiven loves much. She ministered to the Lord of her substance and served Him most faithfully. Last at the cross. and tirst at the sepulchre, she was privileged to be the first to whom our Lord addressed Himself after His recurred tion, and she will continue to be one of the first in honor among the saints in glory everlasting

Peter, who denied his Master with an oath, when the Lord looked upon him reprovingly - but with that look also gave, in great mercy, the needed grace of repentance went out and wept bit terly, and was afterwards a different man. He became indeed a rock and not a reed; laborious, but not impetuous; highly honored, but ever humble and nevermore self-confident.

Sanl of Tarsus, a Pharisee of the Pharisees, exceedingly zealons for the traditions of the fathers, became the most distinguished of all Christian disciples and the greatest of all propagators of the gospel of the grace of God. He who was a blasphemer became the matchless magnitier of that Name which is above every name. He who breathed out threatenings and slaughter against the time when Europe was convulsed by the Christians, and was so exceedingly mad against them that he persecuted them even to strange cities, traversed dured unparalleled trials and sufferings in the eager endeavor to bring as many of the people of them as possible into the kingdom of his adored and ardently statement. American Messenger.

loved but once greatly sinued against Lord and Savior.

Augustine, the philosopher but libertine, becomes the saintly man, the great bishop and the renowned Christian anthor. Carefully reading Augustine's books, Martin Luther, who was trying to save himself by works of righteousness and deeds of merit, learns that the just shall live by faith, and he becomes the great advocate of the doctrine of justification by faith. He became also the leading reformer of the lapsed religion of his country, the fearless preacher of the gospel of Christ, the translator of the Bible into the German language, and the author of grand hymns which are still sung and loved by the German people.

John Bunyan, the profane tinker, be came, through abounding grace, the saintly pilgrim to the celestlal city and the brilliant illuminator of the pathway thitherward. After his conversion he liligently and prayerfully studied the best literature, especially of the Holy Scriptures, and eventually became the master of a literary style so lucid, so forcible, and so beautiful that even Lord Macaulay pronounced it matchless. His books. "Grace Abounding to the Chief of Sinners," "The Holy War," and "The Pilgrim's Progress" have had a vast circulation the last named baying been translated into more different languages than any other book except the Bible

John Newton, a man with rare intellectual gifts, was nevertheless a skeptic, a slave-trader and a libertine: but he became the devout curate for sixteen years at Olney, the intimate friend of Cowper, the joint author with him of the well-known Olivey Hymns, then the rector for twenty-eight years of St. Mary's Church, Lombard Street, Lon don, and the author of a dozen volumes which exercised a great influence upon the religious life and theological thought of his day.

In January of 1894 the remains of John Newton and of Mary, his wife. were taken from London, and re-interred in the churchyard of Oliey, and the occasion was a deeply impressive one. There was a vast audience in the Olney church, consisting of parishioners and visitors from London and elsewhere. After devotional services, conducted by the Rev. J. P. Langley, vicar of Olney, and two other clergymen. Newton's ow

at them amond the partie of Leans sounds

was some with deep feeling by the vast concourse of people who knew and appreciated why they were joining in it. An address was then made by Canon Benbam on the life, character and labors of Newton, and in the course of it he read from the first edition of the Ohiey Hynnis the verses cutified "The Rebe Surrendered to Grace," in which John Newton contrasted his early and his later life in words which are worthy of constant remembrance.

Canon Benham affirmed that England owed Newton a delst of gratitude, for at the French revolution, and anarchist bleas were being disseminated in Eng land, it was, he believed, the influence umerous strange countries and en- of John Wesley and John Newton that prevented the country going to pieces. and those present most conversant with Newton's life warmly endorsed the

priate Christ all the way to heaven, as

your wisdom, righteousness, sanctifica-

tion, and redemption; for "no flesh

should glory in His presence," but

"according as It Is written, he that

glorieth, let him glory in the Lord,"

I Cor. 1:29, 31. In other words, "Put ye

on the Lord Jesus Christ, and make no

provision for the flesh, to fulfil the lusts

thereof," Rom, 13:14. If the regenerate

entertain any thoughts of creature

purity and righteousness, so far will the

infinitely-efficacions and finished work of

Christ be undervalued and lost sight of;

and either a self-righteons or a despond-

ing experience will result. "Their right-

eousness is of Me, saith the Lord." Isa.

54:17, "even the righteousness of God

which is by faith of Jesus Christ unto

all and upon all them that believe."

Rom. 3:22. Walking in Him implies

abiding in Ilim, and acting as being

accepted in Him, and complete in Him.

who is the head of all principality and

power, and thus, by the constraining

operation of His love, following His

steps. "In the Lord have I righteous-

ness and strength," is the watchword of

those who thus walk. Such are "strong

in the Lord, and in the power of His

might." They are strong in the grace

that is in Christ Jesus, 2 Tim. 2:1.

They walk not as "far off," but as

"made nigh by the blood of ('hrist."

They breathe not the "spirit of bond-

age," but the "spirit of adoption,

whereby they cry, "Abba, Father,"

holiest by the blood of Jesus;" and,

as seated "together in heavenly

with holy dignity and tilial awe; with

blood and righteousness. Sciented.

THE WEAK LINK

moral strength is in proportion to

strong yoke of oxen and a good sound

logging chain. The heaviest logs were

piled upon each other in hige pyramids

the sound of voices would cease, the

rattle of chains over the logs was not

he held up a piece of chain in his hand,

"There was a flaw in this link: it was

smith shop to be welded. One weak

We hear it said so often "Oh! it was

held you to God was severed by that

You need a salvation which will tide

you over your weak places. You have

it in your own power to say yes or no.

purity

while he said:

It is said that a chain is as strong as

When I was a child my father lived

SURMISSION

I laid it down in sileuce This work of mine And took what had been left me The Master's voice had called no

To rest apart-"Apart with Jesus only." Echoed my heart I took the rest and stillness

From His own hand And felt this present illness Was what He planned. How often we choose tabou When He says r-st; Our way is blind and crooked. His way is best

The work Himself has given He will complete; There may be other errands For fired foot There may be other duties For tired hands. The present is obedience

There is a blessed resting In lying still. In letting His hand mould us Just as He will. His work must be completed,

To His commands.

His lessons set: He is the higher work man Do not forget.

It is not only working. We must be trained. Our Jesus "learned obedience Through suffering gained For us His yoke is easy, His burden light, His discipline most needful, Thus all is right.

We are but under workmen, And they never choose If this tool or if that one Their bands shall use In working or in waiting May we ever fulfill Not ours at all-but only The Master's will. Selected

RECEIVING CHRIST AND WALK-

INC IN HIM. Col. 2:6.

God is pleased to make the salvation of our souls to turn upon one point alone; that is, whether Christ is received iuto our hearts by faith, or whether He is not "He that believeth not shall be danned "

The persons addressed in this Epistle were believers in Jesus; they had heard the door looking tired and worried as the Gospel, and "received" Christ, the only-begotten Son of God. Their faith was proved by their love to all saints. Prior to this, they were foolish, sinful, not pure metal; now I must lose half lost "by nature the children of wrath a day and take it to the distant blackeven as others;" but now, having received the slain and riseu Savior, He link did the mischief." was made of God unto them "wisdom, and righteousness, and santification, but one sin." "I only uttered one oath" and redemption," 1 Cor. 1;30, They "I only went for a little bit of sport on were "born again;" for the Scripture the Sabbath," or, "I only went to see just one play." Yes but that link which says, that "as many as received Him, to them gave He power to become the sons of God, even to them that believe one wrong act. Satan knows your weakon His name," John 1:12. Full of evil, est point. When tempted there, will and utterly rained in themselves, they you yield? joyfully received Christ, in all the fulness of His great salvation.

But the Scripture before us not only refers to receiving Christ, but also includes an exhortation to corresponding submit our wills to sin. Weakness in against their folly. After a little conconduct "so walk ye in Him;" that is, the moral power, will cause breakage as you set out, so you should continue, and defeat in the hard places,

TRACT BY JOSIAH W. LEEDS

On a rainy afternoon recently, I was passing by the corner of two main streets in the city of Philadelphia, when I saw a lad perhaps twelve years of age, standing, with a cigarette in his mouth, beneath the awning of the store property on that particular corner. As stopped, with dripping, uplifted umhrella in my hand right in front of the little fellow. I perceived by the swarthiness of his skiu, and the curliness of his black hair, that he was a mulatto. He was well featured withal, and his complexion of a healthy color not at all resembling that sallow, slckly hue which so generally marks the faces of small boys who have become addicted to the habit.

There was little doubt in my mind that he was only beginning to smoke, and "What a pity, what a pity," I said to myself, "that such a nice-looking boy should surrender himself to the nucleanly and nuhealthy practice," His tidy clothes were good evidence that he was well cared for at home. On the tlagstone pavement at his feet was a goodly-sized, square basket, covered with a clean and smooth muslin spread, tucked in all around, seeming to indicate that there was washed and ironed linen beneath, and that the mother earned a living at laundry work.

"I wouldn't do that," I said persuas ively, "it's bad for a small boy, and by Rom. 8:15. They "enter into the and by it may hurt and kill." My little hearer looked uneasily about, not in the least deliant in his manner, but places in Christ," they worship and rather ashamed to have drawn out a serve with reverence and godly fear, remark upon what he felt was not the right thing to do. Then, when I further humility, because they glory only in the repeated the warning, and said that he Lord, and with heavenly calniness, bedid not look like the sort of boy that cause of the perpetual efficacy of His would be seen smoking, he removed the paper-wrapped weed from his month, and held it in his hand. The indecision, however, was only momentary. The battle was short and decisive, and, with a quick, determined fling, the reits weakest link. It is also true that jected cigarette was cast at his feet, At ouce the color mounted to his hand, ome cheeks, showing what a struggle his young heart had had, and how he in the country. He cleared laud with a felt he had gained the victory.

"That's right! Ah, that's right." I said, in as encouraging tones as I could command, and as the victor over toready for burning. But now and then bacco drew himself up and I moved away, I felt hopeful that he would be strengthened to resist the tempter when heard. Soon father's face appeared at the inward Monitor whispered, and there was shown him the way in which it was safe for him to walk. God has not left Himself without a witness, even in very young hearts, so that it is probable, did we who so deplore this evil of cigarette smoking on the part of the young, bear it prayerfully minds, we would frequently feel the impulse to speak the right words at the right time, and perhaps many be resened from a bondage which, when not stontly withstood, it seems almost im-

possible to break. Very suggestive, along with the fore going, was the following little incident entioned a while ago by the editor of the Sunday School Times: "The writer of this paragraph recently met two boys on Chestnut Street, Philadelphia. smoking cigarettes. He stopped them No one can make us sin unless we first and spoke to them in kindly warning versation on the subject, one of the boys looked up in all seriousness and said:

with a self-renouncing heart, to appro- HE MASTERED THE CIGARETTE. If wish I'd never begun to smoke, but I can't break it off now.' 'How old are you, my boy?" asked the questioner. 'Going on eight,' said the little tobacco slave. And it was evident that he real ized the nature of the bondage."

May 1.

Far better, and altogether safer, never to begin. The makers of these things. in their cunning dose the tobacco with drugs that they believe will contivate and soothe, and so bind their slaves with bonds that may only be broken by the hand of death. The dealers are after money; they want to sell more and more of their wares, and they care nothing about the deadly consequences, Lads too young to be sent to school be come victims of this seductive and dangerous habit, to the rapid spread of which almost every school teacher can bear testimony

A Philadelphia police officer caused the arrest of a tobacco-dealer on the charge of selling cigarettes to schoolboys, his own son being among the number. It was stated in evidence that the teachers of the school complained daily of the injurious effects that eigarettes had upon the children. The police man testified that "his son was nearly crazy from the use of cigarettes, and was unable to study or do anything at all after smoking them."

It proved a wretched state of slavery to that young man in Connecticut that the papers told about some time ago-who became crazy from the use of the weed. Being taken away to an asylum, he was heard crying constantly for the cigarettes that had maddened his brain and were surely killing him. Another pitiful case was that of W-II -, nineteen years of age, who was employed at a shoe factory, and who died at his boarding-house in Camden New Jersey, from the excessive use of cigarettes. Shortly before dying, he id: "Tell all my friends 'Duke's Best' have killed me, and beg of them never to smoke another."

Many a hoy or young man who has confidently said, "There is no danger," has found to his sorrow that he was greatly mistaken. Danger indeed lies that way. Neither believe that it is a sign of manliness to smoke, for very many of those who surrender themselves to the habit become its pitiable slaves. It is manly to say "No" to the temptation, and NOT TO BEGIN.

5.28 Walnut Street, Philadelphia. SINFUL AMUSEMENTS.

Across every doubtful amusement the Holy Spirit has written "Danger." Forty saloons are less hurtful to spiritlife in a village of six thousand souls, than three dancing churches which claim to stand for spiritual Christianity. Every person is a reflector. Looks and conversation are in keeping with the characters one associates with Every event makes a permanent impression on the surface wherever its shadow is cast. Tennyson says: "I am part of all that I have met."

Two students studied together for eight years, and hecame so much alike, that you would get the same answer from either, on the same question. "Evil communications corrupt good manners," and a person is judged by the company he keeps, and the books he reads. Any amusement that cannot be engaged in with a good conscience, must be wrong. The true Christian must lay the ax at the root of the tree,

and turn away from sinful amusements the second evening of the battle the facts—out of a full and rich personal ing so. I want to congratulate you on and unholy recreations. There must be a great void in the and the silent stars looked down unheart of that professed follower of changed on the upturned, ghuntly faces Christ who is continually running into of our dead: the otherwise noiseless the world to find enjoyment. F.vidently night resounded with cries of mortal such an one does not find satisfaction agony from the dying around me, in Christ's service Some are forever said to myself, "O God, the moon and saving: "Why can't I do this?" "Why the stars Thou hast made but not this can't I do that?" "Why can't I go here, miserable murder and mangling of or there?" "What is the harm in play men." On the third afternoon I wen ing a single game of cards, or going to a np, weary with hospital work, for a few theatre?" In all records both divine and moments' rest to the empola of a farmhouse. The thin line of hhre-coated human, in which the lives and characters of eminently good and holy men soldiers seemed to waver along the sum are given, we do not learn of any of mit of the ridge. I involuntary prayed them engaged in teaching dancing or for their safety, my country and for the getting up a theatre performance. right. Just then, above the rattling of Dancing exerts an injurious and demormnsketry and the roar of artillery, there alizing influence upon those who praccame a clap of thunder from a rapidly tice it. It dissipates the mind and renrising cloud. For a moment no other ders the person light and vain. "Be not sound was heard. It was as if God were conformed to this world, but be ve transsaying, "I am mightier than ye all! formed by the renewing of your mind ' Hear my voice, Cease your mad and The female who commits herself to the tumpltuous strife! "Here the question whirl of the lascivlous waltz, or the dancame to me as never before. "Is this gerous allurements of the mixed and the work of God or of Sylant Isthere no mazy dance, virtually stakes her dearest other way of settling human diff reness.

rights?"

interests in time and eternity, and often

the bitter cup has been drunk to the

very dregs. All bright at the beginning

but dark at the end! The very steps to

death, and hell, are festooned with

flowers, and Satan is still preaching

from the old text "Thou shalt not

not speaking out more fully and of-

tener. Allow me to quote Charles

Spurgeon, "When a man gets to cutting

down sin, paring down depravity, and

making little of future punishment, let

him no longer preach to you. Some

modern divines whittle away the gospel

to the small end of nothing. They make

our Divine Lord to be a sort of a blessed

nobody. When you see a preache

making the gospel small by degrees and

miserably less till there is not enough

left of it to make a soup for a sick

grasshopper, get you gone. As for me,

I believe in the Collossal, a need as deep

as hell, and grace as high as heaven, I

believe in a pit that is bottonuless and a

heaven that is topless,"-Rev. G. W.

A RATTLE AS IT APPEADE) TO

AN EYE-WITNESS.

BY ROWLAND B. HOWARD, BROTHER OF

GEN. HOWARD.

I was at Gettysburg July 1-4, 1863,

with my brother, Gen. O. O. Howard.

but not as a soldier. It was my first and

only battle-field. I received there not

deepest couvictions as to the real and

essential character of war. The "pomp

and circumstance" were not wanting a

we broke camp at Leesburg Va and

marched to the sound of music and

under waving banners towards Penn

sylvania. The report of the first gun

following a distant flash, and the slow

rising of a puff of smoke over the

woods excited a thrill of natriotic emo-

tion. Our reinforcements hurrying be

yond the town to repel attacks already

begun, and others hastening to gain and

hold important positions on Cemetery

Ridge, roused my honest sympathy

Rul when the first broken line of limb

ing, bleeding, "wounded" halled along

temuted, almost alone, the work of

relief, I felt as never before war's cruel

Bultimore turnpike, and I at

first impressions, but by far my

surely die

Hughes

establishing and confirming human FACT VS ADDIMENT

One fact is sufficient to overthrow a whole volume of argument. This was demonstrated some years ago by a Sometimes preachers are to blame for Penneylyania Dutchman on a Lobanov Valley train. He was so engrossed in conversation that he did not notice when the train stopped at his station But just as the engine with its great load began to get under way again, he awoke to the fact of his mistake, and springing to his feet caught the bell rope, gave it a vigorous pull, and as the train slowed up, began to make for the door. Just then he was met by the con ductor who in a fury exclaimed "You can't do that!" "Yes, but I did do it, was the untchman's emphatic reply; and with that he leaned safely to the ground, while the angry conductor gesticulated all manner of threats as the train moved on.

> Some years ago Professor Huxley proved scientifically that bathubius or deep-sea ooze, is the basis and origin of all life. But one fact brought to light by Professor Murray by means of his deep-sea soundings completely exploded bathybius theory; and Professor Huxley's renowned book, with all its profoundly learned reasonings was ex-

Young men, and especially young ministers. "Be sure of your facts." 'The man whose eyes Christ had opened could not answer all the arguments advanced by the learned Jewish doctors of the law; but the one thing which he km w, the fact that he was once blind and had received his sight, more than silenced all their objections as to the how and the why.

Panl's preaching was based upon fact. It was not mere theory and speculation. With him the great central fact was that Christ Jesus came into the world to save sinners, and that this Jesus had pardoned his sins and set his soul at liberty. "I know whom I have believed." "We know that we have ... houseeternal in the heavens." These facts gave inspiration to his preaching and enthusiasm to the whole of his life work.

Happy are the preachers who, like sacrifice of blood and limb and life. On Paul, can speak out of a knowledge of

moon rose as neaceful-faced as ever experience. Such preaching even if it be in broken sentences and homely diction, reaches the heart far more readily and effectively than the learned discourse which is all theory, and is not underlaid and inspired by the speaker's personal and experimental knowledge of the fact that Jesus Christ bath nower on earth to forgive sins. - Set.

SHUT IN.

Shut in shut in from the ceaseless din Of the restless world, and its want and

Shut in from its turmoil, care and strife. And all the wearlsome round of life

Shut in, with the dream of days gone by, With buried lovs that were born to die: Shut in with hopes that have lost their

And left but the longing after rest.

Shut in, with the tears that are spent in With the dull companionship of pain. Shot in with the changeless days and

And the bitter knowledge of falling powers.

Shut in with a trio of angels sweet. Patience and grace all pain to meet, With faith that can suffer and stand and wait

And lean on the promises strong and great

in with Christ, O! wonderful thought. Shut in with the peace His sufferings

brought. Shut in with the love that wields the

rod. O! company blest, shut in with God.

A CHRISTIAN CONDUCTOR

I was traveling a few years ago, says Bishop Potter, in Florida, and encount ered a man who was a very important personage in his bearing. He had taken the only private saloon or stateroom on the car, and something in that saloon or stateroom gave him offense and he summoned the colored porter and addressed him in language which I hope never to hear repeated, and then seut for the conductor.

There was obviously no grievance in the case the man had lost his temper was irritable and unreasonable from last night's debauch, and, if possible, his language to this young man was more brutal and insolent and unwarranted than to the colored porter.

I sat through it all, and may as well confess here that a sensation tingled at the tips of my fingers which was strictly nnepiscopal, and which, if it could have found expression at the moment, would have landed me in eternal disgrace.

This young man who was a generous type of a Southerner, gave me his name when it was all over. When he told me who he was, I recognized his old Vir ginia stock. It was just after the war. and he had to go to work for the first time in his life. This young man, this conductor, who through it all had illustrated the only gentlemanly speech and bearing I had witnessed came to me and said:

"I beg your pardon, but you have seen what has happened?"

"Yes," I said, "and if you want to refer to me, have no hesitation about dothe spirit you have shown and thank you for an exibition of good manners in the face of the boor who insulted you every time he spoke, and to felicitate yon for the dignity with which you have borne this," "Oh, sir," he said, "when a man has

come to learn how his Master controlled Himself, he ought to be ashamed not to be able to illustrate at least an equal control under less painful and trying circumstances" I thought it was the finest testimony

the power of the religion of Jesus Christ I had ever been privileged to listen to, and I thought it was a very noble and beautiful and to me a very rebuking illustration of the way in which, by consistent Christian conduct, a man may always hear his witness to the power of that divine fellowship in which and under which he lives and COPPOST

At no time of your life can you be so sure of the help of the suffering but victorious Son of God as when you are tempted. And each one ought to know his peculiar temptation and to light his fight, and with the help of God gain the

You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the below of your bark. -Christian Work.

Gots will never fail us whilst we trust in Him, for He has promised and His word is sure.

LINES

ON THE DEATH OF D. H. GOOD.

Fold my hands and coase your weening Fold my hands upon my breast: This earthly form in death is sleeping. But my soul is sweet at rest

This is an hour of joy and gladness; Wy savior's welcoming smiles I see Why should your hearts be filled with sadness?

Shed not a tear of grief for me.

My life was full of toil and sorrow God's people and the church my care: But now I go to rean my portion: Elernal rest with samts to share

MARRIAGES.

FEREN SHANTZ, On March 18th FRICK SHANTZ. On March 18th 18th, at the residence of the bride's par ents at Berlin, Ont., by Bish, Jonas Snyder, Bro, Henry Feick to Sister Lydia Ann S. Shantz, both of Waterloo Co., Outario. May they so live that their life may be crowned with joy and banniness. B. M.

HOLDERMAN SCHROCK, On the 9th of April 1896, by A. I. Yoder at the home of the bridgeroom, near McEwen Humphreys Co., Tenn., Bro., Davo-Holderman, formerly of Elshart Co., Ind., to Sister Namy Schrock, formerly of Wayne Co., Ohio.

KULP. BURKHART. On the 12th of April 1866, in Elkhart, Ind., Day Uk 71 of Wakarusa, Ind. and Mattee Burk hart, of Elkhart, Ind.

DEATHS

Girden. On the 3d of Apr. 189 at the home of his parents on South Cherry Street, Blutton, Olso, of hemorrhage and hung trouble, John F., son

OMENIAN

of Frederick and Elizabeth Geiger, aged 19 years, 7 months and 13 days. Bro. Geiger indeed lived an exemplary life. He kept the first commandment of promise as few do, "Obey your parents in the Lord." In his sixteenth year he confessed Christ and united with the Mennonite church. He took a deep interest in things spiritual, and this the more as his end drew nigh. His constant desire and prayer was to receive more and more of the Holy Spirit, and that the Lord would not call him away keut the lirst commandment of until all was perfectly set in order. His desire was granted. Two days before desire was granted. Two days before his departure he had a most beautiful vision in which Christ and God the Fa-ther revealed themselves to him person-ally, and told him that he was theirs in the happy home above for all eternity. Bro. Geiger gave promise of a bright future. We cannot account for his future. We cannot account for his early departure, seeing he was so much needed. In the spring of 1895 he grad-uated at the Bluffton high school. Dur-ing the past winter of '95-96 he taught his first term of school, but could not his first term of school, but could have finish it on account of hemorrhages. He was attached to his pupils in kindest regards, and so was he to all who knew him. He was buried Easter Sunday. Fully one thousand friends attended Fully one thousand friends attended the services at the house and at Zion. Services were conducted by M. S. Steiner, assisted by John Blosser and Isaac Burkhart. Text, 1 Cor 2:9, 10. A sadly bereft father and mother, four brothers, live sisters and many friends

Brother, thou hast left us lonely Sorrow tills our hearts to-day; But beyond this vale of sorrow Tears will all be wiped away.

mourn his departure

wife of Jacoh Leatherman of Line Lex ington, died April 3d 1896, aged nearly 58 years. Buried at the Line Lexington by years. Buried at the Line Lexington Mennonite burying ground. Her dis-ease was heart failure, of which she suf-fered several years. She was a faithful member of the Mennonite church. JOHN WALTED

KAUFFMAN. — On Feb. 23d 1896, Fanny, wife of Jacob Kauffman, near Middlebury, Ind., aged 55 years, 5 months, 24 days. She was born in Holmes Co., Ohio, Aug. 29th 1840, and moved with her paperts to Indiana in her young days. She was married to Jacob Kauffman in 1877. Her husband, son and daughter survive her. Her dis-case was cancer, and she had to endure much pain. She accepted Jesus as her Savior in her early days. Shortly before her death she said she was ready to go, where all shall be pleasure and no more pain to endure. Mother's voice can no more be heard. Advice to her children can no more be given. May we live such a life that we shall meet to part no more. Buried on the 25th. Services by Yost Miller and Eli Miller, from Matt.

"My race is run, my grave you see; Prepare for death and follow me

GOSHERT. Frances Goshert died on Good Friday, April 3d and was buried April 7th 1896 in the Science Ridge Mennonite cemetery, at which time and place services were held in the Mo place services were held in the Menno-nite church near Sterling, Ilb. by Phillip Nice, assisted by E. Brown. A large number of relatives and friends met lo-nuther of relatives and friends met hol-lowed sister in the church and highly respected friend and neighbor, a good mother and grandmother. Sister Gosh-ert was born in Franklin Co., Pa., Feb. Ith 1925, and was agged 71 y., 1 m. and died 35 vera soc., She was the contrac-dict 35 vera soc., She was the contrac-23 d. Her husband, Jacob B. Goshert, died 35 years ago. She was the mother of four sons and three daughters, of whom live are still living. All of the children were present at the Inneral but one who could not come. The two yunugest sons preceded her to the spirit world. Peace to her ashes.

Moser. On April 9th 1896, near Palton, Ohio, of dropsy, Sister Cathar-ine Moser, aged 63 years, 11 months and I day. Buried on the 11th at the Sonnenberg M. H. Funeral services were held by Bish. Jac. Nussbaum. Text,

JUTZI. — Sister Catharine Jutzi was born on the 14th of February 1813, and died in East Zorra, Oxford Co., Ont., on the 21st of March 1896, aged 83 years, 1 month, 8 days. She was a faithful sister in the Mennonite church and was esteemed by all who knew her Her husband, George Jutzi, with whom she lived in matrimony for 52 years, preceded her. Of her 8 children it sur-vive her. She also leaves 30 grandchildren and 21 great-grandchildre

STIRN.—On the 1st of April 1896, in East Zorra, Oxford Co., Ont., Bro. Jo-seph Stirn, aged 70 years. In 1847 Bro. Stirn married Sister Catharine Moser. Surn married sister Catharine Moser, This happy union lasted 28 years, and was blessed with 4 children, of whom one together with his first wife pre-ceded him. On the 14th of October 1876 he married widow Magdalena brb. This union was blessed with one son, who with the mother and the three other children survive. He was for many years a deacon in the East Zorra Mennonite congregation.

ERB. - On the 30th of March 1896 ERR.—On the 30th of March 1984, near St. Aggatha, Waterloo Co., Ont., Maria Erb, maiden name Miller, aged 59 years, 5 months, 15 days. She lived in matrimony 61 years, and in widow-hood for 13 years, 3 months, 13 days. Of her 12 children 5 preceded her. Her posterity numbers 42 grandchildren, 10 dead. Lead 11 log great grandchildren, 10 dead. Lead 11 log great grandchildren, 10 dead looked forward in faith to the time of her redemption. She was confined to of her redemption. She was confined to her hed about 5 months. Buried on the second of April in Lichty's graveyard. Funeral services by C. Zehr, from John 11: 25, 26 and J. Gascho, from Rev. 7:9.

GERRER On April 13th 1896 near TERRER.—On April 13th 1836, near Dalton, Ohio, of lung and liver trouble, Carl, sou of David and Lizzie E. Gerber, aged 4 years, 2 months and 27 days. Buried on the 15th at the Salem church. Funeral services held by Joel Lehman

LEHMAN.— On April 17th 1896, near Dalton, Ohio, of dropsy, Sister Barbara Lehman (nee Bixler), aged 73 years, 6 months and 11 days. Buried on the o mounts and II days. Buried on the 19th at the Sonnenberg M. II. Funeral services held by Jac. Nussbaum. Text, John 3: 36. She leaves two sons and two daughters and many grandchildren to mourn. She died with a fervent trust in Christ Jesus,

ZEIRE.—On Feb. 11th 1896, in MeLean Co., Ill., of brain fever, Ella May, daughter of C. II. and Mary Zehr, aged 8 years, 11 months and 21 days. Funeral services were held at the house by Joseph Zehr in German and Peter Shantz in English. May was a bright child, loved by all who knew her. She loved to go to Sunday school and learn shoult Jesus, but the parents can now think that she has gone to dwell with Jesus, May the dear Lord who wounded their hearts lead them gently by the still wa-ters of life and feed them on green pastures, and may their every effort be crowned with success, and finally be brought home, "where the surges cease

> Dearest May has gone! Her earthly home has left; Her absence makes lone Her loved ones thus bereft.

The family group One member has lost, It makes the spirit droop To remember the loss,

Playmates will oft recall The hours spent together; But now earthly ties all Are severed forever.

But thro' the clouds there beams A ray of comfort still; She's crossed the narrow stream, And passed up Zion' hill,

RESSBERGER.—On the 12th of April 1898, hear Gosben, Ind., of creeping paralysis, Josha Hensberger, aged 95 years, 2 months and 10 days. He was deacon in the Brethern church for nearly 30 years. Buried on the 15th. Services by 1. L. Berkey in English and D. J. Johns in German, from Rev. 3:21.

EASH,—On the 11th of April 1898, near Plevna, Howard Co., Ind., of the infirmities of old age and heart trouble, Christian D. Eash, aged 36 years, 4 nouths, 17 days. His remains were brought to Elkhart Co., where the function was the control of t

Psa, 88; 18.

BENDELL - Near Grantsville, Garrett Co., Md., on April 3, 1886; of Imig affection caused by neuralgis, Sister Anna (maiden name Miller), wife of Bro. John Bender, Sr., aged 52 years, 8 months and 8 days. Deceased was born removed with her parrists to Preston Co., W. Va., where she married Joseph Schlabach, but was soon left a widow. In May 1882 she was again united in matriniony to John Bender, with whom she lived happily for nearly 14 years, etherch wille young and was a consist-church wille young and was a consist-She united with the Amish Memionite-church while young and was a consist-ent member unto her death. Her de-mise was sudden and unexpected, but she left a bright hope that she was "pre-pared" to go. She leaves a sorrowing hasband and four brothers to mourn their loss. Funeral at the Amish Men-nonite church. Services by Joel J. Miller and J. S. Miller, from Mark 13:

Hannish. On April 3d, 1896, near Conestoga, Pa., of dropsy, Sister Fan-nie F. Harnish. She had been a sufferer for many years. For four years she had not been in hed. She was unable to rec not been in bed. She was unable to rest if she lay down and then spent her time on a chair day and night. At times she suffered very much pain. She never complained of her condition, but of ate expressed a desire to go home, th tate expressed a desire to go home, the Lord willing. Her remains were interred at the Stone meeting house where serv-ices were held by Benj. Hertzler in Ger-man, and Abraham B. Herr in English. Her age was 69 years, 1 month and 29

BENDER.—On the 1st of Feb. 1896, near Baden, Waterloo Co., Ont., John Bender, aged 70 years, 11 months and 21 days. He lived in matrimony 46 21 days. He lived in matrimony 46 years, II months and II days. Of his six children five preceded him. He leaves a widow, one child and six graudchildren. Buried on the 4th in Steinman's graveyard. Funeral services by C. S. Zehr and C. Zehr from 2 Cor.

RIEHL.—On the 12th of April 1896, of pneumonia, Joel Riehl of East Buffalo, Pa., at the age of 75 years. Deceased was a retired farmer and was Deceased was a retired farmer and was highly esteemed by his neighbors for his sterling qualities as Christian neigh-bor and friend. He came to Union county from the Juniata valley in Is43, His father, John Riehl, was born in Chester county and his mother in Berks county. He had but one brother, Pre-Elias Rield, now aged 77 years, of East Buffalo. Deceased was twice married, the first time to Annie Lantz in 1845. By this union two children were born, by this union two children were born, but both died early in life. The second marriage occurred in 1855, when he was united to Elizabeth Byler, who survives him, together with five children. He was a member of the Mennonte faith, was a member of the Alenhonte faith, and he passed away with the blessed assurance of eternal reward. His re-mains were laid to rest on the 15th in the Byler graveyard. Funeral services by Pre. Shambaugh and Solomon Gray-

HARTZLER. Joseph Hartzler was born in Mifflin Co., Pa., March 27th, 1831, died at his home three miles west of West Liberty, Logan Co., Ohio, April 14th, 1896, aged 65 years and 19 days. Funeral services were held at the Walnut Grove church on the 16th, conducted by C. K. Yoder and A. Miller. A very large number of friends and neighbors were present to pay the last tribute of respect to the departed one. Bro. Hartzler united with the church of Bro, Hartzier united with the church of tool in his early days and remained a consistent member of the Amish Menonite church to his end. The church and Sunday school, as well as his neighbors, feel the loss, but we hope that our loss is his gain.

Delf.—Hannah Delp, maiden name Clymer, of Line Lexington, Bucks Co., P.a., who died April 5th 1896, at the age of 91 years, 9 months, 16 days, was age of 91 years, 9 months, 16 days, was the last and youngest of a family re-markable for longevity. Buried on the 8th in the Mennouite burying ground at Line Lexington, Pa. Sister Delp was a member of the Mennonite church before my recollection and was faithful to the end. Peace to her ashes.

Hartzler. On the 4th of April 1886, in Logan Co., Ohio, three and one half miles from West Liberty, Joseph, son of A. Y. Hartzler. He was born November 16th, 1880, and was aged 5 years, 4 months and 15 days. His mother had gone to the spirit world about had gone to the spirit world about fourteen months ago. Buried on the 6th. Services at the Walmut Grove church, conducted by C. K. Yoder and A. Miller. The remains were laid to rest in the Alexander graveyard. In ten days he was followed by his grand-father, Joseph Hartzler. His disease was brain and spinal trouble.

EM16.—On the 15th of March 1896, near Hellam, York Co., Pa., of dropsy and heart trouble, Sister Magdalena Emig, widow, at the age of 75 years, 2 months and 25 days. Funeral on the 16th at Krenitscreek, Services by Bish, Martin Rutt and Theo. B. Forry. Text. Phil. 1-21

Mother's work on earth is ended Faithfully the cross she bore; Now her loving soul's ascended Over to fair Canaan's shore

Leiman.—April 12th, 1898, in Mahoning Co., Ohio, Christian Lehman, aged 77 years, 9 months and 18 days. Funeral was held on the 15th at the Oberholzer M. II. where services were conducted by Jacob Weaver, Isaar Good and Henry Horsch. Deceased was a member of the told order) Mennonite church and faithfully filled the office of the told order of the told order of the told order. descon to which he was ordained many years ago. His funeral was very largely attended.

SCHLABACH,—On the 12th of April 1896, near Berlinton, Marshall Co., Ind., of la grippe and lung fever, Sister ('atharine, wife of 1're. John C. Schlatatharme, while of the John C. Schla-bach, aged 15 years and 7 months. She was ill hut four days, but her sudden call found her prepared for the great change, for she expressed an abiding trust in her Savior. She was a member of the old Amish Meinonite church. She leaves five sons, two daughters, thirty-nine grandchildren and four great-grandchildren. She was buried on the 14th at Welty's school house. The funeral services were very largely attended, and were conducted by Bish, Moses Birkholder and Pre. David Hochstetler from John 5:25–30 and 1 Cor. 15. Peace to her ashes.

HOWER. On the 19th of April 18st, in Millersburg, Elkhart Co, Ind., of a complication of diseases induced by la grippe, from which he suffered about two years, Abraham Hoover, aged 74 years. Floarend services were held in years, and the suffered about two years, Abraham Hoover, aged 74 years. Floarend services were held in 21st. His first wife died some seventteen years ago. His second wife and nine children survive him. He was at one time a minister in the Memonite church, but at the time of his death a work of the history of the history. HOOVER On the 19th of April 1896

BEILER,-At Bird in Hand, Lancaster Co., Pa., of consumption, Fanny E., daughter of Benjamin and Mary Beiler, aged 33 years, 5 months, 19 days, Funeral on March 31st., at one o'clock P. M. Services by Dan'l Esh and Benjamin Stoltzfus. She was conscious until the end, and bade her parents, brother and sisters farewell, spoke to each one and passed peacefully to the other shore, of which she often spoke without a tear, telling of her full and perfect trust in

"My earthly labors have an end" I've found a better home, Where I with many a loving friend Gather around the throne. ITEMS

-THE Argentine Government is

1896

about to spend over \$6,000,000 on the completion of the harbor works at Buenos Ayres and \$1,300,000 on the construction of dry docks.

—An unusual spell of warm weather during the early part of March hatched out millions of grasshoppers prema-turely in Oregon. Then came along au unusual cold snap, which practically killed every one of the insects.

The British steamship County of York, with 3,000 tons of Egyptian sugar, the first cargo of the kind that was ever landed at Philadelphia, arriving here March 3, from Alexandria, Egypt, after a passage of thirty-two days. This cargo which comes in bags, is of the highest grade. Its coming is due to the auticipated scarrify of the Cuban crop.

—General Hyppolite, President of the Haytian Republic, died on the 29th ult. The dispatch gives the cause of his death as apoplexy. President Hyp-polite, who was about seventy-two years of age, was a man of strong character and no little ability. He was considered one of the strongest men who has even

-Origin of the Steel Pen.—We do not vouch for the truth of it, but a contemporary says: Sixty years ago Joseph Gillott was a working jeweler in Joseph Gillott Was a working jeweler in Birmingham, England. One day he accidently split one of his fine steel tools, and being suddenly required to sign a receipt, and not finding a pen handy, he used the split tool as a substi-tute. This happy incident led to the idea of making pens of metal.

-Horse Power of a Lightning STROKE.—At Klausthal, Germany, according to Machinery, a lightning stroke struck the wooden post of a house, and fused two nails four millimeters thick Messrs, Siemens and Halske, of Berlin, afterward carried on a series of experiatterward carried on a series of experi-ments to ascertain the force required to melt this quantity of iron. Assuming one second as the time standard, it re-quired a current of 200 amperes and 20,000 volts, representing 7,000 horse power. Assuming that the lightning occupied one-lenth of a second to fuse the two nails, the horse power required would be 70,000

-THERE are to be about 200 railway —There are to be about 200 railway stations distributed over the new Si-herian railway. The rolling stock will be 2,000 locomotives, 3,000 passenger cars and 30,000 goods wagons. The passenger are supported by the state of the the journey round the world by about 20 days. The speed on most of the line however, will not generally exceed about 15 miles an hour.

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89 Entered at the Post Office at Elkharl, as second class mail matter.

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EDITORIAL NOTES

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All those who have questions or topics which they desire to have considered at the Illinois Annual Conference are requested to send them in before the date of Conference. Questions may be sent to E. M. Hartman, Washington, Ill., John Nice, Morrison, Ill., or Philip Nice, Sterling, 111,

Our Family Almanac Is finding its way into distant parts of the world. One of our agents recently received an order from Brazil, South America for our Almanac and we have just sent bim several thousand. As an advertising medium it is also recognized by manufacturers and others as excellent. The edition for 1897 ls on the way, and already orders are coming in, to be filled as soon as the Almanac is ready.

and through Bible lands," by Geo. Lambert has made its appearance from this office and is now for sale. It is an eletains information for travelers and Bible students seldom if ever found in other works of its kind. Persons desir-

The ministerial list and meeting cal- dered, too, what will become of the endar for our 1897 Family Almanac is poor Turk if he should succeed in shutalmost ready for the printer. It will be ting out the missionaries and extermimore nearly complete than ever before. nating the Armenians. It seems that thanks to the prompt responses we re- then there would be nothing left for ceived for help in correcting the lists. these human wolves and fiends but to There are however still a few districts, fall upon one another, in their nugovthat have not yet reported. We should emable lust and desire for carnage and be very glad to have them report before tear each other to pieces. In any event June 1, so that we can proceed with the Turkey with her misrule and the name-Almanac.

Minister Ordained. On the 16th of such as the world has but seldom seen. April a special service for the ordina- We do not know how the punishment tion of a minister was held, at the Olive will come, but we believe in 11im who meeting house in Elkhart Co., Ind. has said, "Vengeance is mine, I will re-There were two candidates which had pay, been voted for by the congregation at a previous meeting. The lot fell on Bro. Jacob Shenk. May the Lord bless him with wisdom and grace according to his needs, in the important position which he has been called to fill.

The "unspeakable Turk" has made a

missionaries to enter his dominions. These missionaries are now found by the Turks to be had people. They incite the people to be faithful to God and the Bible, and that means that they publish herewith extracts of a letter must be unfaithful to Islamism and consequently the missionaries are looked upon as insurrectionists. There state, and son of the late celebrated is another thing which makes it very Howard Crowly. Mr. Crosby has reunpleasant for the Turk to harbor missionaries. They are telling the world all about Mohammedanism in its true form, and their methods of govern- The Voice, of New York, on April 16th, ing (we in America call it tyranny of is as follows: the most beinous kind), and of their public diversions (killing forturing inprisoning, outraging and impoverishing the Armenians), and hence the Turkish government, backed by the Russian government-her half-sister in intrigue and tyranny-is laying plans to "put out" the missionaries close up their schools, confiscate their property and The new book, "Around the Globe shut the door upon them. The outlook for Christian work in Turkey at present is not very encouraging. When we learn from the missionaries that in gantly printed and bound work of 432 times of peace, when all is reported pages, handsomely illustrated, and con-tranquil, robbery, imprisonment without cause except for ransom money, even torture and general maltreatment of the Christian Armenians is a coming further information can address the mon thing, what must the condition be anthor, Eld. George Lambert, Elkhart, when the country is reported as in a state of insurrection? We have won-

less horrors that are connected therewith, is fast ripening for a day of wrath

Two months ago we gave the views of Adia Ballon on the doctrine of nonresistance, as expressed by that writer and preacher in his lengthy discussion of the question with Count Leo Tolstol of Russia. It is almost universally known that the well known Count entertains tion of the very principle set up. mistake. He has permitted Christian very radical views on the subject, and as some of our readers are inquiring how for his views on this question are one with those of the Mennonites, Friends and Brethren (Dunkards) we from Count Tolstoi to Ernest II. Crosby, ex-assemblyman of New York cently become a convert to and an able exponent of the doctrine of non-resistance. The letter, which was printed in

Dear Mr. Crosby: 1 am very glad to have news of your activity and to hear that your work begins to attract attention. Fifty years ago Lloyd Garricon's declaration of non-resistance only estranged people from him, and Ballon's 50 years' labor in the same direction was constantly met by a conspiracy of silence. I now read with great pleasure in The Loice admirable thoughts by American writers on this question of non-registance. I need only demur at the notion expressed by Mr. Bemis. It an old but unfounded libel upon Christ to suppose that the expulsion of the cattle from the temple indicates that Jesus beat people with a whip and advised His disciples to behave in a like manner.

The opinions expressed by these writers, especially by Heber Newton and George D. Herron, are quite correct. but unfortunately they do not reply to the question Christ put to men, but to auother question, which has been substl-

tuted for it by those chief and mos dangerous opponents of Christianity the so-called orthodox ecclesiastical an

Mr. Higginson says: "I do not believe sal rule." Heber Newton says that neo ple's opinion as to the practical result "of the application of Christ's teaching will depend on the extent of people's belief in His authority" Carlos Mar typ considers the transition stage in which we live not suited for the application of the doctrine of non-resistance George D. Herron holds that to obey the law of non-resistance we must learn how to apply it to life. Mrs. Livermore thinking that the law of non-resistance can be fully obeyed only in the future, says the same,

All these views refer to the question, What would happen if people were all obliged to obey the law of non-resistance? But, in the first place, it is impossible to oblige every one to accept the law of non-resistance. Secondly, if it were possible to do so, such compulsion would in itself be in a direct nega Oblige all men to refrain from violence? Who, then, should enforce the decision? Thirdly and this is the chief point the questlon as put by Christ is not at all, "Can non-resistance become a general law for humanity?" but "How must each man act to fullil his allotted task, to save his soul, and to do the will of God?" which are all re ally one and the same thing.

Man in this world, according to Christian teaching is God's laborer. A laborer does not know his master's whole design, but he does know the immediate object which he is set to to work at. He receives definite instructions what to do, and especially what not to do, lest he hinder the attainment of the very end toward which his labor must tend. For the rest, he has full liberty given him . . . And, therefore, for a man who has grasped the Christian conception of life the meaning of his life is perfectly plain and reasonable, nor can have a moment's hesitation as to how he should act, or what he should do to fulfil the object for which he

And yet, in spite of such a twofold indication, clear and indubitable to a man of Christian understanding, of what is the real aim and meaning of human life, and of what men should de and should not do, we find people-and people calling themselves Christians who decide that In such and such cir cumstances men ought to abandon God's law and reason's guidance, and to act in opposition to them because, ac cording to their conception, the effects of actions performed in submission to God's law may be detrimental or incom

According to the law, contained alike in tradition, in our reason, and in our hearts, man should always do unto others as he would that they should do nuto him; he should always co-operate in the development of love and union among created beings Contrariwise according to the judgment of these far sighted people, as long as it is premature in their opinion to obey this law man should do violence imprison or kill people and thereby evoke anger and venom instead of loving union in the hearts of men. It is as though a bricklayer, set to do a particular task and knowing that he was cooperating with others to build a house, after receiving clear and precise instructions from the master himself how he was to build a certain wall, received from some fellow-bricklayers who like himself. knew neither the plan of the house nor what would lit in with it, orders to cease building his wall, and meanwhile rather to pull down a wall that other workmen had erected.

Astonishing delusion! A being who breathes to-day and has vanished tomorrow receives one definite, indubitable law to guide him through the brief term of his life; but instead of obeying that law he prefers to fancy that he knows what is necessary, advantageous, and well-timed for men and for all the world this world which continually moves and is evolved; and for the sake of some advantage, which each man pictures after his own fancy, be decides that he and other people should, temporarily abandon the indubitable law given to him and to all men, and should act, not as he would that others should act toward him nor bring love into the world, but should do violence, imprison, kill and bring into the world enmity whenever it seems to him profitable to do so And he decides to act thus, though he knows that the most horrible cruelties, martyrdoms, and murders, from the inquisitions, and the murders and horrors of all the revolutions down to the brutalities of contemporary Anarchists and their slaughter by the established authorities, have only occured because people will imagine that they know what is necessary for mankind and for the world. But are there not always, at any given moment, two opposite parties, each of which declares that it is necessary to use force against the other? The "law and order" party against the Anarchist: the Anarchist against the "law and order" men. En glish against Americans and Americans against English: Germans against English and English against Germans, and so forth in all possible combinations and rearrangements.

A man enlighteneed by Christianity sees that he has no reason to abandon the law of God, given to enable him to walk suref-ootedly through life, in order to follow the clanece, inconstant, and often contradictory demands of men. But, leadeds this, if he has lived a Christian life for some time, and has developed in himself a moral Christian sensibility, he literally can not act as people demand of him. Not his reason alone, but his feeling also, makes it impossible.

To many people of our society it would be impossible to torture or kill a baby, even if they were told that by so doing they could save hundreds of other people. And in the same way a man, when he has developed a Christian sensibility of heart, linds a whole series of actions become impossible for him.

For instance, a Christian who is obliged to take part in judicial proceedings in which a man may be sentenced to death, or who is obliged to take part in evictions or in debating a proposal leading to war, or to participate in preparations for war, not to mention war itself, in a position parallel to that of a kindly man called on to torture or to kill a baby. It is not reason alone that forbids him to do what is demanded of him, but he feels instinctively that he can not do it. For cortain actions are morally impossible, just as others are physically impossible. As a man can not lift a mountain, and as a kindly man can not kill an infant, so a man, living the Christian life, can not take In deeds of violence. Of what value, then, to him are arguments about the imaginary advantages of doing what it is morally impossible for him to

But how is a man to act when he sees clearly the evil of following the law of love and its croilary law of non-resistance? How, to use the stock example, is a man to act when he sees a robber killing or outraging a child, and he can only save the child by killing the rob-

When such a case is put, it is generally assumed that the only possible reply is that one should kill the robber to save the child. But this answer is given so quickly and decidelly only because we are all so accustomed to the use of violence not only to save a child, but even to prevent a neighboring government altering its frontier at the expense of ours, or some one from smugging lace across that frontier, or even to defend our garden fruit from a passerby

It is assumed that to save the child the robber should be killed. But it is only necessary to consider the question on what grounds a man, whether he be or be not a Christian quote to act so, in order to come to the conclusion that such action has no reasonable foundation, and only seems to us necessary be cause 2,000 years ago such conduct was considered right, and a habit of acting so was formed. Why should a non-Christian, not acknowledging God, nor regarding the fulfilment of His will as the aim of life, decide to kill the robber in order to defend the child? By killing the robber he certainly kills whereas he can not know positively whether the robber would have killed the child or not. But, letting that pass, who shall say whether the child's life was more needed, better, than the rob

Surely, if the non-Christian knows not God, nor sees life's meaning in the payformance of His will, the only rule for his actions must be a reckoning, i.e. a conception of what is more prolitable for him and for all men; a continuation of the robber's life or of the child's? To decide that he needs to know what would become of the child whom he saves, and what—had he not killed him —would have been the future of the robber he kills. And as he can not know this, the non-Christian has no sufficient rational ground for killing a

robber to save a child.

If a man is a Christian, and couse-quently acknowledges God and sees the meaning of life in fulfilling His will, then, however innocent and lovely a child, he has even less ground to abandon the God given law and to do to the robber what the robber wishes to do the

child, lie may plead with the robber, may interpose his own body between the robber and the victim, but there is one thing he cannot do: he can not deliberately abandon the law he has re ceived from God, the fulfilment of which alone gives meaning of his life. Very probably bad education or his auimal nature may cause a man, Christian, or non-Christian, to kill the robber, not only to save the child, but even to save himself, or to save his purse, but it does not follow that he is right in actiug thus, or that he should accustom himself or others to think such conduct right.

What it does show is that notwithstanding a coating of education and of Christianity the habits of the Stoue Age are yet so strong in man that he still commits actions long since condemned by his reasonable conscience.

I see a robber killing a child and I can as are the child by killing the robber; therefore, in certain cases, violence must be used to resist cvit. A man's life is in danger and can be saved only by my telling a lie; therefore, in certain cases one must lie. A man is starving, and I can only save him by stealing; therefore, in certain cases one must steal. I lately read a story by Coppee, in which an orderly kills his officer, whose life was insured, and thereby saves the honor and the family of the officer. Therefore, in certain cases one must kill.

such inventions and the deductions from them only prove that there are men who know that it is not well to steal, to lie, or to kill, but who are still so unwilling that people should cease to do these things that they use all their mental powers to invent excuses for such conduct. There is no moral law, with reference to which one may not devise a case in which it is difficult to decide what is more moral, to disobye the law or to obey it. But all such inventions fail to prove that the laws, "Thou shalt not lie, steal, or kill," are invalid.

It is the same with reference to the law of non-resistance. People know it is wrong to use violence, but they are so anxious to continue to live a life founded on the strong arm of the law that instead of devoling their intellects to the elucidation to the evils which have flowed and are still flowing from admitting that man has a right to use violence to his fellow-men, they prefer to exert their mental powers in defence of that error.

"Pais ce que je dois, advienne que pourra" ("Do what's right, come what may"), is an expression of profound wisdom. We each can know indultitably what we ought to do, but what results will follow from our actions we none of ns either do know or can know. Therefore it follows that besides feeling the call of duty we are further driven to act as duty bids us by the consideration that we have no other guidance and that we are totally ignorant of what will result from our actions

Christian teaching indicates what a man should do to perform the will of Him who sent him into life, but discussion as to what results we anticipate from such or such human actions have nothing to do with Christianity, but are just an example of the error which Christianity eliminates. None of us has ever yet met the imaginary robber with the imaginary child, but all the borrors which lill the annals of history.

and of our own times came and come from this one thing, that people will believe that they can foresee the results of hypothetical future actions.

The case is this: People once lived an animal life, and violated or killed whom they thought well to violate or to kill. They even ate each other; and public opinion approved of it. Thousands of years ago, as far back as the times of Moses, a day came when people had re alized that to violate or kill each other le had But there were people for whom the reign of force was advanta geous, and these did not approve of the change, but assured themselves and others that to do deeds of violence and to kill people is not always bad, but that there are circumstances when it is necessary and even moral. And violence and slaughter, though not so frequent or so cruel as before, continued. only with this difference, that those who committed or commended such note eveneed themselves by pleading that they did it for the benefit of hu manity. It was just this sophistical justification of violence that Christ denounced. When two enemies fight, each may think his own conduct justified by the circumstances. Excuses car be made for every use of violence; and no infallible standard has ever been discovered by which to measure the worth of these excuses. Therefore Christ taught not to believe in any excuse for violence, nor-contrary to what had been taught by them of old times-ever to use violence. One would have thought that those

who professed Christianity would have been indefatigable in exposing this deception, for in such exposure lay one of the chief manifestations of Christianity. What really happened was just the reverse. People who profited by violence and who did not wish to give up their arlyantages took on themselves a monopoly of Christian preaching and de clared that as cases can be found in which non-resistance causes more harm than the use of violence—the imaginary robber killing the imaginary child therefore Christ's doctrine of non-resist ance need not always be followed, and that one may deviate from His teaching to defend one's life or the life of others; to defend one's country, to save society from lunatics or criminals, and in many other cases. The decision of the ones tion in what cases Christ's teaching should be set aside was left to the very people who employed violence, so that it ended by Christ's teaching on the subject of not resisting evil by violence be ing completely annulled. And what was worst of all was that the very people Christ denounced came to consider themselves the sole preachers and ex positors of His doctrines. But the light shines through the darkness, and Christ's teaching is again exposing the pseudo teachers of Christianity.

We may think about rearranging the world to suit our own taste; no one can prevent that, and we may try to do what seems to us pleasant or profitable and with that object treat our fellow-creatures with violence on the pretext that we are doing good. But, acting thus, we can not pretend to follow Christ's teaching, for Christ's denounced just this deception. Truth sooner or later reappears, and the false teachers are shown up, which is just what is happening to-day.

Only let the question of man's life be rightly put, as Christ put it, and not as it has been perversely put by the churches, and the whole structure of falsehood which the churches have built over Christ's teaching will collapse itself. The real question is not whether it will be good or bad for a certain human society that people should follow the law of love and the consequent law of non-resistance, but it is this. Do you who to-day live and tomorrow will die who are, indeed, tending deathward every moment, wish, now, immediately and entirely to obey the law of Him who sent you into life and who clearly showed you His will alike in tradition and in your mind and heart; or do you prefer to resist His will? And as soon as the question is out thus, only one reply is possible; "I wish now, this moment, without delay or hesitation, to the very utmost of my strength, neither waiting for any one, nor counting the cost to do that which alone is clearly demanded by Him who sent me into the world; and on no account and under no conditions do I wish to, or can I, act otherwise, for ein lies my only possibility of a rational and unharassed life."

LEO TOLSTOL

For the Herata of Truth. MEETING OF THE GENERAL CON-FERENCE COMMITTEE.

The members selected by their respective district conferences to represent them on the General Conference committe, met at the Union church in Tazewell Co., Ill., on Thursday, May 7, 1898, After devotional exercises the meeting was organized by electing J. N. Durr moderator, and Dan'l Kauffman secretary.

man secretary,

Bro Durr stated the objects of the
meeting, and after a few further remarks, it was decided to prepare an
address to our various conferences stating in full our reasons for favoring a
General Conference. Following is the
address to our 16 or more Mennonite
and Amish Mennonite Conferences in
the United Natase and Canada.

Among the various doctrines subscribed to by Christians, the following are generally agreed to without division. 1. That all humanity was once lost.

but redeemed by the blood of Cbrist.

2. That the Bible is the inspired word of God, written for the guidance of saints and the admonition of sinners.

3. That if we would be counted heirs in the kingdom of God, we must yield full and perfect obedience to His will and counsel.

4. That this last general truth carries with it our Savior's last expressed desire, that the Gospel be preached to "every creature," and that all be admonished "to observe all things" which He bas commanded us to teach.

While all true Christians indorse these

general truths, it is a fact that all Christians do not apply them alike, Laying aside the fact that the truths of the Bible are often misapplied by persons who are intentionally deceitful, we account for differences in religious faith from two reasons; (t) All persons sometimes err in judgment, and as a result make wrong applications of facts brought before them; (2) Being impressionable beings, and our teaching and surrounding influences not the same, we naturally look at questions from different standpoints - especially is this the case in questions where there is no direct "thus saith the Lord," to bind us to the same view.

For centuries past the Mennonite cburch bas professed to stand up in the face of persecution, and to contend for true Gospel holiness and perfect submission to all of God's commands. Our growth in this country has been slow but gradual. Many of our forefathers deserve our lasting gratitude for contending for the plain, self-deuying, lumiliating but conlectisfying principles of God's Holy Word which draw us away from the world and bind us unto God. Wherever there is a conference of our people, the following principles find our hearty support: Full submission to God: a pure pious, blameless life before God and man: keeping of the ordinances bantism communion, feet-washing, salutation of the holy kiss, sisters' prayer head-covering, etc. beeding the Bible restrictions-uonconformity to the world non-resistance. antisecrecy, etc., etc. On all these principles, with little exception, we stand as a unit; because being bound by love to God to His Holy Word, we accept these

But while we are glad to sec this unity of faith among our people on these essential doctrines of a Christian life, we are forced to recognize that there are honest differences of opinion among our people as to how our Christian work is to be carried on. These differences of opinion are the results of want of proper understanding, both of questions and of each other rather than the work of designing men, whose object was dissension. Because two men differ in their opinion, does not necessarily establish the fact that one is not sincere. It more often shows the want of the same kind of instruction

doctrines without question.

want of the same kind of instruction.
Our country is noted for its diversity
of conditions—industries, in society, in
all other channels. While the conditions
that confront us are so rapidly changing, grave questions sometimes arise as
to the best manner in which we may
impress the principles of the Gospel.
As our conditions in various parts of
the country are not the same, we often
put different constructions upon the
same questions, and this difference of
construction is oftentimes the cause of
no little disturbance.

In the matter of adjusting difficulties and settling grave problems, the Rible furnishes the needed advice and examples. In the 5th chapter of Acts we read of an important conference concerning the great question of circumcision. There was a conference of the apostles and elders of those days, the question under consideration was permanently settled, and all differences of opinion adjusted. This was in harmony with the teaching of our Savior, rein forced by the testimony of the holy apostles, whose writings abound in such expressions as "peace," "unity of the faith," etc., etc. We see no better way to maintain this unity than by taking the word of God as our guide, and following the example set by the anostles and elders in counseling over questions that affect the welfare of the church

that affect the welfare of the church.

In the history of our church there is an instance where our people followed the example already mentioned, which proved a lasting blessing. It was in 1632. Our people were then composed of persons who had been brought up under different influences, and as a result we might expect differences of opinion regarding some questions. These differences of opinion did arise. Instead of indulging in factional dis.

putes, they followed the Gospel admonition, "Come, now, let us reason together." Fifty-one ministers met in general conference and their differences were satisfactorily arranged. The result was our 18 Articles of Faith, which have ever since formed the discipline of our church.

From these examples we see the result of united, prayerful action. What we need is unity, and unity can always be reached by wise, patient counsel.

It is generally recognized that there

are weighty questions for the consideration of our people that should be settled at once. We have already referred to differences of opinion among our people. We do not consider these differences in themselves very serious, be cause of our unity on all Bible doctrines But they may become serious, and will eventually cause a division of sentiment on more essential principles if we allow them to go on unnoticed. But serious or not serious, they are certainly keening us from giving to one another that cordial, earnest support which our cause demands. Never before has there been such a tremendous effort made to draw Christendom into a gay, giddy, fashionable, worldly-minded religion that lacks even the forms of Godliness He must be very indifferent who can look around and see so many of our people going down in the whirlpool of folly, and not recognize the necessity of making a mighty effort to chlist the active, earnest, united support of all God's children in the heaven-blest effort to uphold the true principles of a Christlike religion,

caused our people to call for a General Conference. Of late the expression has been almost unanimous in its favor; and why should it not be? When the Bible counsels unity, and gives examples as to how this unity may be maintained: when we have the example of our forefathers on this subject, and all attended with happy results; when we remember that none of our local conferences of the past have resulted in division, except in cases where opposing factions were on the verge of separa ion before conference work began; when we remember that our difficulties of the past were the result of a want of proper understanding, and this want of understanding the result of a lack of sufficient counsel. When we look around and see how other churches are gathering united workers by means of general conference work: in short, when we see the advantages decidedly on one side, why should we oppose a General Conference in our own church?

It is this condition of affairs that has

Some of our most consistent niembers have in times past opposed a General Conference, because they feared it would bring about a division in our church. We are glad that many of those who formerly held this view, have changed their minds. The history of all church troubles and conference work has been against such fears. If it is a fact that we are so far apart that we as Christians can not possibly agree in conference, then let us by all means get together, discuss our honest differences aud "depart in peace;" for if we cannot agree by coming together and consider our views in a Christian spirit, all hope of unity is vain. "A house divided against itself cannot stand." But we have no such fears. As before mentioned there is harmony among us on all Bible ordinances and restrictions.

This being the case what need is there for a break on non-essentials? On the other hand a General Conference would bring us together, from the fact that we would learn to understand one another better: we would become more famillarized with one another's trials and nceds, and our sympathy for one another would become strengthened; a strengthened brotherhood a more prosperous church, and a greater love for one another and for the God of our salvation would be the result for all of which we sincerely hope and pray. It should not be the object of this conference to form a new confession of faith or to anget such regulations as will conflict with the rulings of our district conferences. We know our old landmarks We all subscribe to them. What we want is to understand one another in carrying them out.

Since the sentiment among our membership has been so strongly in favor of a General Conference, a movement was storted a little over a year ago to put this sentiment into practical operation. The plan was as follows: (1) That each of our 16 or more conferences appoint one of its members to represent it on a general conference committee.

(2). That as soon as a suttleient number of members shall have been appointed, a meeting of those appointed be held to make arrangement as to the time and place of meeting, the questions to le discussed, the manner of conducting the conference etc., etc. In accordance with this plan, the undersigned have been appointed by their respective conferences to serve on said countities and a least one other conference passed

resolutions rayoring the same.

This general conference is to Include all those who are in harmony with the ISA Articles of the Confession of Faith, adopted by the General Conference held at Dort in 1632, and who agree, and are in harmony with the doctrines, teachings, ordinances, and rules of order maintained and practiced by the sixteen or more conferences of the United States and Cannala, represented by the HERALD OF TRUETH.

Relieving that the time is here for action, we submit this for your prayer ful consideration. We earnestly appeal, in behalf of the conferences which have appointed us, to all the brethren of the above named conferences, that they consider at their earliest meeting, this address. If, in your wisdom, it is considered expedient to hold the proposed General Conference, we hope to hear very early that you have appointed a committeeman to represent your conference, and we shall gladly welcome him to work conjointly with us ln making final arrangements for the said General Conference.

General Conference.

May God overrule all things for His
glory, and use His people for the up-

building of His kingdom on earth.

Albrecht Schiffler, on behalf of
the Kansas, Nebraska and Oklahoma

Conference.

John N. Durr, on behalf of the
South West District, Pennsylvania

Conference.
E. M. HARTMAN, on behalf of the Illi-

nois Conference.

D. J. Johns on behalf of the Indiana

(Amish) Conference.

Daniel Kauffman on behalf of the

Daniel Kauffman on behalf of the Missouri Conference.

On motion it was agreed to have another meeting of the committee. Elk hart, Ind., was selected as the place.

the time,

On motion, the officers of this meeting were elected permanent officers of the committee.

After a prayer by Bro, Smith and singing the hymn, "Blest be the tie that binds," the meeting adjourned. JOHN N. DURR. Moderator.

DANIEL KATERNAN Sec'v.

Far the Herald of Truth. THE MODE OF BAPTISM.

BY H. C. SALEM.

Those persons who unhold the theory of immersion appeal to the Greek prepositions and assert with considerable emphasis that cis always means into ck always out of, en always in, apo always out of; that these are the meanings given to the words by the writers of the New Testament, and that they cannot mean anything else. It is argued that, since these prepositions are used in connection with baptizo deed baptize you with (n) water," etc. (the (treek word for bantize) persons who were bantized by the apostles were immersed. We are told by some that if we are not put under the water in baptism we are lost. Fearful words!

Thus men will set themselves up as our judges in matters of faith and practice, and try to determine our destiny in the other world. But we are thankful that we do not have as our judge poor fallible man, but a just and merciful God.

When we examine the Greek preposi tions we find that they afford a very saudy toundation for the theory of immersion. We have been looking up a few examples in the Greek New Testament, and will give to your readers the benefit of our study: Mk, Il:I: "And when they came nigh to (cis) Jerusalem," etc. Luke 4:5: "And the devil taketh him up into (eis) a high mountian," etc. They certainly did not get into or inside of the mountwin but upon it. John 6:3: "And Jesus went up into (cis) a high mountain. The meaning is clear that Christ did not go inside of the mountain, but on top of it John 11:38: "Jesus, therefore, groaning in himself cometh to (eis) the grave. It was a cave and a stone lay upon it." Christ surely did not go into. but to the grave of Lazarns, because there was a stone at the door of the grave. John 20:5: "And he, stooping down, looking in, saw the linen clothes lying: vet went he not in (eis)," Acts 9:1: "And Saul, yet breaking out threatenings and slaughter against (eis) the disciples" etc. Would it make good sense to render eis into, in this place? Acts 26:14: "And when we were all failen to (civ) the earth," etc. In this speech to Agrippa Paul does not mean to say that he and those that were with him fell into the carth, No, they did not fall into the ground, but simply to or upon it.

Here are a few examples where cis is not used in the sense of into, but has a variety of meanings such as to, against, on or upon, as well as into. By what authority, then, can it be said that eis in connection with bantize always means that the baptizer took the candidate into the water and put him under the water?

The preposition ck does not help the dipping theory any better than does cis. Let us take some examples: John 13:4: "He riseth from (ck) supper." He surely did not come out of the supper, John 6:23; "Howbeit there came other

the sense is from. Rom. 7:24: "Who shall deliver me from (,k) the body of this death?" etc. The holy apostle here represents himself as being chained to a must have been immersed, for the Engdead body. He certainly was not inside of the dead body and wanted to "come out."

We will now study the preposition en. Whenever this particle is used with a substantive, denoting the instrument by which anything is performed, it is to be translated by the word with. Matt. 25:16: "Then he that had received the five talents went and traded with (cn) the same " atc. Now it is clear that he did not do his trading inside of the talents, but with them, 1 Cor. 4:21: "What will ye? shall I come unto you with (n) a rod?" etc. Rev. 12:5: "And she brought forth a man child, who was to rule all nations with (c.) a rod of iron " etc. See Rev. 19:15. Luke 11:20: "But If I, with (en) the tinger of God, cast out devils, etc. Matt. 3:11: "I in-See Mark 1-8: Luke 2-16: Acts 1-5

We will now examine the preposition en as followed by a substantive denoting place. Luke 9:31: "Who appeared in glory and spake of his decease which he should accomplish at (eu) Jerusalem.' llere the sense of en is not in, but at. We all know that Christ was crucified on Monnt Calvary outside the wall of Jerusalem. John 21:20: "Then Peter, turning about, seeth the disciple whom Legge loved following which also leaned on his breast at (en) supper," etc.

The next preposition to claim our no tice is apo. Acts 19:3: "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from (ap for apo) them," etc. Acts 12:10: "And forthwith the angel departed from (up for apo) hlm." See Luke 9:33. Acts 22:29: "Then straightway they departed from (an for ano) him," etc.

We have now shown that these Greek prepositions have a variety of meanings, and therefore cannot be harnessed down to the use frequently made of them. Let us now ascertain what prepositions are used in relating to the baptism of Jesus, Matt. 3:13-17; "Then cometh Jesus from (ano) Galilee to (cm) Jor dan unto (pros) John, to be baptized of (hupo) him. But John forbade him, saying, I have need to be baptized of (hupo) thee and comest thou to (pros) me? And Jesus answering said unto (pros) him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway (an adverb of time, not of place as some immersionists erroneously teach) out of (apo) the water," etc. The Revised version renders app from; thus bringing out the original Greek more clearly than the Authorized Version. Mark 1:9: "And it came to pass in (en) those days that Jesus came from (app) Nazarcth of Galilee and was baptized of (hum) John in (cis) Jordan, And straightway coming up out of (apo) the water," etc. See Luke 4:21, 22. Take the case of the ennuch as found in Acts

8:26: "And he commanded the charlot to stand still- and they went down both into (ets) the water, both Philip and the Dr. Carson says: cunnch; and he baptized him. And water," etc. Since eis and ek have several mean-

ings, how can immersionists say positively that the eis took Philip and the cunuch into the water and that the ck suppose a necessity of going into it

and Friday after next Thanksglving as boats from (ek) Tiberius," etc. Here brought them out again? Suppose that we should concede for argument's sake that they went into water. If that constituted the immersion, then both lish says they both went down into the water. Did not the bantism take place after they had gone into the water and before they came out, according to the English version?

Your readers can readily see that the Greek prepositions afford a sandy foundation for immersionists. This fact has forced some of their most learned men to make concessions, which we will now notice

To show the weakness of the theory of dipping in baptism, we will give a few quotations from the greatest immersionists in the world. Your readers will readily see how seriously they have given away their case.

Dr. Carson says in his book, pages 122, 132: "E" may be translated "with." It signifies with in classic Greek, as well as in the Septuagint or New Testament. It is also as freely used with this verb (baptize) in the heathen authors as in the Scriptures. To convince anyone of this, it is necessary only to look over the examples which I have produced, both with respect to bapto and baptizo."

Dr. Campbell says: "I should not lay much stress on the preposition en. which, answering to the Hebrew beth, may denote with as well as in." Vol. 4, page 128.

Carson says in his book, page 338; "The next instance is the ambuscade represented on the shield of Achilles. The ambuscade is represented as placed

input mo, 'at the river' " says the writer in the river, say 1. It was within the banks of the river that the ambuscade lodged. This is a much better place for an ambuscade than the banks of a river especially as they lay in wait for the cattle which were driven to drink at that place," Here Carson concedes that the ambuscade is said to be space between the mater's edge and the remote bank, or the depressed grounds between the water and the remote bank.

Hear Carson again, page 337: "The first instance which he alleges of en in the sense of at, is in the phrase, en Troie, which occurs several times in Homer. 'At Troy,' says the writer - 'in Troy,' say But I shall be asked, How was it in Troy? Did they fight within the walls of the city? No, but everyone who knows anything about such matters, knows that the district around a city was always spoken of by the name of the city. The name of the city was given to the whole adjoining country. I can demonstrate this, even with respect to this in stance, as clearly as ever a mathematical proposition was demonstrated. Does not Homer call the city 'the fertile Troy?' Was it within the walls that it was fertile? Was it not the country about the city that was fertile? The Grecian heroes, then, who fell near wind-swept Illum fell in Troy."

Here Carson again admits that the army fought in Troy, although the soldiers did not once enter inside of the walled city. In speaking of Ulysses who had been shipwrecked, and who is said to have spent the night in the river,

"He has only the choice whether to watch all the rueful night en potomo-In the river-or to ascend the declivity. But why in the river? Why does he

again? The reason is obvious. If he does not choose to ascend the declivity and go into the woods for shelter, and make a leafy couch, he must lodge in the river under the cover of its banks It is not at the river, but in the river that he supposes himself to watch. On the bank he could have no shelter; in the river he would have the shelter of the bank, He might be in the river: yet not in the water: all within the banks is

According to Carson's reasoning could not John and Christ have been "in the river, yet not in the water?" The same reasoning will apply to Philip and the ennuch. Carson says on pages 126 137

"I admit the proper translation of and is from, not out of. I perfectly agree with Mr. Ewing that ano would have its meaning fully verified, if they had only gone down to the edge of the water I deny that it ever means out of."

Now if as Carson says, and never means out of, then it is clear to an unbiased mind that Christ did not come out of the water. If Christ did not come out of the water, he could not have been in the water, much less could He have been under it. If the apo did not bring John and Christ out of the water it is plain that the cir did not take them into it. If the is took John and the Savior into the water and the and would not bring them out then they must still be submerged some where in the Jordan River!

Carson realizing that the Greek prep ocitions were against his teaching on baptism, says: I think there is no reason to suppose that John usually went into the water in baptizing. The accounts lead me to conclude that John choose some place on the edge of the Jordan that admitted the immersion of the person baptized, while the baptizer remained on the margin.

Do your readers see how desperate inmersionists become? Any one who in the river, although occupying the has studied the subject will know that a person could not immerse another unless both went into the water. Could the one who immerses perform the work if the surface was a considerable distance below his feet? Do not lmmersionists generally go into the water when they wish to dip a candidate?

Your correspondent is opposed to im mersion, because it puts stress on the ontward mode and loses sight of the real ordinance of holy baptism. Any system that puts the stress on the out ward modes, rites and ceremonies of men is exceedingly dangerous and is Romish in principle Our Savier condemned the Pharisees because their teachings and practice emphazied the outward modes and ceremonies and neglected the inward preparation. Luther condemned the same evil as it existed in the Romish church. Let us over remember what constitutes the real unity of the church, and we shall never want to put the stress on the mere outward mode

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That may be the condition of your business affairs where you are, in a rowded and over done section of the country. If so, you may

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For the Herald of Truth. WEIGHED AND FOUND WANTING.

1896

BY M. S. S.

"Thou art weighed in the balance and found wanting,"—Dan, 5: 27.

These are words that came to the great king, Belshazzar, while he was enjoying a great feast in Babylon, in the heights of fame, honor, and worldly anusement Belshazzar, his princes, his wives, and his concubines were drink ing wine and praising the gods of gold, of silver, of brass, of iron and of stone Don 5.21 It was in this imagination of great joy that this calamity came upon him and he saw the handwriting on the wall in an unknown tongue, which came to him as an arrow in the heart. He was confused with the terrible concussion of the great joy they were in. He was now in a woeful trouble, and not understanding the language in which the sentence appeared, he offers any one who will interpret the writing to be clothed in scarlet, have a chain of gold about his neck, and be the third ruler in the kingdom. Dan. 5:7. Then came in all the kings and wise men, but they could not read the writing, nor make known to the king the interpretation thereof. Now the queen cries out, saying, "O king, live forever; let not thy thoughts trouble thee, nor thy countenance be changed, for there is a man in thy kingdom in whom is the spirit of the holy God, and In the days of thy father light and under

The same was Daniel that brave cantive Daniel, who among all those idolatrous worshippers was firm and true in the worship of the most holy and ever living God in whom we move, live and have our being. When Daniel came be fore the king, he offered him the scarlet. clothes, gold chain, etc., if he would give interpretation, but Daniel said before the king, "Let thy gifts be to thyself, and give thy rewards to another. vet will I read the writing unto the king, and make known to him the interpretation thereof." Dan. 5: 16-17. "And thus he interpreted. "God hath numbered thy kingdom and finished it, Thou art weighed in the balance and found wanting; thy kingdom is divided and given to the Medes and Persians.

standing like the wisdom of God was

found in him." Dan, 5: 10-11.

Dan. 5:26-28. The downfall of Belshazzar came through his haughty and exalted coudition. The Lord gave to his father a kingdom, and by his unjust and hanghty living he was brought to the most disgraceful state man has ever reached, so that he ate grass as oxen, and the dew of heaven was upon him till his hair grew as eagles' feathers, and his nails as bird claws. Dan. 4:33. "And thou his son, oh Belshazzar, hast not humbled thine heart, though thou knewest all these things," Dan, 5:22. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Matt. 23:12. These are the words spoken by our blessed Savior, and they hold good in all cases, and under all

Weighed in the balance and found wanting. Let us examine ourselves and see if we are found wanting. We as Christians are continually standing upon the balances, and my dear brother. did you ever look about you and see what is on the other side of the balance? Let us see. We have the Holy Spirit, the Gospel of Christ, the Chris-

tian virtues and the grace of God constituting the other side of the balance, and how are we going to balance them? This is a question much neglected, although it is the most important question of our life. And, while considering the requirements for this balance, let us remember that we must not estimate the weight and value of ourselves, for we are considered of no weight or value of ourselves in the sight of God.

Christ says, "Without me ye can do nothing," John 15:5. Thus we have the man who lives in sin and open rebellion to the will of God, and standing on the balances would be in comparison as to weight and value like a feather on one side, and a ton of gold on the other side. To balance these would be seemingly impossible, and would be without the help of God, but with God all things are possible.

Now, in order to possess the necessities required for the balance and to supply the want we must have Christ in us the hope of glory." Eph. 3:17: be baptized with the lloly Spirit, Matt. 3: 11: clothed with the Gospel of Christ. Col. 1:23; ever producing Christian virtues and bringing forth fruits of the Spirit. Gal. 5: 22 -26: and last of all, the grace of God. Eph.2:8. After having all these in our possession, we examine the balances, and, setting ourselves aside we find the sides equal, and well balanced, and the want is supplied. But If we lack in any of these we shall be weighed in the balance and found want ing. When we have done all those things which were commanded of us. we are still but unprofitable servants, and have done only that which it was our duty to do Luke 17:10. So haying done all these things, it is yet by the grace of God that the balance is brought about, and the want supplied, for "by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Eph. 2:8, 9, When we look at the Christian world

to-day, and compare the so-called professor with the requirements of the Gospel we have reason to believe that as Relshazzar was taken by surprise and the sudden doom came upon him unexpectedly, so will many be taken by surprise by Him that cometh as a thief in the night, and they shall be weighed in the balauce and be found wanting. If we profess the Christian religion, if we have accepted Jesus as our Savior. if we regard Him as the way, the truth and the life, if we profess to walk iu His footsteps, abide by His precepts, bear Ilis cross daily, take Ilim as our example, and His spirit as our guide, why are we not more like him in spirit. character, and disposition? Who are you, O man, that loves to stand in high places and tell of the many good deeds that you have done, and the many you are going to do, and do not consider that Christ in His plain teaching says, without Him we can do nothing, and all that we receive, all that we have, all that we are, and all that we do, are dependent on a merciful God, not of our worthiness, but because of His loving kindness, His influite love, and Hi wonderful patience with us. How in consistent then that we confer honors upon ourselves, when all is due to God whom we move, live and have our being. But, while we rob Him of the honor and glory due Him, we rob our selves of His blessing. Let the reader consider which is preferable, but be as-

sured that if we fail to give God the praise and honor due Him, we are weighed in the balance and found wanting

While we are a so-called non-resistant people, and the doctrine is the Savior's teaching, the very nature of the Gospel will teach every intelligent and truly inspired mind that devoted Christians can in no way defend themselves by natural means, either by raising the Duny arm of flesh against the enemy, or by applying the corrupt, and often unjust laws of the land. But, if we are true to our profession, we have a far better refuge in a God who is unlimited in power, and infinite in wisdom, who can send legions of angels to guard and keep us, and we are safe from anything the world is able to set up against us. but for lack of trust and confidence through weakness of the flesh we often fall short of these blessings. Dear reader. let me impress upon your mind that every time we disobey the laws of God, lose confidence in His promises, and obey our will in preference to His. we rob ourselves of God's blessings, and what is man without God's blessing? He is weighed in the balance and found

wanting on every side. Again, if the so-called non-resistant doctrine is in harmony with the Cosnel and such wonderful blessings are reecived by strict obedience to it, what will be the pains and penalties of the willful transgressors? It is sad indeed that the non-resistant doctrine is greatly abused by many of its professors who may seem sound in the faith in time of peace, but let the enemy come, and you will find them ready to fly for self defense, often filled with a revengeful bateful and destructive spirit and they are ready to go to law with a brother or any one they think is not doing exactly as they think proper. Oh man, in such a condition, remember the balance, for lo, it is uneven. The spirit of God has left you, and the evil spirit has taken possession of your heart. "Be not deceived. God is not mocked: what soever a man soweth, that shall he also

reap," Gal, 6; 7. If we are the children of God we must serve him with soul, mind and strength: take Christ for our example and His spirit as our guide, "Behold the Lamb of God that taketh away the sin of the world," John 1:29. Behold His meekness; behold His wonderful love, all powerful. He could have utterly destroyed His enemies by simply speaking the word, but instead of that He prayed for them, asking His heavonly Eather to forgive them "for they know not what they do," If Christ then loved His enemies, prayed for them, and blessed them, if we are His disciples, we will do the same, for Paul says, 'If any man have not the spirit of Christ, he is none of his." Rom. 8:9. "For as many as are led by the spirit of God, they are the sons of God." Rom. 8: 14. Oh that the Christian world might be aroused to a sense of its duty and the spirit of God in its true light find its way to every heart.

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For the Herald of Truth "AND PETER." Mark 16:7.

BY BARBARA SHERK.

Peter had been with the Savior from the beginning, heard His teachings, and seen His miracles He saw Hlm on the Mount of Transfiguration, and heard the voice from out of the lneffable glory, "This is my son" It was not that Peter doubted that Christ was the Son of God. If any man was convinced in his heart, it was Peter. Nor was it a sudden dis loyalty. There were certain things in his conduct and disposition that led to his denial; it taught him a much needed lesson. He was too self-confident. When Christ told him that He proved for him that his faith failed not, he was surprised, and no doubt pained, that bl Master should think he should lose faith in Him. Why, I am strong, I am established in the faith, nothing would cause me to depart from it. 1 am ready to follow thee anywhere, even into prison and to death. "I tell thee ere the cock 'crow thou shalt deny me thrice.' This must have been a hard thing for Legue to say to His dear disciple in the presence of all the rest. And Peter, so ardent, honest, and outspoken in his attachment to his Lord, must have been pierced to his very junermost heart by these words. We seem to hear him say with mingled grief and sur prise. Oh no! beloved Master, I will never do that: have I not forsaken all and followed thee? Have I not openly declared thee the Son of God? Hast thou not called me the rock and chosen me to be with thee in the private and sacred scenes of life, and after all this, do you think I would say three times over I know thee not? Dost thou think me capable of such falseness, and cowardice? Have I been with you so long and is this all the confidence you car put in my sincerity?

We do not blame l'eter for his de claration. How could any one of such a strong and impetuous nature as he help expressing his feelings in the strongest terms, and especially after hearing such words from his beloved Master. And while we do not censure him for the earnestness with which he declared his devotion to his Lord, let us learn something from his failure to keep that good promise. We should never make promises, or do anything in a self-confident or presumptuous spirit. Sometimes those who promise the most perform the least, but their failure i keep their good words is no reason for not promising, for those who make no promises are usually much more apt t do nothing. We should never be afraid to say we mean to do our duty, and be ready to follow Christ wherever 11c leads and suffer cheerfully whatever it may cost us to be faithful to llim. We know how literally the sad words of Jesus were fulfilled in the condut of al His disciples in the last night, and more especially in l'eter.

He followed his Master "afar off. and when John went and brought him in he mingled with Christ's enemies, and even sat down with them. Are there not many l'eters to-day who fol low Christ afar off, associate and sit down with His enemies, and finally like Peter deny Illm. "I know not the man," he said to the maid, then again to a servant, "I tell you I know Him not. "What are you talking about?" he de manded angrily of the one who said

"his speech betrayed him," and commanced to curse and swear and said "I know not this man of whom you speak."

No doubt Jesus looked at him with and and sorrowful eyes, which reminded Peter of what He had said, and he went out heart-broken and wept bitterly. Poor Peter: this is a sad story to tell of a brave generous warm-hearted man. and vet it was written in a spirit of kindness to him, and as a warning to us.' Of the four accounts in the Gosnels, the one hearing hardest on Peter was in all probablity dictated by him self He desired to make the record plain and full because what he did many others may be tempted to do, and that it may inspire every heart with the importance and need of the daily prayer, "Lead us not into temptation, but deliver us from evil;" Ah! where was now the strong, self-confident man, who was ready to go into prison and to death with Christ. Probably his conduct was discussed by the other disciples. "I told you so," "I knew he was presumptuous when he attempted to walk on the water:" another would say, "I was prepared for anything when I heard him contradicting the Master." His brother Andrew who brought him to Jesus must have felt that he had not done very great things after all. But Jesus if we prove faithful we shall at last be does not forget His unfaithful disciples. "Tell the disciples and Peter." It would seem He was not considered by them any more as one of their number; for the others had, at least seemingly, remained faithful, but poor Peter had denied his Master, and though he had done this in an unguarded moment, had he not hitterly repented of it? Was it not after all only selfish fear of personal violence being done him, that caused him to do the cowardly act. Ah! when he thinks of His goodness and kindness does he not still love Him very dearly. and long to see and hear Him again, and anon comes round to the dear familiar place of so many happy meetings! He cannot stay away: he looks in but sees some of the disciples gathered there, he panses a little at the door, but no welcome voices bid him enter, the atmosphere is chilling, the ominous silence proclaims the general feeling and sadly be retires almost brokenhearted But bark! a woman's voice rings out, Jesus is risen; Jesus is risen, and where where is Peter. I was to tell Ilis disciples and especially Peter that Jesus wants to see them. That word was enough for the fiery, impetuous Peter: he rushes to the sepulchre and is the first to enter where his Master lay. We do not know what took place when Christ appeared unto Simon l'eter, but this we know that lle forgave him freely and fully, and the coward became the boldest of the disciples, and a powerful witness for Christ,

Go with me to Jerusalem at Pentecost and hear Peter boldly tell that maid's Master the High Priest, and the council, how they with wicked hands had crucified and slain Jesus, and that God had raised Him again from the deadthe disciples all bearing witness to this.

and now has ascended to heaven and sitteth at the right hand of God as Redeemer and Lord.

And now hear him tell the wondrous story of Christ and salvation, how he suffered and died to redeem and reconcile them to God, Was there ever another such a Pentecostal sermon preached? Were there ever at another time so many at one time pricked in

The apostle also tells us that we their hearts that they cried out "What must we do to be saved?" Ah! what a brought nothing into the world, and it is certain we can take nothing out. powerful instrument in God's hands Why is it then that so many that prowas Peter now. How boldly and zealfess to have godliness are still so ously he works for his Master! Hear anxious to accumulate so much of this him tell them to repent and accept Christ as their Savior. Who was better world's gain, where "moth and rust doth corrupt, and thieves break through fitted than Peter to prouch true repentand steal?" The Saviour tells us why. ance? Who could tell better of the deep love of Christ than he? Who had He says where our treasure is, there a better experience of this than he? will our heart be also. Therefore we see they do not have this contentment in Hear him say "My friend if you are their hearts, but are discontented by far gone in sin and iniquity, if you are in despair, there is still hope for you to spending their time and talents in seeking how they may accumulate still more be saved, yea even the vilest may come of this perishable gain, and instead of and be forgiven: though your sins be as scarlet they shall be white as snow: working for the Savior they are working for self. The Savior has comwhy I, even I, had denied my Lord and manded His children to first seek the He has forgiven me and Christ is ever ready to forgive all who repent." And kingdom of heaven, and His righteous now that self-confident spirit, that big, ness, and all these things shall be added straight, I, setf, is no more there, but in to them its stead a fullness of the Holy Ghost. The apostle also tells us about those (Reader have you ever noticed that

every letter in the English alphabet has

a hook or crook except the capital I,

self.) Oh let us get this self, our worst

enemy, out of onr hearts. By the grace

of God we can, and then we can have

more of the fullness of the Peutecustal

blessings, and more frequent showers

of it all along the journey of life, and

crowned with a crown of glory, and sit,

down in the Father's kingdom, and

meet with all the saints, and martyrs,

and above all see our dear Redeemer

face to face. Oh who would not want

to be there! Dear Christian friends, let

us like Peter be faithful, and follow

Christ and obey His commands: if it

should cost us a good deal of self-denial

and crucifying of the flesh, then look at

Peter: he did after all follow his Master

into death, and that too on the cross.

but, tradition says, he thought it too

much honor to be crucified in the same

position as his Master and asked to be

placed with his head downward. Kind

reader, a parting word, let us imitate

Christ's example and always be ready

to forgive an erring one, and like Mary

be ever ready to tell sinners that Jesus

THE SECRET OF TRUE GAIN.

BY LUCY A. YODER.

what the carnal mind calls gain, that is,

earthly treasures, but that it consists

of heavenly things. He also commands

us to withdraw ourselves from such as

Godliness we understand to be rever-

encing God and His character, and

listening to and obeying His commands

from a principle of pure love to Him.

To do this we must be fully consecrated

to Him and His service. He tells us

are truly 11 is, we must have godliness.

and also contentment, which the apostle

calls a pat gain. We then are contented

with whatever our lot may be. We then

realize that we must be about our

Father's business and that we cannot

carry godliness on one shoulder and

worldliness on the other, and with our

two hands reach out into the world and

gather gain therefrom,

suppose that gain is godliness.

For the Herald of Truth.

wants to speak to them.

Ethhart Ind

HERALD OF TRUTH.

who have a desire to become rich. He says they will fall into temptation and a spare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. "For the love of money," he says, "is the root of all evil," and while some covet after they have erred from the faith, and pierce themselves through with many sorrows. In Prov. 23:20 we read that a faithful man shall abound with blessing, but he that is making haste to get rich shall not be innocent. Also verse "He that hasteth to be rich hath an evil eye, and considereth not that povorty shall come upon him " Also Prov 18:11. "The rich man's wealth is his strong city, and as an high wall is his own conceit."

Many who pretend to have godliness have their hearts given to their wealth, that they to them seem as a strong city wherein they can safely dwell, but their wealth cannot help them in time of trouble, but are only a witness against them for the Rible tells us that riches profit nothing in the day of wrath, but righteousness (lelivereth from death, and he that trusteth in his richness shall fall but the righteous shall flourish as a branch.

The apostle tells the righteous how to obtain this heavenly gain. He is to follow after righteousness, godliness. faith, love, patience and meekness. Now, if we follow after these things we are contented with whatever the Lord is giving us. Forgetting this earthly "Godliness with contentment is great gain." 1 Tim. 6:6. gain, and doing what we are commanded to do, we lay hold on eternal The apostle tries to impress upon us life whereunto we are called, and have as God's children that true gain is not made a good profession before many witnesses, then with a true heart we can say with the poet,

"Lord. I care not for riches I would enter the fold,"

But since God has placed us here lu this world as Ilis stewards, it is our duty to use these earthly blessings all to His honor and glory, for His word plainly that His spirit can aud will not teaches us that whatsoever we do in word or deed, we are to do all in the dwell lu an unclean heart. Hence if we name of the Lord Jesus Christ. Remember we must give an account of our stewardship here. If we could always remember this, and also that these earthly treasures do not belong to us. but to the Lord, I believe we would be giving more to the cause of Christ and not so much for self, and in that way help to bring souls to Christ which may never come to him in any other way.

Reader let us ask ourselves what we have been doing in the past for the cause of Christ with the money the Lord has given us to use to His honor and glory. What have we been doing for the poor of our land? Did we share with them what the Lord has given to us, or did we still love self better than our neighbor, and use it to gratify self? And again, what have we been doing for the many charity homes which are opened to bring the lost and outcast to Christ? And also for the missionaries and especially for the much needed Home Mission of Chicago? Have we been their rod and staff by supporting them with the money the Lord ha given us, or did we need it for a more important cause (self)? Or did we need it all just then, and put it in the bank for safety, and then when the call for help came we could not get it (which of course will excuse the carnal mind)? fear we have not done what we should have in their respect, or we as a Mennonite church in general could have with the help of God, supported the Home Mission, which I believe was one of God's many institutions where much good has been done, and through the

May 15,

Now, let us all answer these questions to ourselves, and if we find we have not done in the past what the Lord wanted us to do in this way, let us pray Him to help us that we may in the future use all these blessings to His name's honor and glory, and not strive to get great gain in this world, which will draw us away from God but strive to get godll ness with contentment which in this life will bind us to Him, and in the life to come brings us unspeakably great

influence of it we hope is still doing.

Truly, godliness with contentment is great gain Smithvitle, Ohio.

THE SPIRIT'S MESSAGE T. THE CHURCHES

BY A. B. SIMPSON "He that hath an ear, let him hear what the Spirit salih into the churches," Key, 3:23.

The seven letters of the Lord Jesus to the seven churches of Asia, contain the last message of the Holy Ghost to the churches of the Christian age. These messages were not addressed to the Apostolic Chnrch; for all the Apos tles except John were already dead and the first two generations of Christians had passed away.

While they are the words of the Lord Jesus Himself, they are also repre sented, in that perfect unity which the Scriptures constantly recognize between the Spirit and the Son, as the words which the Spirit saith nuto the churches.

A circuit through the western part of Asia Minor would take one in the order of these epistles from Cohesus to Smyrus, and thence to Pergamos, Thyatira and the other cities mentioned. been supposed by many thoughtful interpreters, that these churches represent in chronological order the successive conditions of Christianity from the time of John to the end of the age. This is doubtless true to a certain extent.

Ephesus, strong in its orthodoxy, zeal and Christian work, represented the Church immediately after the apostolic age. Smyrna, persecuted and suffering, represented the next epoch of persecu tion and martyrdom. Then came the reaction of Pergamos, the prosperous and worldly church, with its greater perils and temptations representing the period of Constantine, when Christianity was the established religion of the State, and the world had ceased to frown, and exchanged her persecuting frown for the fawning smile of seductive pleasure.

1846

The church at Thyatira represents the next stage, the rise of spiritual corruption and apostasy. This is naturally fol lowed by Sardis, a condition of entire spiritual death, which well represents the darkness and death of the middle

Philadelphia follows, feeble, but true, loyal to Christ's word and name, and receiving His approval and benediction. This represents the Reformation era, the rise and the revival of spiritual life and power, under Luther, Menno, Cranmer, Knox, Doddridge, Baxter and the religione life and deeper spiritual movements, which have been going forward in a blessed minority of the Church of

Christ during these later centuries. There is yet one picture more, it is the church of the Laodiceans; rich, prosperous, self-satisfied, widely respectable, but thoroughly lukewarm, indifferent, and deeply offensive to the heart of the Lord Jesus Christ; who stands as One outside the door, knocking for admission, warning of coming judgment. Surely this represents the Church of today, and the still more worldly church of the immediate future, the last age of Christianity.

Now, while the picture is chronolog ically true, at the same time each of these churches represents a condition of things that is permanent and perpetual to the time of the end. While Ephesus represents the first ages of Christianity, vet it is found all the way through, While Philadelphia represents the dawn of the Reformation, yet the spirit of Philadelphia runs on, and the repre sentatives of true revival and vital Christianity are found to the close, and so all these churches are concurrent as well as successive.

They represent seven conditions of Christianity which may almost always be found in some quarter of Christendom, and to which the Holy Ghost is speaking His last solemn message of warning, reproof, or promise. Let us look at them in this light.

1. The spirit's message to the strong church. The church at Ephesus was a strong church. It was full of good works. "I know thy works," and not only thy works, "thy labor"-works that cost something "and thy nationce" -works that are continual. It was au orthodox and jealous church, which stood firmly for what it believed to be the truth, and they withstood without compromise all that was false and counterfeit "Thou has tried these that call themselves Apostles, and are not, and hast found them liars." This is a very high testimony, and one would think that a church of which the Master can say so much, must be considerably in advance even of the average stand lng. But the Lord is not satisfied with Ephesus. The Spirit's message is one of the deepest searching and condemnation. Our English version poorly expresses the emphatic meaning of this condemnation. It is not "I have somewhat against thee," but rather "I have against thee." I have so much against thee, that If thou dost not change this cause of offence and reproof I cannot bear thee, I will not suffer thee, I will come unto thee and remove thy candlestick out of its place, except thou repent.

was this solemn omission? "Thou hast left thy first love." It was the lack of love, the lack of fervor, the lack of devotion to the person of the Lord Jesus Christ. They had the active and the orthodox element, but they had not the heart life, without which all these are but empty forms, and for which Christ will accept no substitute.

2. The spirit's mess ge to the suffering church. The church in Smyrna was a martyr church. It represents the suffering people of God in every age. It is not always outward thre. There is a keener pain in the white heat of inward trials, and there are sorrows still for hu man hearts to bear, as piercing as in the martyr days. What is the Spirit's message to the suffering church? "Be thou faithful unto death, and I will give thee the crown of life." Do not get out of your trouble as easily and as quickly as you can by any possible means, but rather be faithful in your trouble, be faithful even if it kills you; be faithful not until death, but unto death, faithful even at the cost of death itself. The great temptation to the tried ones is to regard deliverance from trouble as the principal thing.

How noble the example of the men of Babylon in contrast with this! "If it be so," they said, "our God is able to deliver us, and He will deliver us out of thy hand, oh king; but if not, be it known unto thee, oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up." That is the true attitude of faithfulness. To stand like Christ in the wilderness. refusing the devil's help, until God Himself shall set us free, or accept the sacrifice at its fullest cost. This is the greatest need of to-day, the backbone and the royal blood of self sacrificing loyalty to principle and to God. When the Holy Ghost can find such men and women He can accomplish anything by them

3. The spi it's message to the worldty church. This is represented by Per gamos. This church dwelt where Satan's seat was, and Satan's throne is in the world. Its special danger was the doctrine of Balaam, the temptation to go to worldly banquets with the great and influential, to eat of things sacrificed to idols and to indulge in anholy pleasure. holding the doctrine of the Nicolaitanes the form of godliness, and yet the liberty to sin.

This is the peculiar temptation of the church of to-day, to hold on to God with one hand, and to the world with the other, to compromise sterling principle for the approval of the influential and the great, to go to their feasts, keep in touch with social amusements, to re tain their influence and approval, and vet pretend to be true to God. In contrast with the torbidden bread, and the forbidden love of this present evil world, the Holy Spirit offers something better. the Hidden Manna of the heavenly banquet, and the everlasting love of the Lord Jesus Christ, represented by the White Stone with the new name written upon it, which no man knoweth save him to whom it is given.

Let us refuse the temptation of the world's bread, and the world's friendship, and some day we shall sit down in His banqueting house, and His banner over us will be love as He receives us to the Marriage of the Lamb, and gives us the rapture of His own love; one thrill

nity of earthly delight.

4. The spirit's message to the corrupt corruption, and the counterfeit life of the wicked one. The striking phrase found only in this epistle - "the depths of Satan"- well represents the abominable mysteries of the Panacy and the kindred perlls which are gathering around the Church in these last days through Satan's counterfeits, and the false life of Thyatira.

These will doubtless increase as the age draws to its close. There will be false prophets; there will be visions, illuminations revelations, and Isms vet more and more.

In opposition to these, the Holy Ghost has given us a safe criterion in the enistle "I will put upon you none other burden, but that which ve have already, hold fast till I come." This settles the whole question. There is to be no new revelation. We have it all now in the Holy Scriptures, and all we have to do is "that which we have, hold fast till He come "

These men come to us with their theosophies and their revelations, telling us of higher life, and loftier spiritual plaues; but it is the false, elusive light of the lamps of the pit. In answer to lt, we have only but to hold up the Word of God, and all these illusions will be exposed even as the sunlight chases away the darkness of the night, but eclipses the feeble torchlight glare.

5. The spirit's message to a dead church. Sardis represents the culmination of all that has gone before, a church which has a name to live, but which is really dead. What is His message to such a church? Alas! it is use less to speak to a dead church, but He can only speak to the remnant that are still alive within it. And to these lle says, "I have a few names, even in Sardis, that have not deliled their garments; and they shall walk with Me in white, for they are worthy."

If God has placed you in such a community, you can stand faithful, you can live in vital connection with 11im, and you can stand as a true confessor of Christ where all around are dead. And to such He gives a glorious promise; "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Beloved, be true though you stand alone and some day you will hear your name confessed before the Father's throne.

6. The spirit's message to the titt'e flock of faithfut ones. The church in Philadelphia meets nothing but words of approval from the Lord. It is the little church, it has but little strength, but it has been faithful in two respects. It has been true to Christ's word and loyal to llis name. It holds its testimony clear and true to the word of God and the holy Scriptures, and in contrast with ecclesiastical names and ontward forms, it recognizes and honors the name of the Lord Jesus Christ. The holy Scriptures and the living Christ, these are its testimonies. It is easy to recognize the true evangelical flock of Christ by these signs in all the ages, and especially in these days.

In contrast with higher criticism. down grades, and intitudianarian views, are we standing, beloved, for the simple authoritative, unchanging Word of God?

What was this grave charge? What of which would compensate for an eter- In contrast with all other names, are we standing for the person, the Divinity the glory, and the all-sufficient grace church, Thyatira represents the age of of the living Christ, and proving the power of Jesus' uanie? Then for us also the Spirit speaks these mighty promises: First, "an open door" of service, that none can shut.

Secondly, kept in temptation. "I will keep thee from the hour of temptation that is coming upon all the world, to try them that dwell on the face of the whole earth."

And thirdly, a place of permanence and honor in the kingdom of our Lord. where we shall stand as pillars in His temple, bearing the name of the new Jerusalem, and the new name of Jesus Christ: identifying us with Him in His personal love and glory forever.

The spirit's message to an indifferent church There is something awfully suggestive in the fact that the church of the Laodiceans is spoken of quite differently from all the others. Even Sardis was recognized as His Church: but this last church is not His Church, but theirs. It is the "church of the Laudiceans." and lie seems to say to it, as lie did to His own Israel of old, "Behold your house is left unto you desolate."

You have not wanted me to control you can have your church if you will. The very name Landiceans means "to please the people." It represents a popular church, and a time serving age. It is a very large, wealthy, powerful church; it is rich, increased with goods, in need of nothing. It is also a self-satisfied church.

The reports of its membership, its finances, its missionary organizations are very flattering.

It is doing a great deal of work, it is spending a great deal of money, and it is thoroughly satisfied with its own progress and prosperity, but alas! in the eyes of its Lord, it is "the poor, the miserable, the blind, and the naked one." He is represented as excluded from its interior and standing knocking at its door as a Stranger. He is uttering His last solemn warning and appeal, and telling of chastening and judgment about to come upon it. He is compseling it to bny of Him the gold of true faith, the white raiment of Divine holiness, the

eve-salve of spiritual illumination. But now the saddest and most solemn part of all this picture is, that it represents the last stage of visible Christianity. The Church at the end of the

age and at the coming of the Lord, Beloved, can it be possible that the Church of our Fathers, the Clurch of the Reformers, the Church of the martyrs, could ever become such a Church? Ah, ask yourselves did not the Church of Paul and John become the apostasy of Rome?

What is the real secret of all this? "Thou art lukewarm." Respectable indifference: the same cause which led to the rejection of Ephesus only aggravated and intensified, the want of heart. the want of love, the want of enthusiasm, the want of Jesus Hinrself within the ('hurch that has lost the spirit of re vival, the Church that has lost the sim plicity of fervor, the Church that looks upon religious experience as sentimentalism, fanaticism, and extravagance, and clothed in a stately respectability and satisfied in her self-complacency, folds her arms, and says, "I am rich, increased with goods, and have need of nothing." while Jesus is standing at the door, and the last judgments are about to fall.

May 15, 1896.

SUBSCRIPTION PRICE THE HERALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, one dollar per year. HeralD of Truth & Words of Cheek to one address, \$1.50 per year.

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NOTICE TO STOCKHOLDERS.

The Annual Meeting of the stockholders of the Mennonite Publishing Company will be held Monday, May 25th, 1896 at 7.30 P. M. at their Publishing House in Elkhart, Ind., for the election of direct ors and the transaction of other busi-

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collection of picture cards for 15 cents With the selection we have to offer we feel confident that we can give satisfaction both in the quality of goods and prices. Address Mennonite Publish-ING Co., Elkhart, Ind.

CIRCIII ARS have been sent by J. E. Lehman of Berne, Ind., to our ministers asking for statistics of the Mennonite churches and ministers in Indiana probably Ohio, Michigan and Illinois also. The "Allgemeine Conference, of Mennonites in America is endeavor ing to gather statistics of the Menuonite church in general, probably for a year book, in which are arranged in alphabetical order the names of all the ministers in all the branches of the Mennouite denomination, the number of members in the different congregations, etc. We do not consider the plan a good one from the fact that such a list is confusing to many, and since the branches exist, some of which do THE CHURCH CYCLOPEDIA. A not labor together in conference work Dictionary of Church Doctrine, History, and who are more widely separate in doctrine, form of church government ing original articles on special topics, and practice than are the Methodists and Evangelicals, we believe it is better to consider them as separate branches,

tion might as properly be made, pretending they were one, as it would be to make such an indiscriningte list of so-called Mennonite ministers all under a common name. Such a list may serve certain ends, but we question whether the ends sought are best. We do not wish to judge, but simply express our thought on the matter, and will leave it to the individual to whom the requests are made as to whether he should aid in compiling such a list or not.

THE EXHAUSTLESS FOUNTAIN.

"In that day there shall be a lountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness."—Zech. 13:1.

In that day-The day of their repentance and humiliation. A fountain shall opened. The Jews used stone nots to contain water for purification. These were filled by artificial means. and the contents employed for a nominal cleansing. The water was found in a limited quantity, was soon exhausted, and could be employed but by a few Here we are referred to a fountain, not to a firkin-not for washing the body but for bathing the soul-not for a cere monial purification but for real cleans. ing not for a few but for the world, A fountain exhaustless, pure and purifying, whose efficacy has not been lessened by cleansing the guilty stains the first transgressor, by taking away the blood-guiltiness of him who prayed "wash me and I shall be whiter than snow"-by absolving the sins of the thief on the cross-and the unnumbered multitude of all ages and of all lands who have gone to glory through the purifying power of the same fountain. That fountain opened for the house of David, and the inhabi tauts of Jerusalem has taken the stains of sin out of hearts blackened by idolatry, blasphemy, perjury, impurity, profligacy, and blood, and every grade of crime: while it has tested its power to purify on subjects taken from every class in society, and from every occupa tion in life, and almost every tribe of the race. It takes out the last mark of pollution, and those who are bathed in this purifying fountain shall at length be presented to the company of the holy, without spot or stain or the least memorial of uncleanness. Even their robes will be washed and made white in the same fountain.- N. Y. Chronicle.

BODY AND SOUL.

I bless my Maker's name, The good, the wise, the great From Him my life and being came He only can create

These active limbs of mine That serve at my will,

Formed of the dust by power diving Show forth His wondrons skill.

This body will decay,
Through sin, 'tis doomed to die;
And all these limbs of mine, one day Must in the graveyard lie.

But, ohl I bave a soul This world, if I could gain the whole, Wanld not be worth so much.

In endless joy or pain My soul ative shall slave My body too will live again At the great judgment day.

Though son and moon decay. Jesus is still my friend, And when I've passed life's fleeting day To benyen I shall ascend.

SUNDAY SCHOOL I PSSONS

May 15.

LESSON VIII .- MAY 24.

JESUS TEACHING IN THE TEMPLE -Luke 20: 9-19. GOLDEN TEXT.-The stone which the

builders rejected, the same is become the head of the corner.-Luke 20: 17.

INTRODUCTION

Time.-Tuesday, April 4th A. D. 30. the day of teaching in the temple courts, the last public teaching of Jesus.

DARALLEL SCRIPTURES.-Matt. 21: 33-46; Mark 12: 1-12.

READING LESSON.-Luke 19:47 to Luke 21:4.

CONNECTING LINKS _(1) Jeens arrives at Bethany from Jericho, the scene of our last lesson, on Friday evening, March 31, and seems to have spent Saturday the Jewich Salibath with the beloved family of Lazarus. Martha and Mary. (2) In the evening, after the close of the Sabbath, was the supper at the house of Simon, Matt. 26:6-13; Mark 14; 3-9; John 12; 1-11, (3) On the lirst day of the week. Sunday, took place the triumphal entry into Jerusa lem. (Jesus offering Himself as the Messiah King), Luke 19:29-44. (4) On Monday, early in the morning, occurred the acted parable of the withered fig tree. Later the temple was cleansed. Luke 19:45-48, (5) Tuesday was a busy day. We have a larger mass of our Lord's teachings for this day than for any other single day of His min istry.

DAILY READINGS

M (May 18.) Jesus teaching in the temple. Luke 20:9-19 An unprofitable vineyard, Isa, 5:1-7 Despising warning, 2 Chron, 36:11-21 God's message unheeded. Jer. 25:1-11 The servant rejected. Jer. 26-8-15 The Son rejected, John 11:47-57

Acts 2:1-21

LESSON IX. MAY 31

Day of Pentecost,

DESTRUCTION OF JERUSALEM FORE COLD -Luke 21:20. 36

GOLDEN TEXT,-Heaven and earth shall pass away; but my words shall no pass away.-Luke 21:33.

INTRODUCTION

TIME. - Tuesday, April 4, A. D. 30. PLACE.-Mount of Olives. Jesus and His disciples were on the slope of the Mount of Olives, on the way from the Temple in Jerusalem to Bethany

READING LESSON.-Luke 21:5-38.

LAST VISIT TO THE TEMPLE.-This Tuesday was the last day of Jesus' pub lic teaching. All that could be done was done to induce the Jews to believe on Him and accept Him as the Messiah. The last word was spoken, the last warning given, and toward night Jesus left the temple, never to enter it again. and wended His way with His chosen disciples up the slope of the Mount of Olives, on the way to Bethany and to the family which He loved. It was only left for Him now, in the two days that remained, to give all the instruction possible to Ilis disciples, to prepare them for what was coming.

THE TEMPLE -- As Jesus and His disciples left the temple, they called attention to the magnificent temple build

CODDESPONDENCE.

GWINN, MD., April 30TH, 1896. Bro. D. D. Miller, of Middlebury, Ind., came here on the 23d to preach to us the word of God and to officiate at communion services. His six sermons were refreshing to us and were delivered with earnestness and force. We had no converts but some were "almost persuaded." Pray for us. JOS. HERTZLER.

munity on the 22nd of April 1896, and

on Thursday evening was his first ap-

pointment. Ou Saturday Bro. Hoover

of Rainham, Ontario, assisted him.

The meetings were held at the Brethren's

ings continued until Sunday morning,

and in the afternoon at Good's meeting

house and in the evening at the Centre

again. The house was well lilled and

the word was presented to us in its pur-

ity. At the close of the sermon Bro. Coff-

man gave an invitation, but no one

made an open confession, yet we know

by experience that they were very much

til Wednesday evening meetings were

held at Good's meeting house. The at-

tendance was not large, but we hope the

seed sown will be found many days

hence. On Thursday evening (at the

Centre) was his last sermon. His short

visit with us was very encouraging. It

was a season of instruction and edifica-

bered. We would be glad to have him

McVEYTOWN, PA .- On the 4th of

April Bro. D. D. Miller of Mlddlebury,

Indiana, stopped with us, on his way

eastward, and was in our Sunday school

the next morning, giving us some earn-

est words of encouragement. In the

evening of the same day and for a week

following, meetings were held in our

meeting bouse at Mattawana, every

evening and also two day meetings, one

on Wednesday the 8th the other on Sun-

day the 12th. The attendance and

attention grew until the last meeting,

on Sunday evening the 12th, when the

Monday evening the 13th Bro, Miller

preached in the Pine Gleu meeting

that grace, be it said three more of our

dear young people have turned to the

Lord's service. To all of us the old, but

ever new and glorious Gospel was held up

as the power of God unto salvation to

every one that believeth. May we all,

long remember the good lessons of

warning drawn from the words of Gen-

esis 13:12. "Abram dwellt in the land

of Canaan, and Lot dwellt in the cities

of the plain, and pitched his tent toward

MILFORD, NEB., APRIL 27TH 1896,-

Yesterday, Sunday, 26th of April, was

spent by the Fairview congregation in

their Meeting House near Milford,

Seward Co., Neb., by participating in the

Lord's supper, for a remembrance of

what our Lord Jesus Christ had to suffer

munion our deacon, Jacob Stauffer, was

ordained as minister of the Word, by a

for the sin-stricken world. After com-

To the praise of the Lord's saving

house of the Brethren or Dunkards.

house was filled to overflowing.

tion to us, and will long be rement-

visit us again, AMANDA EBERSOLE,

impressed. From Monday evening un-

meeting house, at the Centre, the meet-

shall these things be, and what shall be FROM CLARENCE CENTER, N. Y .the sign of Thy coming, and of the end Bro. S. F. Coffman came into our comof the world?' The lesson is part of

DAILY READINGS. M. (May 25.) Trouble and comfort. Luke 21:5-19 T. Destruction of Jerusalem foretold. Luke 21: 20-36 W. Jerusalem in prosperity. Psalm 122 Luke 19: 37-48 Wept over.

the quewer to these questions.

ings, "one of the wonders of the world,"

built of white marble, covering nine

teen acres, with graceful and towering

porches, and nine gates, one of solid

Corinthian brass, the others overlaid

with gold and silver, and they pointed

out the solld foundations, some of the

stones of which were more than 40 feet

long, 20 broad, and 12 high. Jesus' re-

ply was that the time was coming when

not one of these stones should be left

upon another. Then they asked, "When

F. "Ye would not." Luke 13: 31—35 Jerusalem destroyed. S. The heavenly Jerusalem. Rev. 21: 1-7, 22-27

Isa, 64.

CONFERENCES.

(ANNUAL.)

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Amish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on May 14th and 15th.

For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May.

For Canada in the Christian Eby M. H., Berlin, Waterloo Co., Ont. on Thursday and Friday, May 28th and 29th. Our blshops, ministers, deacons, brethren and sisters, Amish and Mennonite, are cordially invited,

Sunday school Conference for Canada on Monday, May 24th, in the Christian Eby M. H., Berlin, Ont. Our ministers and all who love the cause of Christ are Invited to these conferences.

Sunday school Conference for Illinois on the 20th and 21st of May at the Mennonite M. II. near Sterling, Whiteside Co., Ill. Our ministers and S. S. workers in general are invited to be with us.

"WHEN Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he sald that to try and educate a woman ln India was as vain as to attempt to scale a wall 500 yards high, To-day in the Province of Bengal alone, 100,000 women and girls under instruction, and India's most gifted daughters are laying hold on the higher education. Zenana doors have been unlocked by the gentle hand of Christian woman hood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun."

According to Greeley:

"GO WEST." But before yon go, write to F. I. Whitney, G. P. & T. A., G. N. Ry., St. Paul, Minz, for printed matter descriptive of the Northwest country, which offers so many lnducements to new settlers and in-

lot, and the lot fell on Bro. Nick. E. On Sunday the 3d he preached in the Roth. Bish. Joseph Schlegel officiated during the day, assisted by Pre. Joseph Rediger. Three souls were also reclaimed by confession.

FROM MAY CITY, IOWA,- I went to Minneapolis, and there I met Bro. Geo. A. Moomaw. He took me to Mille Lacs Co., Minn, The land he showed me I can recommend to all my friends for stock raising and also for wheat, oats, potatoes, corn and vegetables They raise very fine corn. All kinds of game abound, and very fine lish are found in the lakes I also saw wild rice in two lakes, 64(x) acres of rice in all and very good food, also very good for poultry. Timber for building and fencing is very cheap. I think all would like Mille Lacs Co., Minn.

I. M. BRUBAKER.

FROM PLEASANT GROVE, McEWEN UMPHREYS Co., TENN. -As many mistakes are made in directing mail to us and often the mail is delayed in reachlng us, we desire to inform the brethren of the fact that since we have moved to the colony land our address is: Pleasant Grove, McEwen, Umphreys Co., Tenn. The name of the colony will be changed from Tennessee Colony to Pleasant Grove hereafter. We are glad to hear from the brethren and will try to give information to the best of our knowledge and understanding. We ask an interest in the prayers of God's children for we need Ilis blessing to carry on the work begin here to His honor. We praise Ilis holy name for blessings received, and may He continue His bless-M. S. Schrock. ines.

Ратмуна, Мо., Макси 26ти 1896. On March 21st Bro. A. D. Wenger of Oskaloosa, Iowa, came to preach for us again, and remained until the 23d. During that time he preached four sermons. Owing to a misunderstanding the first two meetings were not so well attended, but the last two were very well attended, and the interest very good. Several were convicted and at the close of the last meeting, one young man confessed Christ and resolved to lead a Christian life. How we rejoiced over it, and we have the Scriptural assurance that the angels in heaven also rejoiced. We hope many more may be moved to take the same step, and pray that such may be the case.

WEST LIBERTY, OHIO, MAY 4TH 1896, Again we have great reasons to rejoice in the work of the Lord. Bishop J. M. Shenk came here on Friday evening May 1st and preached a very interesting and soul-cheering sermon, from John 1:12. On Saturday seven persons were added to our number by baptism. May the Lord ever bless them and keep them faithful. On Sunday we had communion services in which many brethren and sisters participated, and on Sunday evening the Brother preached again. On Monday morning he left for his home in Allen Co., Ohio. The Lord ever shower his richest blessings on the dear Brother's labors. J. P. B.

FROM JOHNSTOWN, PA. On the 1st of May, Bro. Daniel D. Miller of Middlebury, 1nd., came to us. The same vote of the congregation, Bro. Nick. evening he preached in the Stahl M. II.. E. Roth was ordained deacon in Bro. from Psa. 87:3. On the evening of the with the country and intends to move

Stanffer's stead. Nine were taken into 2d he preached in the Blauch M. H. Amish M. II., near Davldsville, from Rom. 12:1, 2. The same evening be preached in the Weaver M. II. On Monday he left for Holmes Co., Ohio. May God's blessing go with the dear brother wherever he makes an effort to preach God's word. We invite him oack as soon as possible and others as LEVI BLAUCH.

> HENDERSON, NEB., APRIL 28TH 1896 - Bro. Isaac Peters has again un dertaken a visit to the congregations in Jefferson Co., and at Inman, Mcl'herson Co. Kangas He left on the 9th Inst. and returned on the 27th.

JOHN P. EPP.

FROM TUR. SOMMERSET CO., PA.-Bro. D. D. Miller of Middlebury, Ind arrived here from Baltimore Co., Md. on April 29th, and remained until May 1st. He preached two interesting and searching sermous to us. Attendance and interest was good. God bless the efforts. We were glad to have our dear brother with us and preach for ns, but were sorry he could not remain longer. From here he went to Johnstown, Pa. God bless His servant and His cause all along his journey.

CHESTERVILLE, COLORADO COUNTY, Try Apr 28TH 1896 .- As I am corre sponding with a good many brethren in regard to this part of the country, 1 wish to make known through your two valuable papers that we have lately changed our location and address from Alvin, Texas, to the above place, which I found to be the best place for a colony of our people to settle of any tract of land I saw since we moved down here last Nov., and I have been over quite a large scope of country for this purpose. This land lies higher and is more rolling It is a sand loam soil from 15 in, to 3 ft. deep to a clay subsoil. The soil is not hard to break, and grows fair crops on first plowing, such as cotton, corn, cane, oats, millet, sweet potatoes, etc., and good soft water at the depth of from 20 to 30 ft, and no rock. Most wells are bored or drilled. There is enough timber for fuel in 4 to 6 miles distance along the streams that abound with fish There is also game, such as deer, autelope, wolves, jack rabbits, etc. This land it sold at from \$6.00 to \$9.00, some \$10.00 per acre, adjoining the town site One lifth cash, balance on four pay ments at seven per cent. inferest. There are two railroads through this tract of land, direct from llouston, the Arkan sas Pass R. R. and the Southern Pacific, 31, miles apart, and the Santa Fee 8 miles east of us, crossing the other rail roads. Eagle Lake, 7 miles west of us, is a town of 1200 to 1500 population. This station has only one large hotel, a small store and post office, 5 dwellings and about 25 families living in the vicinity getting their mail here. This place is only a little over a year old, but land is selling and people are moving in right along. I hope our brethren who contemplate coming here will do so as soon as they possibly cun arrange their matters, so as to have choice of location, and settle more closely together and buy land cheap.

Bro. N. Schroek from Howard Co., Ind., was here and was very well pleased

John

Casselman Md., Cong.,

E. M. Miller, Tub., Pa.,

A Brother, Ligonier, Ind.

A Sister, Millersville, Pa.,

A Sister Freeport III

Holdeman

A Friend Tiskilwa III

Friends, Garden City, Mo.,

A Friend Mayetta Kans

Medina Co. O. Cong.

Kans..

City Pa

ville. Ohio.

land, Neb.,

J. K. King, Huntsville, Ohio,

John Z. Detweiler, Berlin, Ont.,

Mrs. D. C. Andrews, Dick. Pa.,

Maria Rohrer, Strasburg, Pa.,

C. Hoover, Weilersville, Dhio,

Wni, Thielenhaus, Bison, Kans.,

Levi J. Miller, Garden City, Mo.,

Union Sunday school, Ransom

Mrs. Jacob Lentz, Freeport, Ill.,

Elizabeth Miller, Elk Lick, Pa.,

Daniel Eicher, Marshallville, O.,

Elizabeth Funk, Norristown Pa.,

Rodolph Stauffer, and sister, Spring

Frank Rose Riverside In

David Funk, Norristown, Pa.,

Friends, Champaign Co., Ohio,

A. R. Miller, Mechanics Grove,

Katie and Rachel Kurtz, Weilers-

Slate Hill, Cong., Cumberland Co.,

Mrs, Elizabeth Funk, Spring City,

Jacob E. Brubaker, Mt. Joy, Pa.,

J. A. and H. E. Cooprider, Mc-

Amos Hunsberger, Moline, Mich.,

Aaron M. Leatherman, Plumstead-

Samuel Reesor and friends, Cedar

Pa., per Samuel Martin, Rose-

Peter Miller Freeman S. D.,

Mary Yoder, Canton, Kans.,

S. K., East Lynne, Mo.

Pherson, Kans.

Grove. Ont...

Topeka, Ind., Cong.,

Friends Metamora, Ill.,

A Friend, Chalfont, Pa.,

Peter Sprunger, Berne, Ind.,

Friends, Iludson, Ind., per B. F.

E. Hershberger and family, Grants-

Mrs. H. S. Engle, Abilene, Kans.

David Martin, Clarence Center,

Jacob S. Augspurger, Overpeck,

E. S. Miller, Tub. Pa.

ville Md

Ohio

Chestnut Spring, Pa., Cong.,

1896

here I ast week the brethren A. Koon. Adam Kreiter, and L. Suderman from Bell Co., Texas, formerly of Kansas, paid us a pleasant visit and looked over the country and will come back to buy and bring some of their friends along, By the letters 1 received from brethren from many different states, I believe there will be enough members here including several ministers, to have church services here by fall or winter, and the man selling this land offers to donate a lot to build a church on, and to help to build it. Health is good here, and this will make a very good farming and fruit country. Wheat has been raised successfully near here, and will be sown here next fall. White clover is found growing here in many places on the prairie and small patches of alfalfa and crimson clover sown last. November are now in bloom, so I believe clover will grow well here. Oats sown last fall are good and will be ready to harvest next month. Some grass is cut for hay now. but the spring season and crops are at least one mouth late on account of more rain than they had here for many years. but the past two weeks we have had nice weather. I saw some corn about two feet high while some are planting vet on sod. New potatoes have been on the market for several weeks at \$2300 per bushel. There are two crops of Irish potatoes raised here. The early gron does not keep for winter but the fall crop will. Sweet potatoes are grown any time during the summer and keep good any time even if left in the ground through the winter season. Strawberries have been shipped north for the last two months or more, and are cxnected to last another month. Blackberries are also ripe. Then other fruit will come. Several different kinds to last until fall and vegetables can be grown all the year if planted at the proper seasons, but at this place there is not much fruit rai-ed yet, but I believe we can raise peaches plums and some other kinds of fruit more successfully than below Alvin and along the coast where it is so wet that peach trees die from "root rot" as they call it. We are 51 miles south-west of Houston,

about 65 miles from the gulf, and 1:0 ft, above tidewater. We have a cool breeze here from the gulf every day which makes it pleasant and healthful to live here. Our health has improved a good deal since we came down here, and I am satisfied it would help others as well who do not enjoy good health in the north, and we hope to see a good many down here in the near future. There are excursions on the 5th and 19th of May, and two each month thereafter, and my one getting five men to come with him will get a free pass and the other five one-half fare. But try to strike the Rock Island R. R. at some point. There you will meet one of the agents coming here, and each man buying 160 acres of land will have his fare all paid back to him out of his first pay. ment. Those coming to Houston take the Arkansas Pass R. R. to this place. and over the Santa Fee from North West, stop off at Wallis, eight miles east of us on the Arkansas Pass R, R, and come to this place, and if any one will have to stop over night, stop at the the Hotel Boyle, and tell them that I directed you there. It does not cost so much. I have made arrangements for all of our people to ston there. It is not far from the central depot. I will close as I am getting my article too long.

The Lord bless and ever more keep TREASURERS REPORT FOR APRIL. Friends, Elkhart, Ind., us all. We also desire an interest in Yours in faith. your prayers.

SUNDAY SCHOOL ITEMS.

*From Shipshewana, Ind. - Our Sunday school was reorganized for the summer on the Last Sunday in March. when the following officers were chosen: Superintendent, Oscar Hostetler: assistaut, J. J. Mishler; chorister, J. E. Miller: assistant, G. L. Mishler: secretary. Andrew Eash: fifteen teachers were chosen. The Lord bless the work at this place, that many who are living in sin may become willing to say with the prodigal, "I will arise and go to my Eather" We invite all church and Sunday school workers to visit us and encourage us on our way from earth to heaven. Remember us in your prayers, G L MISHLER

FIRDARY IND. MAY STR. 1896 ... Though somewhat late with our report for the First Quarter we will endeavor to give it now. Our school has been steadily increasing in numbers year after year and although our church building was enlarged a few years ago to accommodate the increasing Sunday school and congregation, it is again becoming rather small for our present number, and there is some talk of still further enlarging the room in the basement. The total enrollment for the First Quarter was 273; average attendance 244; amount of contributions 825,70; number of officers, 5; teachers, 99 COR.

FROM JOHNSTOWN, PA .- Our Sunday schools were opened in April for this summer. In the Weaver church. Bro. Henry Parker is superintendent, Bro. Daniel S, Yoder assistant, In the Blanch church, Bro. Stephen D. Voder, superintendent, and Bro. Bennet Kaufman assistant. In the Thomas church, Bro. Levi Thomas, superintendent, Bro. Sayler assistant. In the Stahl church, Bro. Levi P. Yoder, superintendent, Bro. John Stahl assistant. The schools are in a prosperous condition. May they be the means of winning souls for LEVI BLAUCH. Christ.

FROM BLOOMINGDALE, ONT. -- On April 12th 1896, we reorganized our Suuday School at Snider's M. Il. for the summer, and the following officers were choseu: Bro. Henry Wall, Supt., and Bro. Norman Stauffer Ass't Supt., Simeon Moyer, Secretary and Treasurer, and Norman Stauffer to lead in singing. May the word of God be taught in its simplicity, that in future days it may spring forth and bring forth fruit unto eternal life, Benjamin Moyer.

WHEN the world and the church become reconciled it will because the world has surrendered. The church never surrenders. The church conquers -not, it is true by the sword, but by the Spirit of God.- Herald and Presby-

Farms for Sale or Rent.

Persons looking for locations in the wonder-ful grain beit of the Northwest are invited to correspond with A. M. Powell, bevils Lake, N. D. Lands sold on crop payment plan and other forms of payment. Investments made and properly cared for. Polications and refere-ces sent free on application.

RECEIPTS.	D. K. Rich, Hartford, Kans. Nancy E. Hartzler, Garden City	٧.	
FOR EVANGELIZING.		Mod	,
Chas, Link,	\$ 50	Syeamore Tong., Cass Co., Mo.,	
Elkhart, Ind., Cong. Quarterly Col.	, 18 01	J. K. Zook Garden City, Mo.,	
Jacob Mast, Fawn River, Mich.,	1 00	A Friend, New Kingston, Pa.,	
"Canada,"	10 00	Weaverland, l'a., Sunday school,	
Elias Latshaw, Vincent Pa.,	20 00	Olathe, Kans., Cong.,	
A Sister, Millersville, Pa.,	3 00	A Friend, Goshen, Ind.,	
A Friend, Gretna, Manitoba,	5 00	A Friend, Allensville Pa,	
John W. Weaver, Spring Grove		Jacob Jutzi, Baden, Ont.	
Pa.,	5 (0)	J. S. Yoder, Weilersville, Ohio,	
Isaiah Christophel, Wakarusa, Inc	1., 1 00	Friends, Belleville, Pa.,	
S. H. Musselman, t-lue Ball, Pa.,	5 00	Total.	8
A Friend, Allensville, Pa.,	2 00	Evangelizing,	
Total,	\$70 53	Mission,	
FOR CHICAGO MISSION.		Total Receipts,	8
McVeytown, Pa., Bible class,	\$2 50	DISBURSEMENTS.	

Sarah Ziegler, East Lewistown, O., 25 To J. L. Winey, for work in N. C. S. Shertz, Eureka, III., Dak., " Malinda Ebersole, for work Jacob Jutzi, Raden, Ont., 3.00 Total 8610 in Chleago, B. F. Stephens, for County Re-FOR THE ARMENIAN SUFFERERS.

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corder's fees. 1.00 J. S. Coffman, for work in Mo., 10 00 Armenian sufferers, 417 62 Total 8457 12

May 15,

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It will be noticed that we have started a separate fund for the Mission work in Chicago: and as the Evangelizing and Benevolent Board proposes to pay all the expenses of the work there, it is requested that all money intended for that purpose should be sent to us. We believe this plan to be better as it relieves the workers in Chicago of all the trouble connected with taking care of the finances, and leaves them free to do direct mission work, and as we do not believe in going into debt even for mission purposes, the amount of work done will depend on the amount of the donations made for it. May the Lord bless this work to the saving of souls.

> Respectfully submitted, C. K. HOSTETLER. Treas, M. E. & B. B

For the Herald of Truth. REPORT

OF THE SECOND QUARTERLY MEETING OF THE MENNONITE S. S. MISSION

The Mennonite Sunday school Mission held its second quarterly meeting at Paradise, Lancaster Co., Pa., Thursday, April 9, opening at I P. M. After singing several appropriate hymns, prayer was offered by Bro. Elias Groff

The first feature of the meeting was a sermon by Bish, Isaac Eby. He read the last chapter of John's Gospel for his lesson and then chose the last clause of the fifteenth verse for his text. "Feed my Lambs," "When the children of Israel went out of Egypt," said he, "and the ordinance of the Passover was instituted, they were commanded to to teach their children why they kept this feast. It is just as necessary for us to teach our children the principles of our faith and practice as it was for the children of Israel."

"Children make men and women and the kind of men and women they make depends very much on the training and education they get when they are children. Children need to be taught (older people sometimes also)," 1.00

The start in life is of great impor tance.

The church and Sunday school should be joined,-should be only branches of 5 00 the same organization, with Christ as

the central mark. The expense of organizing the Sunday school is of comparatively no consideration when we remember the value of souls.

In order to accomplish anything in the Sunday school as well as elsewhere, we must not be doubtful or faithless. Christ knows the heart, and He cannot bless us, unless we look to Him and expect His blessing. The fishermen toiled all night and caught nothing until they followed Christ's directions,—cast their net on the right side.

Christ's way is always right, Let us be careful that we follow His Instructions. Some parents teach right in precept, but destroy the effect of their teaching by their example. A good example is necessary to win the children into the church.

Christ's command to 'feed my lambs,' was intended to reach farther than to Peter only. All Christians should be engaged in feeding the lambs. Ministers and S. S. superintendents and teachers should be careful to preach and teach only the pure Gospel.

Bro. Eby spoke a little more than half an hour, and made a good imprescion on his hearers

Bro. H. D. Charles was then chosen moderator. The minutes of the previous meeting (held Jan. 4, 1896) were read and approved.

A committee had been appointed to

see what prospect there was of being able to open a Sunday school somewhere on the Welsh Mountain. The chairman of this committee reported that the people of the community in which they made their investigations were anxious to have a school, and the prospect of getting a large number of children was good. He said it was surprising to find not only the ignorance, but the actual destitution and want that exists among some of the people so near to our own homes of plenty, and we who are in better circumstances are in a measure responsible for the condition of these people.

In discussing the report Bro. I. E. Hershey said we should by all means make provision for a Sunday school, and called for volunteer workers. Several responded, and signified their willingness to work in the mission school. report was further discussed by Bro. John H. Mellinger, (general superintendent of the mission schools) and John H. Hershey.

The subject, "Benefit of Public Meetings" was then discussed, first by Bio. Abram Metzler, Jr.

He showed in a forcible manner the benefit of comming together and reasoning together. If we look at things in the mirror of God's word with a sincere desire to see the truth, we will get a revelation. Meetings promote mutual love and fellowship, bring about a feeling of unity, and bind us more closely

Bro, Jacob H. Mellinger called attention to the fact that previous to the captivity the children of Israel held three meetings a year, and we find them continually falling into idolatry. After the captivity, the synagognes were established, and they had three meeting a week, and we do not read that they ever again fell into their old sin.

A number of other brethren testified to the beneficial effect of meeting together. We learn to know each other better, understand each other better, John W. Weaver warm each other up, and stimulate one another to activity.

Singing of hymn No. 162, Gospel Hymns No. 5.

Gen, Supt. J. H. Mellinger then stated that Linville Hill (also known as Monument) S. S. was last year supported to a considerable extent by this organizatlon, and would be again this year. In addition to this, the new school to be organized at "Red Hill" would require funds, and stated that contributious for the support of these schools would be received after adjournment. Deacon I. E. Hershey, superintendent

of Linville Hill S. S. said he met a pair of boys a few days ago who inquired when the Sunday school would be opened. When asked if they expected o attend, they replied, "if we get the clothes," "Now," said he, "some will say that these boys come to Sunday school simply for the sake of getting good clothes. Very well, suppose they do. If we get them to Sunday school we have an opportunity of teaching them the principles of the Gospel, while if we do not get them there, we do not have the opportunity. And what better is the man or woman who is serving Christ simply for the sake of getting to heaven than the hoy who comes to S. S. in order to get some clothes? Is he not following for the sake of the loaves and fishes? Let us know that if our service is to please God, it must be a service actuated by love.

Bish. Eby said these children were not to hlame for their condition. The fault lies with the parents, and if the children were not cared for by others, they would grow up no hetter citizens than their parents, Bro. Elias Groff made a few remarks in which he expressed himself much pleased with the spirit evinced by the meeting. Further remarks by Bro. David Hostetler, singing of hymn No. 183 Gospel hymns, and the meeting adjourned. After adjournment contributions

were received to the amount of \$62.25. REMARKS:- It is a fact that does not seem to be generally known even to many of the residents of Lancaster County itself, that there are within its borders sections of country that present a very fit tield for the mission worker. While there is in these communities a class of people who are respectable and well-to-do, there is another class who are not only poor and destitute of the comforts of life, but ignorant, and without a practical knowledge of Christ. The lightness with which some of the commonest laws of morality are regarded by some of these people is amaz-

The establishing of Sunday schools in these places may be the means of bringing the divine light of Christ to some of

these homes. Amos A. Ressler, Sec'y. Ronks, Laneaster Co., Pa.

TRACT FUND.

FREEWILL OFFERINGS RECEIVED SINCE ост. 1st, 1895. E. K. Greenawalt Panania Stemen D. K. Buzzard Jacob W. llege Henry Alhrecht Levi Hooley 1.00 2A Friend C. A. Albrecht 3.00 M. P. Co., divldend Friend, Gretna, Manitoba 2.00 A Friend

G. L. BENDER, Treas.

For the Herald of Truth UNITY.

BY A. BAER.

Neither pray 1 for these alone, but for then a so which shall be-leve on me through their word; that they may be one, as thou, Father, artin me, and 1 in c thee, that they also may be one ins; that the word may believe that thou hast set line. John 17:20-21.

In these verses, Christ prays Ilis heavenly Father that those who believe in Him should be one as Himself and the Father are one; that by this unity the world may be convinced that Christ is divine, and that they are sanctified through His divine spirit, that they are one in Him and in unity with one another. The indwelling spirit of the Father and the Son is the one perfect bond of union, knit into perfect unity, which will manifest itself by the bond This of love amongst all believers. union is to be a light to the world. Christ says: "I in them, and they in

us, that the world may believe that thou hast sent me." So must this union be to make an impression on the world at large. The unity of the disciples is to be the convincing proof that the mission of Christ is divine. If so, then it must be something visible, something that they cannot dispute. It must not be a formal, mechanical union, for that to a large extent exists in all churches with but little of the spirit of Christ, but in which the spirit of Christ cannot dwell, and instead of convincing the world, it only generates intidelity to a large extent. But the spirit of Christ illuminates and transforms the hearts of the true disciples of Christ, drawing them into the unity of the Spirit, bind ing each other together as members of one family, and prompting them in love to co-operate in unity for the good of the world.

This unity of Spirit, when exercised by professing Christians, shall convince the world that Christianity is divine The more these differences among professed Christians are manifested, the dimmer will be their light to the world, The less these differences among Christians, even in minor things, the greater will be the impression on the world. These differences are sometimes to try the strength of the unity, but as long as Christians allow themselves to be ruled by sectarianism, seltishness and carnality, we may look in vain for the world to be overcome. When the spirit of Christ is poured upon us from on high, that spirit of truth and love will melt down differences and kindle in us peace and unity. Then conviction will be irresistible. Truth is the first thing to seek for, and they who reach it are one,

as truth is one. They who seek unity tirst may sacrifice the truth and perhaps the soul, but when all search for the truth and proclaim it throughont, then will the desired effect here announced be produced; then will the Christian light so shine that the Father will be glorified thereby and they will be perfect in one. Then the love wherewith the Father hath loved the Son may be in them. This eternal love of the Father rests first on Christ Jesus, and His spirit is imparted to them that believe in Him, and thereby they become one in Spirit. May God give us all grace that all may be one as Christ and the Father are one.

Openings for Business.

Growing cities and towns in the Northwest offer openings for mere ants, mechanics, manufacturers and protessional people wite to F. I. Whilney, St. Paul, Minn., for printed matter and other information, free.

SELFISHNESS IN RELIGION

"Thou shalt love thy neighbor as thy self" is often quoted as the supreme command of unsellishness, but it is not. It is the standard of the law. The supreme utterance on Christian unselfishness is, "Love one another as I have loved you." If Christ had simply loved the world as He loved Himself we should have liad no Gethsemane or Calvary. One of the great weaknesses of Christianity has been, and still is, the selfishness of those who profess to follow Him who was a miracle of unselfishness, and whose redemptive work centered in bearing the sins of others. We maintain that there is no place under His banner for seltishness, and that wherever selfishness remains in the heart and in the life it is sure evidence that Christ has been kept out. Notwithstanding this it is not at all uncommon to hear salvation presented as a selfish bargain with the Almighty, and one reason that we have so many merely nominal Christians is that multitudes of people think of Christianity only as a scheme by which they can escape from the penalty due their sins, and win blessedness simply by an act of faith without a change of nature. The sooner this view of Christianity is given up the better for the church and

for the world. A rich young ruler came to the Master full of zeal and asked what he could do to inherit eternal life. He went away sorrowful, for he learned that eternal life is not purchased by the giving of a tenth, or by a religious testi mony, or by the adoption of a religious garb and a puritanic code of morals. He found that the vestige of the old self-love must vanish; that Christ, aud no other thing, must become the center of his life.

Two of His disciples requested that they might sit on His right and on His left in His kingdom. They were plainly told that such a position involved the drinking of a bitter cup and the undergoing of a baptism. In other words the blessedness of victory comes only to those who overcome. No person can ever be physically strong who is not willing to fulfill all the conditions. A life of calm and ease and stagnation does not produce the tough fibre that makes the strong man. Many sigh for the keen intellect and the clear mind that can analyze and solve the intricate problems with which the world is full. But only those who slowly and faith fully toil over all the steps can attain to scholarship. The power comes not as a reward of sighing and longing. It is the result only of a faithful and long-continned effort. Something is never given in this world for nothing. Flowery beds of ease bear no one to the skies. Everything has its just price. To be sure grace is free, salvation is without money and without price, but no person can appropriate God's free grace and become one of the least, even, in the Kingdom of Heaven without fulfilling the conditions of the spiritual life. It is not possible to go into the atmosphere of the Divine Life and yet hold on with both hands to the things which anchor us to earth. Salvation is not a process by which we are able to make sure of both worlds. It is a proeess of complete transformation. It is the reception of Christ and the surrender of self. It is not the creeping of a terrified soul into a place of safety.

where it remains sheltered, though still the nerves of the non-Christian musi- and doors to the heart. What enters innocent, wholesome and benefical recontinuing its old life of sin and the love of it. It is the purging of the old disease and the fear completely out, and giving place throughout the entire being to the currents of the new life and the bubbling up of a love which is as natural and geunine as that of a mother for her babe. We need more of Jesus Christ in our Christianity. The apostolic life is not too lofty for any Christian It is time to cease learned and fine drawn discussion on theory and creed, and to illustrate to the world the meaning of the Christ life - American

NON-MUSICAL CHAISTIANS AND NON-CHRISTIAN MUSICIANS.

A young pastor, who was an enthusiastic musician, gave an address at a ministerial meeting on the subject "How To Improve the Form of Worship Called Singing." He related his experience in trying to bring about a reform in an old-fashioned church. In an amusing manner he described the singing, which defied all musical law and order. But while we non-musicions smiled, we felt a little uncomfortable, wondering whether he might not have made our singing appear just as ridiculous as did that of the absent broth. ers and sisters who served for his il-Instration

"My efforts were in vain " he went on to say; "for one evening old Deacon Brown got un and said: 'Our pastor means well, I know, and I think he is a good young man; but a meeting ain't a singing-school, and wasn't ever meant to be turned into one. We have been singing these hymns this way all onr lives, and singing them from our hearts to the glory of God; and I believe they've been acceptable worship in the ears of the Almighty, though we've sung 'em too slow and too fast, or too tlat, or too sharp, maybe, most of the time. I suppose I don't sing with expression appropriate to the sentiment of the song; but, when I sing:

"Jesus lover of my soul,

I do feel that I want to draw nearer to my dear Lord and Master; and sometimes my heart is so full that my voice trembles, and I suppose I hardly sing a note right. I'm sorry not to come up to the mark on hynnn-singing; but I want to say that the words do seem full of meaning to me, though I don't bring it ont in expression according to the rules of music

Some time after hearing this address we attended a most impressive evening prayer service out under the stars, in sight and sound of the ocean, and listened to a thrilling incident of shipwreck the winter before near the very spot where we stood. The realization that the only firm, unchanging thing in this changing world is our trust in the Rock of Ages came home to our bearts as never before, and our souls were deeply stirred when the leader started the grand old hynm, and all voices joined in the melody, making it truly a DESVEE

> "Rock of Ages, eleft for me. Lef me blde myself in Thee; let the water and the blood From thy wounded side that thowed Be of sin the double cure, Save me, Lord, and make me pure.

We knew that we sang the words slowly and softly, but we did not realize that acter. Your eyes and ears are windows approval. Certainly, there are enough

cian present were sadly shocked by our ouce never goes out. Photographs taken creations without the play-house. That "dragging" and "utter lack of all expression.

As we linished the first verse, he spoke out briskly: "Excuse me, but may we not sing that verse again more in accordance with the music and the words? I'll sing it first. Please notice the force on 'Rock' and 'cleft.' notice the upward intonation to express apneal in the second line "

Then his rich voice rang out in beautiful, full tones through the lirst verse. in startling contrast to our singing of it. We dutifully started out with him to sing it a second time, this time striving for the approved method

Ah! that is much better." he said. 'Now the next verse."

So we saug the whole hymn. But where had vanished the sacred vision of our divinely loving and suffering Savionr on Calvary with riven side, "wounded for our transgressions," that we might have a refuge where to hide in every tine of need? Where had flown the tender, soul-stirring influences of the night the brightness of God's heavenly hosts about us, seeming to shed its light into our hearts, and the voice of God's mighty, murmuring sea sounding the notes of His peace and His power iuto our souls? The sacred spell, the spiritual uplift, of the service, was gone.

Now was the musician right in singing, "Rock of Ages, cleft for me," with volume and force as if to express the idea of a mighty mass of bowlders breaking asunder? Were we right in singing slowly and softly, thus expressing what is the real image of the words: that is our Saviour suffering in nationco. and silence in love for us? The "worldly choirs" of churches are no doubt often annoyed by "earharrowing discords," "lack of proper expression," "disregard of time on the part of the congregation;" but singing hymns is worship, and we would "worship Him in spirit and in truth," with our voices pouring out our hearts' warmth of love and praise; and so may not the sincere appreciation on the part of the Christian non-musician of the thoughts behind the words of a hymn oftentimes be a better guide to proper expression than the rules of the non-Christian musician. Golden Rule.

PERILS OF THE PLAY-HOUSE.

BY THEODORE IS CHYLER.

The play-house is increasingly persistent in its demands on popular attention and patronage. It illis a constantly enlarging place in the daily journals. Theatres multiply more rapidly than churches in some of our great cities Theatre-going increases more than church-going. The deadwalls are covered with flaunting pictorial representations of scenes and actors. and many of these are of such indecency that they deserve suppression by the public authorities. If the pictures so shameless, what must the originale hay

the play-house it is but fair that they work for a Christian to finish up such should know just what perils to their moral nature and to their welfare as immortal beings they are likely to en-

on the memory are not easily effaced or burned up: they stick there, and often become tempters and termenters for a lifetime, "I'd give my right hand," said a Christian to me once, "If I could rub out the abominable things that I put into my mind when I was a fast young man," He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. The whole trend of the average American stage is hostile to heartpurity. The exceptions do not alter the rule You must take the average stage or

it is, and not as you would like to have it. It is an institution for which, if you patronize it, you become morally responsible. It often unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. If "the daughter of Herodias" dances to please member of our church to attend be you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theatre if you support it. What its influence upon the average performer is appears from most abundant testimony. One of the a hypocrite, Although this is a violent most celebrated actresses of this time informed a friend of mine that she "ouly enters a theatre to enact her part and has very little association with her own profession." A converted actor once said to me, while passing a playhouse in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would sooner starve than go on the stage again. Mrs. Frances Kemble Butler, the last living representative of the most famous histrionic family of modern times, has, in her old age, condemned the stage emphatically. As an institution, the American theatre tolerates sensual impurity in its performers and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

tion of the average play-house if it stimulates one evil passion. But other temptations lurk about it. There are dangerous associations to be encount. ered there. It is a prevalent habit with young people who attend the theatre to remain until a late hour amid the excitements of the plays, and then finish off with a midnight supper, or a winedrink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the frequenters of the theatre are apt to be adding a second scene of dissipation to Before our youth become patrons of the first one; and it must be pretty hard an evening's experience with an honest prayer for God's blessing. That is in deed a poor business and a poor pleas. ure on which we cannot with a clear 1. The first peril is to purity of char- conscience ask our Heavenly Father's

2. It would be a sufficient condemna-

is a dear-bought pleasure which involves even a risk to the immortal soul.

3. Another peril of the theatre arises from the faccination which it too often engenders. Like wine-drinking, it be comes an appetite, and a very greedy appetite. To gratify this growing pas sion for the play-house tens of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insinid. Even the entertainments of the stage become dull unless they are spiced

with new excitements to the passions. No sensible man is apt to select the companion of his heart and home be cause she is a frequenter of a playhouse. No good woman wants her sons and daughters there. No pastor expects that his youthful church-members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has eve helped sonls towards heaven. I know that it has sent thousands to perdition.

"The effect of attending the theatre upon the churches whose members at tend, is a waste of the moral power of those churches. Last week a gay and and beautiful actress was soliciting a performance. When the lady positively refused ou the ground that, as a church member, she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member In the house she despised that person as judgment, every actor may be presumed to feel thus towards theatregoing church people. All those people lose their influence over others both actors and irreligious attendants. If you were a worldly person, could any man or woman whom you met at the theatre have any influence over you to bring you to God? Probably they would never attempt it. Theatre-going churchmen are not active workers for Chris tianity as a rule. If such a man should approach you on the subject of your soul's salvation, you would laugh him to scorn. He knows that, and therefore will not address you on religious topics. I have yet to learn of a single person who has been converted by attending theatres, and I have had knowledge or a number of men and women who have been ruiued by theatres - ruined in body and fortune and spiritual life The best Christian workers do not attend theatres; those who are active in church work soon lose their zeal if they become attendants upon theatres

If any mere amusement of mine gave half the pain to the humblest member of my flock which his going to the theatre gives his pastor, I would drop that amusement at once."

"Let us seek temporal things, but let us desire those which are eternal."

NEVER let a day pass without trying to do something for Jesus, Every night reflect upon what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?"

Best in the World.

Plenty of ir stances can be given where one crop paid for the farm. Only public land record in the paid for the farm. Only public land record in the paid of the farm. Only public land record in the paid of the

PLIED SCRIPTURE PASSAGES.

1896

THE "FOUR-FOLD GOSPEL." BV R. V.

That beautiful passage: "God is no respecter of persons" (Acts 10:34; Rom. 2:11: Gal. 2:6.), has been often used by those good people who teach that every nick person may be healed of their disease through the atonement made by Christ. They base their teaching on this ground that Christ healed the sick in the days of His flesh, and also that God has healed some people in answer to prayer in our days, and as "God is no respecter of persons," He makes no difference in the sick, but is willing to heal every one of them, It was but recently that I heard a speaker very positively assert in public meeting in this city that the Savior was now willing and ready to bestow on every one in the meeting "perfect health" and make them young gain." Now this is an entire misconception and misapplication of the passages and great harm has been done by

thus perverting the Scripture, When the apostle Paul says, (Romans 2; II,) that there is no respect of persons with God," he is not writing about physically sick persons and their healing at all. He argues in those chapters that both Jews and Gentiles are sinners and cannot be saved from sin by their own works, but only by the grace of God in Christ Jesus, "For there is no difference viz., between Jews and Gentiles), for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that s in Christ Jesus," etc, (Chap. 3:23, 24.) They are all sinners, and God is willing to instify them all from their sins for Christ's sake and in this respect makes no difference, and is no respecter of persons. The idea of bodily sickness and healing is utterly foreign here.

When Peter came into the house of Cornelius (Acts 10) and heard from him the narrative how an angel had ordered him to send for Peter to teach him the way of salvation, then Peter was both astonished and overjoyed, so that he exclaimed: "Of a troth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted of Him." Evey Bible reader knows that Peter was a Jew and viewed even the plan of salvation as yet from a Jewish stand-point but now God opens the door for the Gentiles to come in also, beginning with Cornelius; now he truly perceives that God makes no difference between Jews and Gentiles but intends to save them both from sin through the one Savior, hence "God is no respecter of persons," he exclaims. Before Him Jews and Gentiles are alike as sinners, and all are invited and welcomed to the Gospel feast of salvation. There is not the least thought of bodily healing contained in the entire chapter. And wherever else the passage occurs the same is true. To wrest such passages from their evident connection and scope and apply them to a tenet that teaches something that is entirely foreign to it, is not only a very careless but a highly dangerous and reprehensible misuse of the word of God, which must have its deleterious

That exquisite petition in the Lord's Prayer; "Thy will be done on earth, as it is done in heaven," has been misused In the same manner. Said a very popu-

mon on this text among other similar ancient times-"balm of Gilead," and things: "There is no sickness in heaven, which is in perfect accord with the will of God, and we are here commanded to pray that this divine will be done "on earth as it is in heaven," hence we are to pray and believe that sickness will be abolished on earth. A good si-ter became thereby convinced that she might pray and expect that sickness of all kinds be banlshed. The writer happened to meet her at the close of the meeting and she began to tell how wonderfully this sermon had enlightened her. I then said in reply: "Why, sister, there is no death in heaven either, hence you may pray and believe that nobody will die on earth; there are no cyclones nor storms in heaven, hence you may pray and see all the storms stopped on earth, and there are no freshets or floods in heaven, and all this and much more is in accord with the will of God in that perfect glory world, hence you may pray and expect that they also cease on earth." Here she stopped me. saving: "Oh, I see I did not think of this!" I then told her that the things the preacher tried to deduct from that passage were evidently not intended in that prayer, and did not apply to the present world or life, but would be fully accomplished after the resurrection of the body and the renewal of the earth. For thin, we are taught, "there shall be no death, neither sorrow nor crying, neither shall there be any more pain, for the former things are

done away." When our blessed Savior at one time healed many sick, Matthew writes, "it was done that it might be fulfilled which was spoken of by Isaiah the prophet, saying, Himself took our infirmities and bore our sickness." (Matt. 8:17.) Forthwith many people -and among them some eminent ministers of the Gospel-draw the following conclusions from this passage: I. That disease is sin. 2. That Christ atone I for sin and hence for disease. 3. The atonement being made for all, it is intended to apply to all, for both pardon and healing. What a jumble of conclusions from mistakeu premises.

It is not correct that Christ atoned for disease as He did for sin. When Christ was healing the sick, about which Matthew writes. He was not making atonement. Sin is the transgression of the "law," but there is no divine law given: "Thou shalt not be sick." There are millions of innocent little babes sick who could not sin. Some of the holiest people on earth have been afflicted with chronic diseases. Witness Paul, Timothy, Melanethon, Baxter, Fletcher, Bishop Hamtine, and hosts of others. Dr. A. Clarke died with epidemic cholera -did he commit sin by it?

The blessed Christ pitied the sick and healed them, and in that sense He took on Himself their infirmities, as is evident from Matthew's exposition. He also pitied the 5,000 who had been with Him for days without eating and were now very hungry, and He fed them by a miracle. Does that argue that hunger is a sin, that Christ atoned for it, and the atonement being of Impartial appli cation, any one may come to Him and get bread?

But James 5:11, 15, is relied on to establish this universal healing. Welllet that prescription be faithfully carried out, especially not omitting the "anointing with oil in the name of the Lord."

MISUNDERSTOOD AND MISAP- lar and influential preacher in his ser- Procure such oil as they prepared in other kinds, of very wholes me prop ties, and anoint the sick all over with it, so that the body will absorb its healing virtu s as they did in Bible times, and St. James evidently means it should be done. Accompany such anointing with united prayer by the "elders of the Church," for the blessing of God upon the transaction. When that is once done we shall see further about it. But the manner in which some persons, even in public meetings, profess to comply with St. James' prescription, is a burlesque if not an offensive perversion of the passage. Their anointing consists of putting one drop of sweet oil or some other common oil on the sick one's forehead with the tip of the finger. By way of excuse for not quainting in the Scripture sense, they assert that this is not essential, that oil signifies the Holy Ghost and hence one drop will answer to satisfy the symbol. Such a man-made s-h me applied to what James directs, ought to be shunned by every Christian and especially by ministers of the Cospel who are appointed "stewards in the house of God," It is no wonder that these man made proceedings fail to accomplish the good effects St. James asserts would follow, But, alas! the faith in the Word of not a few has been wrecked by consequent failures.

Having said so much on this subject, I will add another word. There is no doubt that God will heal sick persons, and is even now doing it, in answer to faith and prayer, that He has Himself inspired. But this gift stands under the control of the Holy Spirit, who worketh according to his own wis and good pleasure. It is one of the "manifold" (not "fonr-fold") gifts that flow to us out of Christ's fullness. "But all these worketh that one and self-same Spirit (as the divine administrator), dividing to every man severally as he will" (I Cor. 12:11).

The man-made scheme of a "fourfold Gospel," the third forth of which is this bodily healing, as deduced from misapplied Scriptures, is, to say the least, a very bold human innovation upon the divine plan of salvation. We do not find such a "four-fold Gospel" in the whole of the New Testament. After it has run its course and done its harm, it will come to an end. - Enang.

THE WAY TO THE PIT.

A young man, on reaching the door of a theatre, overheard one of the doorkeepers calling ont, "This is the way to the pit." Having had some instruction in early life, what the man said reminded him that the employments of the theatre led to hell. The thought havuted him and made him cease frequenting such amusements; he became attentive to the concerns of his soul. and afterwards was a minister of the gospel,-Arvine's Cyclopedia.

CERT-WASHING AMONG THE COLORED PEOPLE.

A correspondent of the National Raptist gives the following description of the rite of feet washing, as practiced by the colored people in Sonth-eastern Virginia some years ago.

The ceremony began on the midnight preceding Christmas, by the leader great, stand before God," the sea gives reading from John's Gospel the account up its dead, and death and hell are de-

of our Lord washing His disciples' feet, from which he argued that the rite was obligatory upon all Christians. A pro cession of men and white turbaned women marched up the aisles, carrying howls of water and towels, the men go ing on their side of the honse, and the women to theirs. A man then girdled himself with a towel, and pulling off the boot and stocking of a brother placed the bowl of water under the naked foot, washed and wiped it "with the towel wherewith he was girded Then replacing the stocking and boot he took the seat of him whose foot he had washed, and had his own foot washed by that brother. The women washed the feet of their own sex, and the men of theirs.

THE TEAMSTER AND HIS HORSES.

A gentleman in Vermont, who was in the habit of driving his horses twelve miles a day seven days in a week, af terwards changed his practice, and drove them but six days, allowing them to rest one. He then found that, with the same keeping, he could drive them fifteen miles a day, and preserve them in as good order as before. So that a man may rest on the Sabbath, and let his horses rest, yet promote the benefit of both, and be in all respects the

THE RIBLE.

"God's Word declares the end from the beginning." It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made, and the church which He has redeemed. It unfolds God's everlasting purpose as manifested in Jesus Christ and if one will read three chap ters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists At the beginning of the Bible we

find a new world. "In the beginning God created the heavens and the earth." At the end of the Bible we lind a new world; "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." At the beginning we find Satan entering to

deceive and to destroy: at the end we

find Satan east out, "that he should de ceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world, at the end there shall be no more pain nor sorrows nor

sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles: at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it."

At the beginning we find the tree of life in paradise from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God, and the blessed and the blood washed ones have a right to the tree of life, and enter in through the gates into the city."

At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and

stroyed in the lake of fire. At the he ginning the lirst Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end we find the second Adam victorious over sin and death and hell. euthroned as Klug and Lord of all, and relgning in trlumph and glory forever." - V lected

DEATHS.

Schrock, On the 23d of April 1896, in Gridley, McLean Co., Ill., of lnng fever, sister Magdalena Schrock, aged 66y., 6m. Her muiden name was Red-iger. She was married to Peter Schrock ger. She was married to recer Schrock in Butler Co., Ohio, who preceded her to the grave many years ago. She had a lesire to depart. She was a faithful sister in the church. Her remains were laid to rest on the 26th in the Waldo graveyard. A large concourse of friends assembled on the occasion, Funeral services by Andrew Werckler, John Kinsinger, Daniel Orendorff, Chr. Zimmerman and J. P. Schmitt, from 1 Cor. 15:55, 56. She leaves one brother and

Weldy, Martha Jane, daughter of Jacob and Hannah Weldy, died sud-denly April the 22d 1895, after having the measles, aged 12 years, 1 month, 7 days.

Dear Martha since thou art gone We miss thee from thy place, Thy place is vacant in our home, miss the sunshine of thy face We miss thy kind and willing hand Thy fond and earnest care, Our home is dark without thee-

GUENGERICH,-On the 13th of March 1896, near Amish, Johnson Co., Iowa, of lung fever and neuralgia of the stomach, of which he suffered intensely several days, Bro. Jacob Guengerich, aged 36 years, 4 months, 21 days. He was sick one week, and leaves a wife and sick one week, and leaves a write and three sons, and also an aged invalid mother-in-law to mourn their loss. Two of the sons lay sick of lung fever at the time of his death, but have since recov-ered. He was a grandson of Dr. An-drew Zehr of Canada. He came to Johnson Co, in his youth; some years later he married Maria Schlabach and for the sake of distinction was therefore called Schlabach Jacob Guengerich. He was faithful to his duties as father, husband and neighbor, and toward the church and the Sunday school, and his death was a sore loss to all, yet the word came, "The Master is here and calleth for thee." His remains were buried on the 15th of March, followed by many friends and relatives. services by C. J. Miller and Peter Kin-singer. 1 ext. Mark 13:32-37.

YODER.-Bro. Daniel Yoder was born on the 19th of March 1816 in Somerset on the 19th of March 1816 in Somerset. Co., Pa., was married to Anna Schwarzendruber on the 25th of July 1841, which minon was blessed with four sons and live daughters, of which two daughters preceded their father. Bro. Yoder and family moved to Johnson Co., Iowa, by wagon in 1854, and settled near Amish, naminy moved to Johnson Co., Iowa, by wagon in 1851, and settled near Amish, where by industry, frugality, and the the ready help of his family a comfortable home was established, and where he passed the remainder of his days. he passed the remainder of his days. He died of pleurisy and ling trouble on the 13th of April, aged 79 years, 10 months, 21 days. Ill sufferings for several days were very severe, but he bore them patiently. Ills companion died about 20 months ago. Ills remains were laid to rest on the 15th in the Amish churchyard, followed by a large con-course of relatives and friends. Funeral services by John V. Gunden and Peter

STEIMAN.—April 10th 1895, near Juntion, Lancaster Co., Pa., of dropsy, sister Famile Schman, widow, aged 50 steep from Schman, which was the family of the 1th. Text, I Peter 4:10. Burled at Kanilman's M. H. Many friends assembled in token of respect for the dear slster. She was a faithful and obedient slster in the church. May the Lord connort the berett family.

SOUDER.—On the 20th of April 1896, in Montgomery Co., Pa., of the infirm-ities of old age, Catharlne, widow of Christian Souder, in her 90th year. De-Christian Souder, in her With year. Deceased was twice married, her lirst husband having been Abraham Freed, of which union two sons remain. Her remains were laid to rest on the 25th at the Franconia Mennonite M. II.

HERSHEY. - April 11th 1506, near HERRIEY.—April IIII 1595, near salings, Lancaster Co., Pa., Bro. J. Hoffman Hershey, aged 71 years, 8 months, Bro. J. Hoffman Hershey, aged 71 years, 8 months, Bro. J. Paraman on the 14th. Text, Heb. 9:27–28 and Rev. 3:2. Burfied at the Landsville M. H. A large congregation assembled in token of respect comfact the beseft. Early the good Lord comfact the beseft. Table is good Lord comfact the beseft. Table is good Lord comfact the beseft. Table 150 pt. 100 p comfort the bereft family.

WENGER.-May 1st 1896, near South WENGER.—May 1st 18m, near Somm English, Iowa, B. F. Wenger, aged 25 years and 14 days. He was a son of Joseph and Elizabeth Wenger. He was Joseph and Elizabeth Wenger. He was a worthy young man, highly respected and loved by all who knew him. He had been for some time attending the Business College at Valparaiso, Ind. Feeling some aliment in his throat and head he came home about a month before his death. All that could possibly be done to arrest the disease was sibly be done to arrest the disease was done, but death and marked poor Frank for his own. Funeral services by Santhard Frank for his own. Funeral services by Santhard Frank for his own, Funeral services by Santhard Frank for his own for the base for his own for the base for his own for his ow

Name At her home near Morrison NULL.—At her home near Morrison, Ill., Ella, daughter of Mr. and Mrs. John Null, aged 15 years, 6 months, 20 days. She was born Oct. 2d 1880, in White-side Co., Ill., and died April 22d 1896, side (°O., III., aud died 'April '22d 1896', at the home of her parents where she had lived since her early childhood with the exception of one year spent in Penn-sylvania. Buried on the 21th at the Memonite Church at Ustiek. Puneral services were conducted by John Nice assisted by J. McCulloh. Text, James

MILLER.—On the 1st of May 1896, near Waupecong, Miami Co., Ind., of lung fever, Mary Ann, daughter of Ephraim J. and Annie Miller, aged 7 months and 19 days. Baried on the ad in the home graveyard. Services by C. E. Hochstetler from Matt. 19:13. May God hless the bereaved parents for the loss of their little Mary.

Weep not, dear ones, though I leave you, It is but a few days more, Fill with Jesus I will meet you. One by one on that bright shore

Tie so expet to be with Leeve Just to sing around His throne, Then to hear His voice still saying. "This is your eternal home,"

SWARTZ. On the 19th of April 1896, Chambersburg, Franklin Co., Pa., paralysis, sister Elizabeth Swartz, of paralysis, sister Elizabeth Swartz, aged 77 years, 9 months and 9 days. Funeral services at the house by Peter Wadle, and at the church near Chambersburg by P. H. Parret and Pre. Riddlesberger. Text, Rev. 14: 12, 13.

How blest the righteons when he dies! When sinks a weary soul to rest;
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.

BURKHOLDER.—On April 23d 1896, Bro Samuel R. Burkholder, aged 56 years and 14 days. The deceased was born and raised in Cumberland Co., Pa., was and rased in Cumberland Co., Fa., was married twice, the first time to Annie Burkhart, daughter of Pre. Abm, Burk-hart. She preceded him to the spirit world some 13 years ago; Bro. B. having found her dead in bed in the morning with her three months old child in her arms. The deceased was an earnest an sealous worker in the Mennonite church zearous worker in the Mennonite church and Sunday school. He leaves six chil-dren and a wife to mourn his departure, but not as those that have no hope, for they can look forward with bright hopes to meet him in the eternal world, where everything is joy and pleasure. Fun-eral services by Bish, B Zimmerman of Shiremanstown, Pa., and Pre. Abm. and C. R. Burkholder. Text, Matt. 24:44. Buried at the Diller Mennonite M. H. A large concourse of friends and neighbors assembled to pay the last tribute of respect. Peace to his ashes.

KAUFMAN.-On the 11th of April BSR, in Somerset Co., Pa., sister Sally, wife of Bro. Moses Kaufman, aged So years, I month, 7 days. She was burled on the 13th. Funeral services at the Stahl M. H., by Jonas Blauch, Samuel Gindlesperger and L. A. Blough. Sister Kaufman was the mother of ten chil dren, four living and six dead; four grandchildren, two living and two dead; nine great grandchildren, seven living and two dead. May the Lord bless the aged brother and his children in their sorrow. May they ever be guided by the Holy Spirit on the path of life.

SNEATH,-April 13th 1896, in Mor SNEATH.—April 13th 1899, in Mount-ville, Lancaster, Co., Pa., sister Mary Sneath, widow, aged 89 years, 1 month, 13 days. Funeral on the 16th. Text, John 9:30—41. Buried in the Mount-ville cemetery. Sister Sneath was hlind a considerable part of her life. She was a faithful Christian

ROHRER -- April 14th 1896 near Mount KOHRER. APRILITED 1890, near Monnéville, Lancaster Co., Pa., Ephraim II. Rohrer, aged 55 years, 10 months, 2 days. Funeral on the 17th. Text, Dent. 33:27. Buried at the Salnnga M. H. A large congregation assembled in sympathy for the bereft family

SMITH.—April 25th 1896, in Landis-ville, Lancaster Co., Pa., of consump-tion, sister Sally Smlth, wife of George tion, sister Saily Smith, wire of George Smith, aged 29 years, 10 months, 22 days. Funeral on the 28th. Text, Heb. 4:1. Buried in the Florin cemetery. A hus-band and two small children mourn her death. Many friends assembled and deeply sympathized with the bereft family. May the good Lord comfort them Sister Smith had a desire to depart.

SNAVELY .- April 1st 1896, at the SANVELY.—April 1st 1888, at the Sunction Lancaster Co, Pa., sister Mary Ann Snavely, widow of Bro. Henry Snavely, deceased; aged 85 years, 2 months, 4 days, Funeral on the 4th, Texts, Psain 31:5; John 17:4. Burfed at Kaufman's M. H. A goodly number of friends assembled in token of respect for the dear sister. Sister Snavely was a faithful Christian. May the good Lord comfort the bereft family.

Scougin. — Lizzie Edith Scoggin, daughter of Aaron and Annie Scoggin, was born at Gardner, Grundy Co., Ill., was born at Gardner, Grundy Co., Ill., Nov. 20th ISS's, she was married to Peter T. Kirkpatrick March 20th ISS3, and ISS1, and ISS2, and ISS3, and her marriage she attended divine serv ices whenever her health and family cares would permit. During her sick-ness while suffering from bodily ills she often spoke of her trust in the hlessed Savior. Besides husband and children she leaves a father and mother (who she leaves a father and mother (who could not be present at the funeral on account of age and inlimities) and a brother and sister to mourn her loss. She was a kind and good mother and wife, and she will long be mourned by those nearest and dearest to her.

Honseil.—On the 28th of April 1891 in Stony Creek Twp., Cambria Co., Pa. of old age, Catharine Horner, aged 8s years, 6 months, 21 days. Buried the 30th. Services at the house by Silas Blauch and Ananias Myers. The decessed was a member of the Dunkard church. She was the mother of eleven children, six dead, the Vinigg grandehidren, Hifty six, Henen dead; great grand-treen the service of the control of the service of the control of the co twenty-eight dead, and one great great grandchild.

LEVI BLAUCH.

Branch -- In April the 15th 1896, in Stony Creek Twp, Cambria Co., Pa., Samuel W. Blauch, aged 68 years, 2 months, 25 days. Buried on the 17th in the Fry graveyard, where services were conducted by Abraham Frick and Emconducted by Abraham Frick and Emmanuel Blauch. The deceased was a member of the Dunkard church. He leaves a sorrowing widow, two sons and three daughters to mournt their loss, but we hope their loss is his eternal gain. His sickness lasted 20 months. The writer visited him frequently and he seemed to bear his sufferings patiently. Peace to his sables. LEVI BLAUCH. ITEMS.

-AT least \$720,000,000 worth of British property is always on the sea.

-In the western part of China there are said to be thirty millions of Moham-

-Tur wars of the last seventy v have cost Russia \$1 775 (00) and the lives of tigs (M) men

-Tue United States postoffice department now uses over 3,000 railway cars on 150,000 miles of road,

GERNANY has tried to establish a colony in Africa, but thus far only 700 Germans have moved there, and 250 of these are officials. IT is reported that the Armenian

now imprisoned at Marash are being horribly tortured by their captors the Turks, and fresh trouble is expected at SWITZERS AND to the million in

-SWITZERLAND to the million in-babitants has 2,620 deaf-mutes, the greatest proportion of any country; next comes Austria with 980; then Germany with 770 -In the lumber district tributary to

Minneapolis 585,000,000 feet of logs were cut during the winter just closed. This is about 150,000,000 feet under the product of the previous winter.

-BULUWAYO, South Africa, was be-sieged by a horde of 15,000 or more of the warlike Matabeles, and for a time there was grave danger of a fearful massacre of the 3,000 whites living in the city. The danger is now over. -THE combined wars of the past

century and a quarter in American history—the Revolutionary War, the War of 1812, the Mexican War, and the Civil War - have cost the United States a total of \$6,532,282,606.

-THE earliest shipment of cherries —THE earliest supment of cherries ever made from California was sent from Suisum to Chicago on April 3. The previous record for early picking of cherries was April 27. Those picked on April, 1, this year, were of fine quality and size.

—The Medical Record announces that Dr. Cyrns Edson's new cure for consumption has resulted, in the hands of fifty different doctors, in the cure of twenty-three patients, sixty-eight are nearly cured, ninety-one much im-proved, one died, and in three no result proved, one died, and in three no result is given. The cure consists of a hypo-dermic injection of an aseptoline com-posed of 97 per cent, of water and 3 per cent, of phenol and pilocarpine

-THE balloon sent up in Berlin, with self-registering instruments to investi-gate the atmosphere at high altitudes, came down with the instruments in good condition, in Bosnia. The halloon had reached an elevation of 53,872 feet over ten miles. The thermometer had made desperate attempts to tell how cold it was ten miles above the earth but failed. It did the best it could but lts limlt was 52 degrees below zero.

-Glasgow, April 20.—The steamer Marsden collided with the British bark Marsden collided with the British bark Firth of Solway, Captain Kendrick, yesterday, near Kish lightship causing the latter to sink. Thirteen men and the latter to sink. Thirteen men and child were drowned. The Firth and the sink of built at Glaggow in 1885. She was of 1,199 tons register, was 223.4 feet long, had about 33 feet beam, and was 21 feet deep. She was owned by J. Spencer & Co.

-IT is said that Kathr corn is rapidly displacing Indian corn in western Kansas. It is valuable hoth for forage Kainsas. It is valuable hoth for forage and grain, its success in Asia Minor and in Africa led to its introduction into this country in 1891. The new corn has demonstrated its superior qualities. Last year 184,188 acres were grown, valued at over a million and a half dollar. If it will grow in arid regions of follar in the property where of late to fail it will bring properly where of late years there have been discouragement and suffering. —Orders have been sent to London for 5,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly 25 (N) to foreign missions last year. —A TABLET dating 3,500 years ago, now in the British Museum, when deci-phered, was found to contain in cunei-

phered, was round to contain returns form characters the marriage proposal of a Pharaoh for the hand of the king of Bablyon's daughter. The tablet was made of Nile mud. In le stated that the most croy

1896

—It is stated that the most crowled spot on the earth's surface is the "Man-deraggio," in the city of Valetta, in Malta. Upon a spot in this place, about two and a half acres in extent, no fewer than 2,574 live. This is at the rate 636,000 per square mile, or 1,017 to an

—The town of Gigenti has long been known as one of the most bigoted and intolerant of Haly; yet from its Walden-sian church has gone the first mission-ary from Italy to China. From the Waldensian School at Florence two issignaries have gone to the Zambes country and one to Lessonto.

-BARON DE HIRSCH, the Hebrew phil-—BARON Dr.HIRSCH, the Hebrew pini-anthropist, of Vlenna, Austria died on the 21st of April. Thousands of his race were helped by his bounties, expecially those who were oppressed. While he was a strict believer in the law yet he also favored religious toleration, and offered \$2,000,000 to Russian schools provided they would be opened to all.

—Peru is a flourishing republic of three million people, one of the strongest of the South American States. Among these, three missions are working and only twelve missionaries or one missionary only for a quarter of a million people. Even the swarming myriads of India fare better than this. They have one missionary to 165,000

—In A. D. 64 ten of the fourteen municipal districts of Rome were destroyed by a confugration instigated, it is said, by the Emperor Nero. The number of lives lost is known to amount up into the handreds, but the value of the property destroyed cannot even be estimated. By the Emperor's command thousands of Romans rendered home ess and destitute were employed less and destitute were employed in removing the dehris and rebuilding the burned city. Nero, to divert the odium of the crime from himself, charged it upon the Christians, and thus began one of the greatest persecutions in the one of the greatest persecutions in thistory of the early Christian Church.

—Why And now Theradd is Not.

—Why And now Theradd is Nuc.

—Why And now Theradd is Nuc.

Endo.—The question, "Why is spool

cotton numbered as it is, and why are
the figures not used in regular order?"

is often asked, says the Boston Journal
of Commerce. The explanation is this:

The must chanks" which are required
to wind a pound. The very linest spinning rarely exceeds 300 hanks to the

pound, while in the very coarsest there
is about a half pound in each hank.

The more common usual machines in the

usually made, run from ten to lifty

hanks to the pound, and the spools on

which it is wound are numbered from which it is wound are numbered from 10 to 50 in accordance.

—DETECTIVE PELLMANN In Bonn has made the following terrible discovery in the genealogy of a criminal which he took special pains to surply in 1710. She lived until the beginning of this century. She was noted as a drunkard, thick and vaganout. Her descendents as far as could be found, mind the second of the control of t for support, prison expense, and direct injury and damage to the state, the enormous sum of over one million

—THE entire population of the eighteen nations of Europe in 1986 was 416,425,014. The number of men in the armies on a peace footing was 4,053,607; on a war footing [6,01,134], not including reserves. The cost of the armies and navies for the year was 8,10,107,108.

The aggregate of the way was 8,10,107,108.

The aggregate of the way was 8,10,107,108.

The order of the cost of the cost of the armies and navies of the peace of the cost of the cost

A MISSIONARY MARTYR. A very pathetic coincidence is related

in the biography of Rev. J. D. Gordon, of the New Hebrides. In March, 1872, he was making a translation of the New Testament in his little home in Erromanga. He had reached the Acts, and was writing the story of the death of Stephen, and had just written in the native language the dying words of the first martyr, "Lord, lay not this sin to their charge," when he was informed that some men were waiting to see him. He went out and saw a number of men with menacing aspect standing around the house. They belonged to a village where a loathsome disease was raging. The first sufferer had been to the mis sionary for advice. He, supposing that the disease was a simple eruption common in the island, had given the man a lotion for it. But the disease was a horrible one, contracted from some vicious men belonging to the crew of a European trading steamer, which had been a few weeks at the island. The missionary did not recognize it when he treated the sufferer. His lotion did him no harm, but it was powerless to arrest the disease, and it spread in virulent form, and many others caught it. They had come to the conclusion that it was Mr. Gordon's lotion that had made them so ill. He tried to explain to them that it was due to their own wickedness, but they would not listen to him. In a few minutes they had beaten him to death with their clubs. His mangled body was carried into the room where he had been writing a short time before. There on his desk lay the manuscript ending with the words, "Lord, lay not this sin to their charge."

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am	pm	pin		am	pm	pm
8,50	2.10	6.45	Benton Harbor	7.10	1.10	5.30
8,02	1,22	5 45	Niles	8.03	1.57	6 57
	12.57	5,25	Granger	8.24	2,22	7.29
7,20			Eikhart	8 46	2.44	8.10
	12.17	4.17	Goshen	9.09	3.06	
	A. M.					
	11,53		Milford Jel.	9.31	3.27	
	11.27			10,02	3,545	
	10.05	2,45	Wabash	11.33	5.15	
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	6,35	11.15		8.10	8.45	
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HERALDOFTRUTH.

Organ of 16 Conferences in the United States and Canada

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., JUNE 1, 1896.

Sami-Monthly

JOHN F. FUNK, EDITOR. J. S. COFFMAN, ASSISTANT EDITORS. ABRAM B. KOLB.

Friered at the Post Office at Eikhari, as

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EDITORIAL NOTES.

On the 25th of April fourteen persons were baptized at the Lower Saiford meeting-house, Montgomery Co., Pa.

Ordination services were recently held in Virginia, at which two brethren, Isaac Wenger and Snively Martin were chosen by lot and ordained. The Lord fill them with the Spirit and equip them for the responsibilities of their calling.

We regret to hear that Pre. Isaac Rickert, of the Doylestown Meeting, in to his bed. We trust he may soon be only His glory in view. restored to his wonted health and be able to attend to his ministerial duties

The report of the Mission Sunday school meeting in last issue shows that our brethren in the East are fully alive to the advantages and possibilities of the Sunday school work. God bless in ignorance and sin.

nection with the publishing house will be promptly attended to by him.

Bro. Peter Summer of Washington, Illinois recently visited some of the small congregations in Iowa, greatly encouraging them by his presence and his words of edification. They feel very grateful for this kindly remembrance, and hope others will also visit them.

At the Methodist General Conference held last month in Cleveland, Ohio, the hishon who delivered the episcopal address, in giving a note of warning against the general tendency of the Christian world to-day toward amusements and other questionable methods of church work emphasized the fact that the church has always suffered from indulgence in amusement, but never from sacrifice. These are weighty words, and apply with equal force to all denominations.

whom the General Conference com- them and their children. But perhaps mittee addressed their appeal will take action and elect or appoint a representative for the next meeting of the committee. The Ohio Conference, held on the 3d Friday in May, appointed Bro. C. B. Breuneman. Let the rest of the conferences follow, and the matter of the advisability of holding a General brethren on their return from the South. Conference can be satisfactorily settled, one way or the other, for we believe that God will direct the affairs of our Bucks Co., Pa., who has been afflicted church according to His will if we come for about ten months, is still confined together in the unity of the Spirit with

Bro J. S. Lehman, the genial Business Manager of our Publishing House, accompanied by Bro J. K. Brubaker of Rohrerstown, Lancaster Co., Pa., left Elkhart on the 14th of May for a visit to the l'acific coast. They will go as far north as British Columbia, Canada, them in their noble, unselfish efforts to and return via Winnipeg, Manitoba, and reclaim for Christ those who are living the Great Lakes. While Bro. L. is greatly in need of rest he will nevertheless combine business with the recrea-Bro. G. L. Bender, our subscription tion, and with the companionship of his clerk, is at present visiting our congre- old time friend and now fellow laborer hand join in hand, he shall not be ungations in the West and North West. in the ministry, the trip will no doubt be Although out partly for a vacation he a pleasant and highly beneficial one to carries his subscription list with him, both. A message from them on the and all money entrusted to him for 20th from Pikes Peak, Colorado, stated subscriptions and other business in con- that they were well, but snow-bound, with all hands shoveling to get through. They will be gone eight or ten weeks.

Bro. Peter Unsicker, of Cullom, Ill., left on the 18th of May for a trip to the South. They expect to stop off at the Mennonite colony, Pleasant Grove, near Tennessee City, Tenn., the Amish colony at Okolono, Miss., and the Dunkard colony at Fruitdale, Ala., and at some intervening points. They also expect to visit the little colony at Roseland, La., and on their return stop off at a number of places in central and northern Alabama, and Georgia. Their object is to explore the South to see how it will do for colonization by our people. If desirable places will be found a report of them will be given in the HERALD. The object is a worthy one, and we trust it may be eminently satisfactory. Bro. Steiner very truly says, "It is of no use for a family or two to move out several hundred miles from any of our We trust that all the conferences to churches." The chances are against the spiritual welfare is not always so much thought of as the matter of the great dollar. Be that as it may we believe that if enough land can be found suitable for agriculture, the colonization

plan is by far the best for our people.

We shall be glad to hear from these

Bro. M. S. Steiner, of Cranberry,

Ohio, and several others, among them

Pride, what is it? Ans. "An unreasonable_conceit of our own superiority, whether as to talent, wealth, beauty, accomplishments, rank, office or other distinction, with corresponding, contemptuous feelings toward others; inordinate self-esteem." - Standard Dictionary. Cruden calls it. "The master sin, firstborn of the devil. Pride is to think of ourselves, or of something we possess, more highly than we out to think. Pride is in another sense to show off by display, our talents, our abilities, or person by an undue display of personal adornments. Solomon says (Prov. 16:5), Every one that is proud in heart, is an abomination to the Lord: though punished. (V. 18.) Pride goeth before destruction and a haughty spirit before a fall. (V. 19.) Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. The following scriptures further illustrate the subject under consideration;

Ps. 101:5. Him that hath an high look and a proud heart will not I suffer. Ps. 138:6. The proud he (God) knoweth afar off. Pr. 8:13. Pride and arrogancy do I hate. Pr. 6:16, 17. Among the six things that the Lord hates, and that are an abomination to Him is, "A Proud Look." Pr. 16:5. Every one that is proud in heart is an abomination to the Lord, Pr. 15:25. The Lord will destroy the house of the proud.

VOL. XXXIII. No. 11.

What Mannoultes Read. ... The Men nonite and Amish brethren are often accused of being opposed to education, and reading, and that they purchase but few books. If this accusation is made in reference to the general literature of the day, which flows like a venomous flood with an irresistible tide of corruption all over this fair earth, spreading its poisonous influences everywhere, then it may, to some extent, be correct; but if the charge is made with regard to a pure, religious literature it is not correct. Facts will show much more the

There is no doubt that even among the young people of the Mennonite and Amish persuasion much more of the corrupting literature of the day is read than should be, but that earnest effort is made to avoid this, is also true.

If anyone would care to make investigations on this point he would find these people to be a reading people. The books found in every family will prove this assertion.

With them the Bible stands firs'. It should be first with every family in the land, and among Meunonites no family outfit is complete without a family Bible. When parents can give but little else to their children, they feel that they have not done fully their parental duty until they have given to each child a family Bible.

Then there is the great Book of Martyrs, the writings of Menno Simon, the writings of Detrich Philip, hymn books of various editors, prayer books, confession of faith, and a large variety of other good books which in the past were all found on the book shelf of every Mennonite and Amish family.

Now that the light literature of the day has become so popular, there is after all a tendency among the younger people to forget the "Good Old Paths" of their fathers, and lannch out into the popular current of the day.

In this as in all other directions it is that He washed the disciples' feet benecessary for our people to be on their guard. Literature has a great influence on the popular mind. The press is a mighty power and has much to do with forming the opinions and moulding the character of a people and a church, and therefore it will be necessary for all who have an influence in this direction to so direct it that it may lead to a pure life, to devoted Christianity, and throw a safeguard around those who would otherwise be in danger of being led ont into the broad road of worldliness and

Parents and ministers let us look well to it that our children and young people have such books and other reading matter as will fill their minds with a knowledge of that which is pure and good, and make them better men and Women and better Christians

JFF

For the Herald of Truth. FFFT WASHING BY L. B. SHENK.

I am prompted from a sense of duty that we all owe to our church and the few who may be readers of our paper that are not members of this church that they may know that we are not slow to correct those who may advance views that are not in accordance with scriptural truth.

In May 1 No. of HERALD, page 130. we notice an article, "Should feet washing be observed after communion?

We notice the brother seemed to furnish us with some thoughts on that memorable occasion (feet-washing), that we thought were good and sublime, and possibly, because of these good ideas and good thoughts, we feel slow to undertake a criticism of his work, and possibly it may be his first effort at writing for the paper, and again he may not be a sheep (but a lamb) of the fold, consequently needs to be haudled gently, but our effort at criticism will be gentle. When we read the title we thought we were going to hear something that suited our views on this subject, but we failed to find it. The reasoning did not go that way.

The brother seemed to think that Judas Iscariot was not with the Apostles and Jesus, when He instituted the communion, and concludes therefore, that they washed feet before commun-

Now, upon a close examination of the question (whether Judas was at the communion or not?), we will have to examine the record as given by the evangelists, Mark and Luke. I regard This reading seems to be only a strong inference. But then see Luke 22: 19, 20, 21. This gives no chance for an inference, but boldly declares that "the hand of him that betrayeth me is with me on the table." I scarcely know how the ter and 19th verse as a proof of his argument and not have let his eyes pass on down to the two following verses which could so easily have settled the

Now, I am strongly inclined to the belief that Jesus washed Judas Iscariot's feet as well as delivered to him the communion, and am also of the belief picked up the jawbone of an ass, that

fore the communion occasion as well as before the passover, but I will not give the arguments in this article to prove my position. Neither was this article started to solicit any correspondence

upon this subject. But I could wish myself at some conference where the question would be brought up for discussion, and hear some one discuss the same who had studied the subject as closely as I have, and were able to do the subject justice. That Jesus was inconsistent in de-

livering to Judas the communion when He knew him to be a hypocrite, or that any bishop of to-day would be inconent in delivering communion to any one that he believed to be a hypocrite, is rather too hard to say. In the mouth of two or three witnesses every word shall be established. The bishop has no more right to judge any one without good proof than others of the church have.

And again the editor (I think) disposed of this question somewhat easily. It seems to me that he should have noticed the argument, and have modified the statements so that they would have appeared to a little better advantage than what they have Wo want edification through the columns of the paper, and let the paper rightly if possible bear out its title

Rico. Morgan Co., Mo.

For the Herald of Truth BE STRONG.

BY J. F. FUNK. "Finally, my breibren, be strong in the Lord, and in the power of his might.

There are two ways in which to be strong. One way is to be strong in yourself. The other is to be strong in God. There are men who have strong bodies; there are men also who have strong hearts and souls. The strongest man physically that ever lived was Samson, Samson lived soon after the children of Israel came into Canaan under Joshna. He was a child of promise, and in this respect a representative of Christ. In strength he also foreshadowed the power of Christ. He never drank wine or other kinds of strong drink. He never was shorn or should be crucified, is another example, shaved. In his earlier life his hair grew long and thick. The Lord wanted him to be in this way, and on account of this he was called a Nazarite, that is, one who has a vow, and is consecrated to the Lord. He was to belong to the Lord all his life-

Samson was stronger than any other man in the world. One day when he was going down to the land of the Philis. tines—they lived south west of Jerusalem this sufficient. See Mark 14:20, 21, 22. on the shores of the Mediterranean Sea he met a young lion roaring in the way. He went to him, took hold of him and tore him in pieces with his strong hands and killed him

Another time when his own people found him on a great rock where he brother could have used the 22nd chap-lived, they bound him with new ropes and delivered him over in the hands of the Philistines, The Philistines were glad, for they wanted to punish him because he had killed about thirty of their men, and when Samson heard the Philistines shout and exult over him he turned and snapped the ropes, with which he was bound, like threads and

was lying near by, and slew a thousand men of the Phillstines.

At another time he went into the city of Gaza and when the people found it out they locked the gates of the city and intended the next morning to seize him and kill hlm. During the night Samson rose up, went to the gate, and with his great strength took the gates with the posts ont of the wall and carried them to a distant hill top and escaped.

Again, when they bound him with green withes, he snapped them apart like tow; and when they tied him with cords, he broke them like threads, and in no way could they take him or injure him as long as the Lord was with him, and he kept his vow, and remained true to his promise.

Samson was strong in his body, and even that was the gift of God which he had received of the Lord So also those bodies of ours are gifts of God and we must try to take good care of them.

But while Samson was strong lu body he was not strong in his spirit life. He did not put on the whole armour of God; he was not spiritually strong in the Lord. God's people were to be a separate people and not mingle with other nations, and especially should they not marry with the heathen nations. Samson found a woman among the Philistines that he fell in love with, and asked his father and mother whether he might marry her-They wanted him to take a wife of his own people, but Samson wanted to have his own way and went and married the Philistine woman: and when the Philistines would not let him have her he went a second time and married a woman whose name was Delilah. She teased him a long time to tell her the secret of his strength. He would not at first, but after a long time be told her Then she went while he was asleep and cut off his hair and this was his down.

He was never to be shorn or shaved, and now God's blessing departed from him and he was no longer strong, and the Philistines took him, put out his eyes, and made him a slave and he was compelled to grind in a mill.

Pilate, the Roman governor, who pronounced sentence upon Jesus, that He not of moral strength but of human weakness. He was confident in his own mind that Jesus had done nothing amiss He said "I find no fault in Him at all," He knew it was wrong to deliver Christ to be crucified just because the Jews wanted it. He knew he was doing wrong and that there was no justice in it, but he was too weak to stand up for the right, and so condemned Jesus and gave Him over to be crucified.

When Saul the first king of Israel was commanded to go and destroy a certain city be thought it would not be wrong to preserve, contrary to the word of God, some of the best cattle and sheep, but for this disobedience he was rejected from being king.

A boy who was working hard all summer on a farm was looking forward to the Fourth of July holiday when he should go with his brothers and sisters and a number of other young friends to the city to enjoy the grand Fourth of July celebration. But his master wanted his corn hoed and he knew it. It caused him a long study in his mind whether he would stay and do the work

that was so necessary to be done or go. His better judgment prevalled. He staid at home and worked and had the consciousness of having done his duty.

June 1

As we go on in the journey of life, we have many trials and temptations. In these God gives us an opportunity to show our spiritual strength, and trust in God and our devotion to that which is right. Daniel gives us an example of strength and devotion to the right, and acceptable to God. The three Hebrews in the flory furnace like. wise show us how we should be firm and strong and never deviate from the right and the true. From the mistakes of the spiritually weak, and the devo tion and faithfulness of the strong let us learn lessons that will enable us un der all the trials of this life to stand strong and firm for the right, in the power of His might.

For the Herald of Truth A ROBE OF SELF-RIGHTEOUS-

> NESS BY BARBARA SHERK.

"And there came a leper 10 hlm, be-seeding bim, and kneeling down to him, and saying unto him. If thou him, the saying unto him, if thou leaves, noved with compression A forth his hunt, and bouched him and saith unto him, f will; be thou clean." Mark 1:40, 44.

How many of us as Christians are willing to do as Christ did, and act as He acted toward those of our poor fallen brothers and sisters, those who are deeply dyed in sin and shame, those who are naturally and spiritually unclean. How many of us are willing to touch them, and say, "I will help you all I can that you may become better. feed and clothe them if necessary, try to instruct them in the way of salvation, give them good advice, and by kind encouraging words show them that we take an interest in them, and especially in their never-dying souls. It would hardly seem possible that we as Christians would expect or even think o put ourselves on a higher plane than Christ did, or that we would be willing to put our example, our practice in everyday life against His. But while this is strange, and really surprising, I am afraid it is too true. My Christian reader, do not say, "this does not mean me," before you have thought it over very carefully.

Ah! we are often not so willing or ready to forgive, and receive one who is God's child, and has stumbled and fallen in the path we have in weakness trod, much less one who is an outcast from society, full of leprosy, a true type of the vile sinner. There never was a time when this subject needed to be agitated, talked, preached, prayed over and practiced, more than now, when there is so much done to pervert the teachings of the Bible. And though it the only perfect Book the world has or ever had, yet it is a lamentable fact that so many of its professed believers do not obey and practice all it teachings. And may this not be a strong reason why there are so many skeptics and unbelievers? We throw out an influence either for good or evil. For which is it. my friend? Let each one ask himself

this question. Peter asked the Lord how often he should forgive his brother that sinned against him, "Until seven times?" Jesus said unto him, "I say not until seven times, but until seventy times seven." Matt. 18: 21, 22,

Just think for a moment how often God has to forgive and overlook our In our last issue we published Count faults and short comings each day; an Leo Tolstoi's views on non-resistance. unkind or impatient word, look or ac-We herewith publish in part his views tion toward some one, an idle thought on patriotism as stated in a letter to a or careless expression from that unruly correspondent in England on the dis member, about this or that neighbor pute between the United States and which is not at all Christiike, and num-Great Britain touching Venezuela. The berless other deeds and actions, which letter has been published in the London we may think of little or no conse Chronicle. The Count makes the requence, vet, after all, they throw out quest of his English correspondent for their influence for either right or wrong, an opinion on the subject the occasion upon those around us. Let us just for giving, in an emphatic way, his oftmagine now that for a week, or even a repeated opinion of the absolute incom day every word, act and thought of patibility of Christianity with the curours that was not Christlike would be rent notions and practices of patriotrecorded, so that everybody could see and know what it was, would we not "Obviously, to prevent war, we must be much more careful than we are, and not merely preach sermons and pray

would it not, at least some days, be God for peace, nor adjure the Englishnearer seventy, than seven times? speaking nations to keep the peace with But though we can hide a good many each other in order that they may domithings from human sight, let us not neer over other nations, nor make forget that before God we are as an donble and triple alliances of nations open book, and He knows the innerwith each other, nor intermarry princes nost thoughts of our hearts, and though and princesses of different nations; but there may not be so much harm done in we must destroy the cause of war. only thinking, as in doing wrong, at That cause is the desire for the excluleast, there is this difference, we do not sive welfare of one's own people; it is influence others so much by our silent called patriotism. Therefore to destroy thoughts, as by our words and actions, war, patriotism must be destroyed. But and we ourselves forget our thoughts destroy patriotism the conviction sooner than our words and actions, yet, that it is an evil must first be estabwrong is wrong, whether in word, deed, lished, and this is difficult to do. Tell or action. Let us then be on our guard, the people that war is evil and they will heed the admonition to always watch laugh at you, for who does not know and pray, that we fall not into temptathis? Tell them that patriotism is evil, tion. Let us aim high, yea, higher and and the majority will agree, but with higher, and copy more after that perfect some reserve. 'Yes there is an evil model, Christ; let us be more ready to patriotism which is undesirable, but bear and forbear with each other, not there is another and good patriotism, put on a robe of self-righteousness, and that which we hold,' But what this seeking to justify ourselves, but in good patriotism is no one explains. If honor preferring one another, willing its character is unaggressiveness, as rather to suffer wrong than to do wrong, many say, nevertheless all patriotism, never forgetting, that, to err, is human, even if 'unaggressive' must remain but to forgive is divine. Let us be retentive. That is, people must wish actuated more by that divine nature to keep their former conquests. Now within us, that still small voice, that that nation does not exist which was faithful monitor, gentle as a dove's, oh established without conquest; and conlet us not grieve it lest it depart from us. quests can only be held by the means We are all the time living on God's which effected them -namely violence, murder. But if patriotism cease to be even retentive, then it can only be the 'rebabilitative' patrlotism of conquered

most calling for violence.

grafted on him.

a natural instinct, born in man, whilst

patriotism is an artificial feeling en-

It will be said: 'Patrlotism has united

men in states and is the bond of states.

But men have by now formed them

selves into states; the process is accom-

plished: why then, should we still main-

tain the exclusive devotion to one's

own state, when this produces terrible

evils for all states and peoples? The

same patriotism which produced states

is now destroying them. If there were

but one patriotism, say that of the

English only, it would be possible to

deem it unifying and beneficent; but

when, as now, there is American patri-

otism, English, German, French, Rus

sian, all opposed to each other, patriot-

lsm no longer unites but disunites. To

say that patriotism was beneficent,

unifying, when it flourished in Greece

and Rome, and therefore it is still

bounty, how willing we should be to live to Ilis name's honor and glory. The world to-day is suffering severely for the want of willingness on the par of the followers of Christ to follow in the footsteps of the Master. If we would only live more in the full sunshine of Christ, and have our hearts filled with His spirit, instead of having Him merely playing on the surface of our minds, what a power for good we would be, and by our examples others would be influenced and drawn to seek Christ Rut a pure and Holy God can only live in a pure and holy temple.

There are weary hearls around us. Needing all our tender care; Let us cheer their lonely spirits, And their heavy burdens share Let us seek to bless and brighten,
All the lonely lives we meet;
Thus our hearts will grow more loving, And our lives will grow more sweet. Then when life with all its trials, And its conflicts here, is o'er; We shall meet with all the ransom d, On that bright celestial shore Elkhart, Ind.

That may be the condition of your business affairs where you are, in a crowded and overdone section of the country. If so, you may be able to turn them "Upside Down." "Right Side Up"

Most anywhere np in the Northwest, Min-nesota, the Dakotas, Montana and Washing-ton offer a wide range and variety of chances for making

Money and Homes.
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Christianity, is as much as to say that because ploughing the field was good and useful before sowing, it is as much so now when the crop is rising.

It might be well, indeed, to maintain patriotism as a memento of the benefit it once brought to man, just as we preserve ancient monuments, temples, tombs and so on. But these last continue to stand without doing any harm; while patriotism ceases not to cause immeasurable calamities. Why these sufferings, these massa-

cres, among Armenians and Turks, who

are becoming like wild beasts? Why are

England and Russia, each anxious for its share of the inheritance of Turkey, still tolerating and not ending the Armenian butcheries? Why are Abyssinians and Italians killing each other? Why was a frightful war in danger of breaking out over Venezuela, and now another over the Transvaal? The China-Japanese war, the Russo-Turkish, the Franco-Germans? The bitterness of conquered nations. Armenians, Poles, Irish? The preparations for war, of all nations? All these are the fruits of patriotism. Seas of blood have been shed for this sentiment, and will yet be shed for it unless people rid themselves of this outworn relic of antiquity. I have already several times had occasion to write about patriotism emphasizing its entire incompatibility not only with the teaching of Christ in its completeness, but with the very lowest demands of morality in any Christian Society. Every time my contentions have been mct with either silence or a lofty indication that the ideas I express are the Utopian utterances of mysticism, anarchism and cosmopolitanism. Often my views have been repeated in summary, with only an added remark that this is nothing else than cosmopolitanism.' As if this word cosmopolitanism irrevocably refuted all my arguments. Men who are serious, mature, clever, good, and above all situated like a city set on a hill, men who by example inevitably lead the masses, these make believe that the lawfulness and beneficence of patriotism are made out and certain to such a degree that it is not oppressed nations-of the Armemans, worth while to answer frivolous and oles, Czechs, Irish and so on. And this foolish attacks on this sacred sentiment. kind of patriotism is perhaps the very The mass of people, misled from childworst, because most embittered and hood, and infected with patriotism, accept this lofty sllence as most con-Patriotism cannot be good. Why not vincing argument, and continue to walk as well say that selfishness is good? in the darkness of ignorance. This proposition, indeed, might be more easily maintained, because selfishness is

Those who from their position are able to free the masses from their calamities and fail to do so commit a great.wrong.

The world's most awful evil is hypocrisy. If Christ ever did exhibit anger, it was against the hypocrisy of the Phari-

But what was that hypocrisy compared with the hypocrisy of our own time? In comparison with our hypocrites those among the Pharisees were the justest of men; their art of hypocin comparison with ours was child's play. Is it not necessarily so? All this society of ours, with its profession of Christianity and of the doctrines of humanity and love, side by side with the life of an armed brigand camp, can not be other than one uninterrupted, stupendous hypocrisy. It seems very convenient to hold a doctrine which on one side has Christian holiness, carrying with it sacred authority, and on the

COUNT TOLSTOI ON PATRIOTISM. equally so, despite our 1800 years of other side the pagan sword and gallows so that when it is possible to impose and deceive by holiness, holiness is brought to bear; but when that deceit fails, the sword and gallows are set in motion. Such a doctrine seems very convenient; but a time comes when this tissue of lies breaks asunder, and it be comes impossible to keep up both sides one or the other must be held to. This event is at hand with respect to the doctrine of natriotism Whether mankind wish it or not, the

question stands clearly before them: How can this patriotism from which proceed human sufferings incalculable, both physical and moral, be needful and a virtuel This question must perforce be answered. Either it must be shown that patriotism is so great a blessing as to recompense all the suffer ings it inflicts on mankind, or it must be acknowledged that patriotism is evil; not to be grafted into people, drilled into them, but, instead, to be struggled against for deliverance with all our

We must either take it or let it go as the French say: If patriotism ls good, then Christianity, which gives peace, is an empty dream, and the sooner we root out the Christian doctrine the better. But if Christianity really has peace as a gift, and we really desire peace, then patriotism appears as a survival of barbarism, which must not be excited and cultivated as now, but exterminated in every way, by preaching, persuasion, contempt, ridicule. If Christianity is truth, and we wish to live in peace, then not only must we not desire power for our nation, but we must rejoice at the weakening of that power, and further its weakening. A Russian should be glad for the separation, the freeing, of Poland, the Baltic Provinces, Finland, Armenia; and an Englishman should rejoice likewise for Ireland, India, and other possessions, and should help their liberation, be cause the greater the state, the profounder and more cruel is its patriotism, and the greater the amount of suffering upon which its power is built. There fore, if we really would live up to our professions, we must not desire the growth of the state we live under, but we must seek its dimunition, its weakening, and help towards this with all our power. And in this faith we must educate the rising generation educate them so that, just as now a young man is ashamed to betray coarse selfishness (as, for instance, by eating everything and leaving nothing for others, by pushing aside the weak to make his own way, or by forcibly taking what another needs), so, then, he shall be equally ashamed to desire the growth of his country's power. And just as it is now considered stupid, ridiculous to praise one's selt, it shall then be considered equally foolish to praise one's own nation in the style of divers of the best national histories, pictures, monuments, text-books, essays, verses, sermons and silly "national hymns." Let us understand that so long as we praise patriotism and cultivate it in the young, so long we shall have militarism, destroying the physical and moral life of nations, producing wars, calamitous, awful wars, such as we are making ready for, and into the circle of which we are now drawing while debasing them in our patriotic interests, new and to-be-dreaded combatants from the Far East.

The nations of Europe baying forgotten Christ for the sake of patriotism, have ever more and more aroused and stimulated natriotism and war in these peaceful peoples of the East; and now they have so much provoked them that really, if only Japan and China forget the teachings of Budha and Confucius as completely as we forget the teachings of Christ, they will ere long master the art of killing, which is quickly learned. as witness Japan. And being brave skilful, strong and numerous they can not be prevented from doing with the countries of Europe (unless Europe can oppose something more effective than armaments and the devices of Edison) what the countries of Europe are doing with Africa. The disciple is not above his master, but everyone that is perfect shall be as his master.' * * *

The salvation of Europe and the Christian world will not come of their being girt with swords like brigands not of their rushing to kill their brethren across the sea; but, on the contrary, it will come of their renouncing that survival of barbarism natriotism, and in this renunciation disarming to show the oriental nations an example no more of savage patriotism and feroclty, but of that brotherly life taught us by Christ."

For the Herald of Truth.

"OH SLEEPER." BY JACOB ETTER.

There was a seer in Israel whose name was Jonah. And the Lord told Jonah to go to Ninevah, for their "wickedness is come up before me." But Jonah did not care to go there, so he ran down to Joppa and found a ship there that would set sail for Tarshish in a few days. So he paid his fare and went on board the ship to go to Tar shish where he seemed to think the Lord would not find him. But as soon as the ship was well on its way, the Lord sent forth a great tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid. and cried every man unto his god, and threw their goods into the sea so that the ship would not sink. But Jonah was down in the ship and lay on a pillow fast asleep, like many ministers of to-day, when he should have been on duty. They are asleep on many lines of work; like Jonah they run away from duty. They are asleep to the active work of the ministry, the spread of the Gospel, to the converting of souls. They are taking a nap when It is no time for sleeping. Some go only where they are invited. Paul went where he was not invited; at least, he was persecuted from city to city. Some ministers have it so pleasant at home, so that may be a hindrance to active church work abroad.

We should not be asleep to the support of the Gospel in the behalf of those that are willing and talented to do the work of an evangelist. "If there be first a willing mlnd it is accepted according to that a man hath, and not according to that he hath not." II Cor. 8:12. "From the abundance of the heart the mouth speeketh," We are always ready to talk on worldly matters, but very timid on spiritual matters. If we want to imitate Christ we should not be that way, but be more Christ-like in all our ways. Instead of having our minds taken up with pleasure and worldly gain, we should "awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame." I Cor 16:34

It appears those Corluthian brethren were asleep on the part of an effort to enlighten those that had not the knowledge of God. There are many now that have not the knowledge of God, to our shame

The ship master came to Jonah and said to him, "Sleeper, arise; call upon thy God that we perish not." For the men knew that he fled from the presence of the Lord, because he told them, and they cast lots that they might know who was to blame for this, and the lot fell on Jonah. They wanted to know his nationality. And he said, "I am a Jew and have fled from the Lord." And Jonah said, "Take me and cast me into the sea." They did not want to drown Jonah, and although they tried, they could not get the ship to land. At Jonah's request they cast him into the sea, and the sea grew calm. And Jonah was swallowed by a great fish, and when his soul grew faint within him, he remembered the Lord, and prayed to his God, and was restored to dry land. And the word of the Lord came to Jonah the second time, saying, "Arise, go unto Nineveh that great and wicked city and preach unto it the preaching that I bade thee." He went and cried, saying, Yet forty days and Nineveh shall be overthrown, and the people repented and believed God

There are many Jonahs to-day. They are continually running from duty. They are "can't men." They can't go, only on an invitation; they can't pick up sticks and help to build the fire as Paul did; they can't preach but a few sermons until they want a rest; they can't endure the pressure of a frontier life, to open up new fields of labor, but merely go over the ground that others have traveled; they can't remain away from home long enough to get the har ness warm. They hold a responsible position. Missionary work commences at home in the family, in the community, before undertaking city or frontier work. Probably Jonah thought he had not done his duty at home, and thus ran away from duty.

We may be asleep on foreign as well as home and city mission work. It is not so much whether the heathen are going to be saved, or whether we are going to be saved living in a Gospel land of light and liberty, and under religious influences. But instead of accepting the Saviour young men step into the gambling hall, and rum shop; and some of the weaker sex that have been reared in religious families, under the protection of the family altar, and where they could attend church, have in spite of all this, gone to places where young men speak vulgarly and where rum is displayed, and where still greater evils exist. Therefore let us not sleep as do others, but let us watch and be sober. Eph. 5:14. We may be asleep to the erection of the family altar; we may be asleep to the teaching of the Bible to our children. Our Bible may be lost to us as it was to king Manassa. Chron. 33:34. Woe to them that are at ease in Zion, and trust in the Mountain of Samaria. Many are asleep to the Gospel call and put far away the evil day, and cause the seat of violence to come near. and stretch themselves upon their couches. Let us watch therefore, lest. coming suddenly, He find us asleep.

South English, Joura

GIVING TO THE LORD.

BY J F PHAR

It is a very good evidence that a man has the cause of Christ at heart, when he helps on the cause, not only with his prayers and his profession but also with

s means There are various ways in which we can give to the Lord. We can give for the benefit of the poor; we can give to the building of houses of worship; we can give means to help pay the expenses of ministers traveling to preach the Gospel, and we can give toward the distribution of Bibles, Testaments or other good books, tracts, religious papers, etc. There are many objects to which we can give to the Lord, and the blessed promise is that even the glving of a cup of cold water to one of the least of the brethren of Christ (His followers) shall in no wise lose its reward. There are many who would be very

glad to give, if they only knew where to put it, and it is for the benefit of such that we want to write these lines. We know of a number of instances where persons have done nobly in giving for such purposes; some have left thousands of dollars for the cause of Christ. We have just recently heard of a man, a member of the Baptist church in Pennsylvania, who left for the benefit of his church some \$1000,00, and he was not a very wealthy man either. A sister in the Mennonite church, who died some years ago, willed to the church the nice little sum of \$1800,00 for charitable purposes. A certain brother some years ago gave us \$50.00 toward printing and distributing the little tract, "Encouragement to Penitent Sinners," and thus we might mention many instances of what has been done in this direction, and would encourage our people, if any feel themselves prompted by the love of God and love to souls, to do something for the cause of the Lord to do lt. Only a very little has been done in the great work of evangelizing, and aiding in lifting the world from the depths of sin, and shame, and crime, and there is no more powerful means for this end. than the distribution of religious reading. Every day we are convinced more more of the fact that our church should do more in circulating her doctrines. This could be done by distributing tracts and papers. But it all requires means, and it is seldom that the publishers of religious books and papers make such large gains that they are able from their profits to distribute much gratuitously. We have labored hard for twenty-five years, and while our work has been blessed and prospered, we have not been able to do what we could have done with more means. We could do much more to-day in this direction if the means were at hand, These means could be provided by those who have been blessed abundantly with this world's goods, and while many have done well there are others who thus far have done very little. May God direct them and open many hearts to give unto the Lord, as the Lord hath prospered them.

Fiathead Valley, Montana

Farming lands producing call the slap's crops without irrigation. For each of pins, fir and cedar. Mines of precious the state of pins, fir and cedar. Mines of precious the state of pins, fir and cedar. Mines of precious the state of the s

PLAIN DRESSING.

June 1

BY D. L. MILLER

If our position, as a church, on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with the eachings of the New Testament and of reason and common sense, then, the sooner we drop them, the better it will be for us. We want it plainly understood, that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, become laws. This may be true in secular affairs, but not so with the laws of God A custom can not be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practiced by the brethren, has only tradition and custom to sustain it, then we say, let it go down.

Let us examine the ground of our faith and practice on this question. We claim that the New Testament plainly and explicitly teaches plainness and modesty in dress, in the following language: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim, 2:9 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel." 1 Pet. 3:3.

Here me might rest the case, for the language used is so plain that it needs no comments. It was penned by divine authority, and should command at once our fullest respect and most cheerful obedience. But men and women, professing godliness, refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word. They forget that, as the soul is of so much more importance than the body, God wants us to be very particular about adorning it, and not to pay so much attention to the adornment of the body, which is to perish. "It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen, Virtue, love, gentleness of spirit, purity benevolence and a cultured mind, are the priceless jewels that are to be worn, by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. In fact, a plain exterior is often the very evidence of these graces within, while their absence is often marked by a love of display."

To say that men and women may dress as they please, become mere butterflies of fashlon, adorning themselves with costly raiment, with gold and pearls, and at the same time claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are therefore of no account. Shall we take a position of this kind? If so, others, assuming to themselves the same right may discard such portions of God's Word that do not suit them, and soon we shall have nothing left in the Book that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs," "tradition," etc. It is time this cry was stopped. Remember, now, once for all, that the question is not as to whether we will follow the customs

and traditions of the fathers, but whether we will obey the teachings of the New Testament; not as to whether we will dress in plain and modest attire, because our old brethren and sisters dressed that way, but whether we will obey God's commands and dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing." (Wilson's Translation of 1 Tim. 2: 9.)

We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world not only in dress, but in everything pertaining to Christian life and character, we may learn of them, and follow them safely. Our fathers succeeded in their work, and have gone to their reward. They met the living questions of their day, and acted upon them as God gave them ability and wisdom. If it was necessary in their time, in order to keep themselves distinct and separate from the world, to decide to put no carpets on their floors, they did well. We are not called upon to do that. We are in the living present, and we are, if we would obey the Word of God, bound to keep ourselves distinct and separate from the fashions of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the Brethren, and whilst there have been, at different times in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now than it has been at any former period of our history. We are encouraged to believe that this principle is gaining ground amongst us, and that we stand to-day more united on it than

we have for a long time. We should maintain the principle of gospel plainness by precept, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, "Let us dress plain, but let each one judge for himself as to what dressing plain is." Will a course of this kind secure gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. One will wear a plain gold ring, a plain gold chain, a plain pearl, and set up the same claim. Another will put on a plain sllk dress and a plain hat. To this some one will add a plain ruflle and a plain feather, and so it goes on, until the gospel principle of plainness is swallowed up by this kind of plain dressing.

When we have a piece of work to do. or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purposes. So in securing gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument in favor of uniformity in dress It is to be used simply as a means to an end. Uniformity in itself is not plainness. If so, then all uni-

We conclude that to dress uniformly plain is the best and surest way to reach gospel plainness. We may sum it up in a single sentence: The way to dress plain is to dress plain.

The man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the gospel principle of plain dressing.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regard to plain dressing, take away precept and example, and in a few years the Brethren's church, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swollowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly attired sisters decked with the gewgaws and tinsel of fashion? Do we want to see our young brethren become mere dudes of fashion? As we write these lines, we hear a mighty "NO!" as if coming from our entire Brotherhood, go up in answer to our questions. If this, then, is our vote, let us adhere

firmly to gospel plainness. This question gave great concern to many of the world's greatest reformers. Luther, Wesley and others, took a decided stand on the side of gospel plainness. Read the Methodist discipline, and you will almost conclude that part of it was passed at our Annual Meeting; but loose government has taken the vast Methodist Brotherhood far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?

Lange, in his excellent commentary, speaking of the following rule laid down by Alvord, "Within the limits of propriety and decorum, the common usage is the rule," says: "True, but where are those limits? Are they observed in the full dress of the best society in either hemisphere? Is full dress not a misnomer, and ought not our Christian matrons use their influence in having full dress made more dress?" The force of this language will be apparent to all, when it is remembered that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of the bust. It may seem incredible that women, professing godliness, will so far forget what is due to their holy profession as to expose themselves to the view of vulgar eyes. And yet it is done all over this land, and that, too, by members of churches, that one hundred years ago were as plain in dress as is our church to-day. On this subject hear what that eminent and holy man, John Wesley, the founder of

Methodism, has to say: "Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite. Or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean, who, some years ago, told his audience at Whitehall, 'If you do not repent, you will go to a place which I have too much manners to formed bodies would be plainly dressed, name before this good company.') But

more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and the beholder. * * * This is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of this base appetite than otherwise he would feel.' Did you know this would be the natural consequence of your elegant adorning? To push this question home, did you not desire did you not design it should's And yet, all the time, how did you

-Set to p blic view

A specious face of innocence and virtue, "Meanwhile you do not yourselves escape the snare which you spread for others. The dart recoils and you are infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell." (Sermons by J. Wesley, Vol. 2, page 313).

These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly-attired, modest Christian men and women drift into the whirlpool of fashion, as has the church to which John Wesley preached less than one hundred years ago. Hear his final appeal to his church on this subject, and then class some of our Brethren who earnestly labor to maintain the gospel order of plainness among us, with him, and call these old fogies together, if you like:

"I conjure you all, who have any regard for me, to show me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me and your own souls. I pray you, let there be no costly silks among you, how grave so ever they may be. Let there be no Quaker linen, proverbially so called for its exquisite fineness; no brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot, as persons professing god liness; professing to do everything, small and great, with the single view of

pleasing God." Now, some one will, no doubt, be ready to say this is only a Dunker no tion, the idea of an old fogy. Nay, my brother, this is the language of the founder of one of the largest churches, so far as numbers are concerned, in America: and this is, and has been the position taken on the dress question by all the great reformers, and to-day there are thousands of people who believe it. but the strength of the example of all around them is too strong for them, and they are simply drifting along with the current, uttering at times a feeble protest. Shall we, as a church, enter into the current and drift too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-adorned sisters give up gospel plainness and join the giddy throng of fashion's votaries?

We say, No! a thousand times, No! Let us adhere strictly to the simplicity

and it is needless to say that it is not so. I think it best to speak out; since the of the gospel. "Let us do everything small and great with the single view of pleasing God." If we please Him, no matter about pleasing the world. Let us, who have departed from this simplicity, return to it again, not only in wearing apparel, but in every depart ment of our Christian living. Let us present our bodies, our lives, and all that we have and are, as an acceptable sacrifice to God, which is our reasonable service. - Brethren's Tract, Dayton

THE VIPTUE OF KEEPING ONE'S MOUTH SHUT

The superintendent of a large and flourishing Sunday school in a suburb of New York, who takes an interest, not only in the spiritual prosperity of the members of his school, but in their physical welfare as well, gives the school some excellent advice each year at the commencement of cold weather, in regard to the importance of keeping their mouths closed and breathing through their noses while out of doors, especially on going out of heated rooms into the open air. He tells them that breathing cold air through the mouth suddenly chills the throat and lungs, thereby largely increasing their chances of acquiring colds, pneumonla and other pulmonary troubles, while breathing through the nose permits the air to become partly warmed, and nearer the temperature of the body, before reaching the delicate surfaces of the lungs and throat. This fact is not as well known among children as it should be.

What a rare accomplishment it is to be able to keep one's mouth shut!

A young man once applied to the proprietor of a large business house in New York for a confidential position. Upon being asked what his capabilities were, he replied that he did not know. without a trial, whether or not his work would be satisfactory to the proprietor, but he did know two things-he knew he was perfectly honest, and he knew he was abundantly capable of keeping his mouth shut. The proprietor appreciating how important were both these traits, engaged the young man at once.

Many a man's success in business has been limited by a too free use of his tongue concerning his own business affairs or those of his employer.

But if it is important to keep one's mouth shut in a physical sense and from a business standpoint, what a positive virtue does such an accomplishment become in a spiritual sense? David understood this when he prayed, "Set a watch, () Lord, before my mouth; keep the door of my lips," Psalm 141: 3.

What a vast amount of tongue-wag ging we should save ourselves, and how much sooner we should come to know the intrinsic value of golden silence were we only to resolve, when speaking of other people, that unless, forsooth, we could say something good of them, we would keep our mouths shut.

The tongue is indeed an unruly mem ber, and if we cannot completely tame it, we can at least accomplish a great deal in that direction by the conscientious practice of keeping our mouths shut at such times as we are tempted to give utterance to words of "anger, wrath, malice, railing, shameful speaking." Henry C. Ware.

For the Herald of Truth FAULTFINDING BY FANNIE Y. YODER.

A faultfinding person proves that he is full of faults himself. Whenever you find fault with some one else, remember you have a fault on yourself at present. So, remember, we always have enough to do with ourselves, but there are always some that have not enough to do with themselves, but must always pick at others to find some tault, or sometimes try to get others angry, and give hard feelings.

There are always those in the church that are no good, but to find fault with others. When they are spoken to of their own faults, there is no other class so ready to get angry, and try to bring other things before you If they can. If we are a Christian people, let us be glad if some one comes and tells us of our faults if we do something wrong. Let us have joy, peace, humility, and practice love and sincerity with one another "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him

Oh, brother and sister, if some one brings a fault to you, just ask of them forgiveness, and then take it to the Lord in prayer. If a fault were as hard to pick up as quick-silver is, there would not be nearly so much gossip going on, Whenever you hear a fault or a lie. break its wings so it cannot aly any father. Matt. 12:36, "But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment,"

might be saved."

Oh, what are we? We are nothing but dust from the earth. But let us just try and work for the Lord, and keep our tongue bridled so it will not speak so many evil things. James 3:8, "But the tongue can no man tame; it is an unruly evil, full of deadly poison," How is it that we cannot live in joy, peace and brotherly love with one another? If we have the love of Christ, we love our brothers and our sisters and our enemies also.

Can not we live without faultfinding? Yes indeed, we can if we try, and take Christ for our guide and our statute; He is the straight path and way; the door to everlasting life.

Why is it that so many older people are standing outside of the church and not taking the bread of life, but still trying to see some one's fault, especially parents who have grown children that ought to work for the Lord? How sad when the young say, If it had not been for father's and mother's circumstances and their fault-finding, we would have commenced the work of the Lord this long time," If father and mother would have led them the right way, they could be good and faithful workers for the Lord. We should not talk about other churches, or find fault with any one, unless there is real fault and then settle the matter privately if possible.

To get free of the faultfinding spirit is to step out from behind other people's faults, and take ('hrist for our statue, Nappance, Ind.

According to Greeley:

"GO WEST" But before you go, write to F. I. Whitney, G. P. & T. A., G. N. Ry., St. Paul, Minn, for printed matter descriptive of the Northwest country, which offers so wearly inducements to new settlers and in-

"THE HYANS MY MOTHER SANG,"

The gift of song comes from celestial realms. The morning stars sang together at creation's dawn, and the herald angels sang a Savior's birth. The triumphs of redemption will be celebrated by universal song; and even now the "new song" proclaims the joy of the soul redeemed from the horrible pit and the miry clay. And there are few more effectual ways of declaring the knowledge and mercy of the Lord, than by speaking of them in psalms and hymns and spiritual songs.

A few years since, at one of the informal morning meetings at a large religious convention, all those present who had been converted were asked to testify to that effect, and I noticed while many were telling in a few words how they were first led to Christ, that one of the prominent workers remained sitting with a far away look in his eyes. Later in the day, as we were resting under the shade of a wide-spreading oak tree, this man strolled across the lawn and joined us.

"I am glad you came over," I said, "I noticed you at the meeting this morning, and I should like to know what first led you to think of spiritual things.

"The hymns my mother sang," replied the man tenderly. "It is quite an experience. I do not mind telling it here to you. I could not give it in detail at a meeting. Do you care to hear

"Oh, certainly. I am all interest " "Well, do you see away across the valley on the further mountain side that green glen outlined by dark evergreen trees?

" Pay" "Well, among hard rugged hills, on a farm seemingly as isolated as is that one, I was born and my childhood was passed. My people were poor, simply for the reason that my father, who was a bright man and a good man at heart, was a slave to drink and almost always under its influence.

"The great attraction of that farm for my father was that the hillsides were ered with apple orchards, and on one of the ripling brooks was a cider mill. Then, too, my father had a rude still of his own contriving, where he made a cider-brandy for himself and his companions.

"When under the influence of liquor he was cross and surly, and very profane; but mother bore everything in silence until he was out of the house, and then she would sing hymns; the sweet, clear treble carrying our thoughts away from earth and all its troubles, to heaven and to the Savior who loved us and gave Himself for us.

"'How do you know so many hymns? I asked her one day; and she replied: 'When I was young and lived at home, I went to singing schools and I sang in the church. When I first learned the hymns I sang them thought lessly or for a love of the music, but the beauty and holiness of the words grew upon me, and no one can ever know the comfort I have found in them.'

"I can understand now that they were a comfort indeed. We had no church privileges, very few books, no newspapers and few visitors. Mother worked from early morning until night, and often very far in the night, and almost always she was singing hymns, verse after verse, giving the fullest and truest

expression to the words, until our plain every day life was idolized into a sojourn here below, where we were to do the duty lying nearest where it had pleased God to place us.

"One day a brother of my mother's came and tried to persuade her to leave my father and with us children go back to her own family, but she said:

"'No, I took him for better or worse. I may yet win him to the right. "'You are nurturing a false hope.

Your preaching will never reach his "But, John, I do not preach, he would not endure it. I only sing, and

he likes my voice,' "'But he never thinks of what you are singing."

"I cannot tell, I sow the seed of good thoughts; God can make them strike

"So my uncle went his way, and my mother sang on

"In those days, whenever my father left the farm to go to the nearest large town, he always remained away until late at night, and when he came it was in such a state of intoxication that. summer or winter, whatever the state of the weather, my mother would be obliged to put up the team, and get him into the house and to bed. He was always cross at these times, and she was often in fear of her life; but she would get us children to bed early, and then as she sat up and waited, she would sew, or knit, or pare apples to dry, or shell beaus, keeping up heart and stay ing off weariness by singing continually. So, often, as I awoke listening for the wagon wheels, as my father came driving furiously through the valley, I would be lulled to sleep again by

the music of mother's soft, sweet voice. "In the morning he would be like a cyclone in the house, smashing crockery, finding fault with my mother, accusing her of crimes even, all of which would not seemingly disturb her for, as soon he was out of the house, she would be singing again; and never did she allude to us children of his weaknesses. At length, coming from town late at night with a vicious half-broken colt, there was an accident, out of which my father came with his life, but with sev eral broken bones. The long compulsory confinement was the means of changing his ways.

"Happily, the physician who treated him made use of nothing of an alcoholic nature. Mother nursed him tenderly and, in his paroxysms of pain, sang him into quietness.

that time we children first learned to love our father, for he was led by mother's hymns into paths of p-ace and gentleness.

"He at that time confessed that when doing his worst he had often for days felt that he was called for repentance, having been particularly impressed by the words

'Acquaint thyself quickly, O slnner with God. "When father recovered we left the lonely valley and our sad life there forever, but when times prospered with us mother still sang her hymns, and we children still felt the beauty and power of the old favorite;" and our friend sang softly, looking up through the branches of the fine old trees at the clear mid summer sky.

"Lord, I desire with thee to live Anew from day lo day In joys the world can never give Or ever take away."

-The Common People,

For the Herald of Tentl TO REETHREN IN IOWA:

June 1,

RV A D WENGER

Here and there in Iowa are one two three Mennonite or Amish Mennonlte familles who scarcely ever, if ever, hear a sermon by one of our ministers Where they are they cannot be at home in church service, unless it is with some denomination that does not observe feet-washing, and that advocates murder on the large scale of war secret societies, oaths, etc.; and that also raises money for church purposes with picnics and church festivals Money borrowed from the devil in that way must always be paid back with big interest and comand at that

Notwithstanding the fact they have been urged to unite with others, they have remained with us. One sister said she would remain a Mennonite if she lived a thousand miles from any others of like faith, because she believed their faith and practice to be nearer the Rible than that of any other denomination.

Much from interest in the well-being of the children of such parents are these lines penued. They should have a chance to be members of a church in which they can consistently live out the plain, simple teachings of the Word or God: and in which they are needed Children of such isolated parents have gone to almost every Protestant de nomination, and even to the Roman Catholics, largely because of the early influences that surrounded them.

Happiness is the greatest thing for us in this world and the next one too. O how much it adds to our happiness to have a church home where we can worship God according to the word He has given! Why let a little of this world's goods keep us from enjoying this privilege? You who have lived for years where it is not at all likely that there ever will be a church built, would you not better sacrifice the cost of moving and go where you can be happier in world, and where you are more likely to live and train your children so you can all be happy in eternity?

There are places where you can make money just as fast as where you are and at the same time enjoy church privileges. If you do not wish to go where there is a church established, why not agree upon a suitable place and come together and establish one Those who favor a plan of this kind may correspond with Bro. Wm. Lineaweaver, South English Iowa Could not those so much scattered in many other states follow a similar plan? We tread the pathway of life but once and let us do the best we can as we go.

Brother, slster, will you give these lines some careful thought before you lay them aside? Does it not pay to look out for eternity by surrounding yourselves and your children with the very best of influences? Many parents who have neglected this and have lived to see the course of their children could now express their regrets by saying, "Ye bring down my gray hairs with sorrow to the grave Oskaloosa, Iowa.

Best in the World.

Pient of instances can be given where one crop paid for the farm. Only public land recrop paid for the farm. Only public land reduced the control of the con

For the Herald of Truth. THE OPPHANS' HOME.

1896.

With reference to the Orphans' Home, near Orrville, Ohio, as opened by the brethren, Solomon K. Plank and David Garber, we, the committee appointed by the late conference (held near Elida, Allen Co., Ohio, May 15th, 1996) to confer with the above named brethren, concerning the work pertain ing to the same, have looked into the matter and find that the brethren are ready to open the doors of the Home and can take at least ten to twelve chil-

We cheerfully recommend this Home to any one having children that they wish to put into such a place, as we are sure they will be under the best Christian influence and training, and in every way well cared for.

J. M. Snevk, Elida, Ohic, JONAS M. KREIDER, Wadsworth, O., DAV.D LEHMAN, E. Lewistown, Ohio.

A SURE CURE FOR HARD TIMES.

I am no politician, nor am I a physician, but I feel that I can aid in the cure of our national affliction, "HARD TIMES," and I submit the following:

While our physicians are all pressed in their labor for the afflicted, and our statesmen tind it difficult to meet the issues of the day, I will address the people who claim to have faith in God, who profess to love and follow the lowly Nazarene, for I feel that they are the people who have the light, and they are the ones who are told to let their light shine. Matt. 5: 14, 16. Now is the time when the light should be shown, and seen by all men.

Let all the professed Christians of our land read the New Testament carefully and see what it requires of all believers to lay aside in the form of jewelry, now in their possession, all of which is condemned by the Word of Life. Sec 1 Tim. 2: 9; 1 Peter 3: 3, 5. If all the rings, chains, breastpins, bracelets, lockets, etc., were laid aside, and turned over into the hands of those who coin money, it would give millions of dollars to the nation, and with loss to no one but to Satan.

There will be no pollutions of this kind seen on the bodies of Christians when our Lord shall reign on earth, and hence all should east them away now. and be ready for His coming, for we know not what a day may bring forth

Let the fine coffins, fine funeral dinners and displays that are now made over the dead, be dispensed with. These things are more for the living than the dead, and more for the flesh than the spirit. Let all these be abandoned and millions of money will be saved, to be used for the feeding and clothing of widows and ornhans, now left in want to mourn for the departed. All will be edified, and the dead will be loved and remembered more than we now see it

There will be no funerals in heaven, and my understanding of the prophets is that there will be none among Christians here on earth, when our Savior shall come, Isa, 65:19, 20, and to abandon these vanities now is to save both time and money, and also to prepare for His coming, and the rising of

Let the large, tine and costly monuments and tombstones that now crowd

the living, and which show forth more and that we can be "known and read of vanity for the living than for the dead, let all men," 2 Cor. 3:2. these be done away and millions more of money, besides labor, time and space will be saved. This, if given for the poor, in providing churchhouses, mission work and schools, will give living marks and monuments, not in silent gravevards, but in homes, halls, groves and churches of the earth, and for both time and eternity. Now, it is all wasted, as upon an idol's altar, or a heathen's pyramid, to be torn to pieces in the reign of Christ on earth, - a time and condition for which we all pray, when we say. "Thy kingdom come, This is the greatest petition we can offer. No other one is made as often as this one, and yet none of us are ready for it, were it to come now, for our time and attention are so completely taken up with the things of this world that little preparation or outlook is made for the world and life to come. Let all be ready, by the casting aside of marks and monuments of this world, and try to live so that our monuments will be made to stand forever. When God's will is done on earth as in heaven,

and shall be forgotten. Isa, 65: 17, There are no tombs in heaven, and why do we build them here, and then ask our Lord to give us heaven on earth, where not one of us is ready for it. It is foolishuess and works of darkness, and all will be destroyed.

all the marks, relics and monuments for

the dead will be abolished, and all will

be life then, and graveyards and ceme

teries, with their vast display of marble

and granite work, will be done away.

Then let us turn our money and time and labor into another channel, and do good to the living, to all men, and thus save the vast amount of money spent for nothing. In that way we may aid the coming of Christ's king-

Let the dead things that are now used to praise God as by machinery and without the spirit, he abolished, and time space and money will be saved, and God's name can then be glorified on earth by tongues that feel what they siug far more and better than is now

Those massive towers and steeples now seen on so many churchhouses, all pointing toward heaven, but guarded with lightning rods for safety, let these towers and steeples all be taken down, and the material used for real benefit. Lot the buildings for the worship of God be erected with such a degree of meekness and modesty that God's name will be glorified, and the name of Jesus be honored. Many thousands of dollars will thus be saved, while labor and dan ger will be avoided.

Let the half-filled pews in many city hurches, now sold to the highest bidder be made free and opened to all who will come in and occupy them, and souls will be gained and saved, churches will be filled. God's name will be glori fied and all will be made happy.

There are no towers or pews in heaven, and to abolish these vanities now, is to cleanse our temples and altars before our Lord will come with His scourge to clear out all things that do not meet Ilis approval here below. To conform to the word of 11is grace, is to prepare for His reign on earth. This we all pray for, so let all of us show that our lives and conduct are and things spiritual, connected! Give settle all His accounts the first of our cemeteries, not for the dead, but for living lessons of the faith we profess, and forgive.

Let all the followers of Jesus lay aside the use of tobacco in all its forms, and all will be cleansed and bettered in appearance, in health, both of mind, soul and body, and millions more of money will be saved, heathenism will receive a death blow in our homes, our halls, and our churches. Our sittingrooms will be clean, and slavery's chain will be broken.

There is no tobacco chewing and puffing in heaven, nor will it be allowed in the reign of Jesus on earth, for nothing that defileth is to be seen among the people of God, or enter into the city. Rev. 21: 27. All are to be without spot or wrinkle. See Eph. 5; 27. This cannot be while thousands of our race are using tobacco.

Why need we talk of elevating the heathen, when China does not possess a more heathenish practice than the tobacco habit of the United States?

Let all who claim to love Jesus, lay aside forever the reading of fiction, and read the Word of Truth and Life and thousands of people will be made happy, the number of suicides and cases of insanity will be lessened, millions of dollars will be saved and not a soul ininred

Let the millions of money now spent yearly for fashion, and for the god of this world, be given to the poor and for the glory of God's name, the kingdom yet to come, and happiness, love, peace and plenty will soon be found in all the earth "HARD TIMES" will soon be a song of the past, and be forgotten.

Now, dear reader, the remedy is at hand Let each one of the twenty millions of Christians in the United States take his share of it aud apply it, and soon will we hear the cry in all the churches: "Peace on earth and good times among men." May God hasten the day of their coming!-Sel.

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

BY GERARD B, F. HALLOCK.

Sine are debty. They are entered in God's books. They Increase. They can never be discharged. They cannot be transferred to any fellow-creature They cannot be escaped by lapse of years or change of residence. Payment will be claimed. How, then, can the dobt he cancelled? Not by repentance. not by good works, nor by any amount of seeking and striving; but solely by God's good grace forgiving the debt for the sake of Jesus Christ. "In Him we have remission of sins through His

By this petition we are reminded of our constant liability to sin. Not less than for daily bread should we pray for daily pardon. When we can do without daily food, then, and only then may we think to live without daily pardon "If we say that we have no sin, we de ceive ourselves, and the truth is not in " We sin ln lack of love and devotion to God. In thought, word and deed we violate His will. Temptation abounds on all sides, and too often we yield. We have need to pray continually-"Forgive us our debts." Notice how suggestively the petition is coupled with the one for dally bread by the connecting word "and." How closely are the body and the soul, things temporal

The petition also leads us to regard forgiveness as an unmerited favor of God. The first thing felt by the soul of man, when once it begins to know what itself is and what God is, is the sense of guilt and ill-desert. Nothing is so far from a conscious sinner as the prayer of the heathen Appolonius, "Give, O ye gods, give me my dues!" Instead, we see failures in duty sins of omission and commission, until we are aware of one ong unbroken, crowded schedule of in debtedness, and not one farthing in our possession with which to pay. Bankruptcy, everlasting, lrretrievable, irredeemable bankruptcy stares us in the face. What then is the poor debtor to do? What can he do but fall on his knees and pray? "Father, forgive me my debts! Release me from their consequences! Reckon them not against me! Wilt Thou gracionsly blot them out of the book of thy remembrance Forgive!" The sinner never can say; "I will pay." but "Father, forgive."

Furthermore, this petition makes us acquainted with the condition upon which forgiveness can be extended to us. "Forgive us our debts as we forgive our debtors." To be forgiven we must forgive. It is not that there is merit in our forgiving one another. We do not win God's forgiveness by doing what is nothing more than our duty to do. Our Father does not forgive us our debts because we have forgiven our debtors: but forgiving is one indispensable condition of being forgiven.

Moreover, through this petition we are incited to comply with the conditions. We forgive in order to be forgiven If we do not forgive we offer the horrible prayer that we may not be forgiven An angry sea captain once exclaimed in the presence of Wesley, "I never for "Then, I hope, sir," said Wesley give." looking calmly at him, "you never sin." Those who do not forgive others should

never sin themselves. As forgiving we are forgiven. What victory over our enemy is it to forgive! What an imitation of our ever blossed Father It is to forgive! If we forgive others their wrongs we turn their wrongs into blessings. How often our Lord has forgiven us! How small is the debt our fellow servants owe to us compared to the sum we owe our Lord! Let us freely forgive that we may be as freely forgiven.

MANY a popular proverb is true in one sense, and false in another sense, and it is more likely to be understood generally in its false sense than in its true. "All's well that ends well" is one of these proverbs. It depends on what you mean by the "end," whether this proverb is true or false. What is poked at as the end of a transaction is in many a case very far from the end. The story is told of a farmer who took delight in Sabbath-breaking, and wanted to show its expediency. He came to a clergyman one autumn, and said: "Last spring I plowed a field on Sunday; then planted on Sunday; and I did my best work beeing and tending, on Sur days all through the season. I reaped on Sunday. And now, as a matter of fact, I have had a better crop from that field than usual. If God doesn't prosper Sunday work, how do you explain that thing, parson?" "Well, it looks," said the minister, "as though God did not October.

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Missonri. Kansas and Nebraska. Nebraska German.

Monthly Calender for June, 1896

Sun.	Mon.	Tue.	Wed.	Thu.	Frì.	Sal.
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

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HOUSEHOLD MANUAL OF MED-ICINE, Surgery, Nursing, and Hygiene, SUNDAY SCHOOL LESSONS

LESSON X .- JUNE 7.

WARNING TO THE DISCIPLES. Luke 22 24 37

GOLDEN TEXT.-Let this mind be in you, which was also in Christ Jesus .-PhH 9-5

INTRODUCTION.

TIME.—Thursday evening (probably), April 6. A D 30

PLACE.-Probably this teaching of Jesus took place after He had returned from Bethany on Thursday afternoon, in an upper room in Jerusalem.

PARALLEL SCRIPTURES.-Matt. 26: 31-35; Mark 14:27-31; John 13:1-38,

CONNECTING LINKS.—It is interesting to note the events in Christ's life be tween lessons IX and X (1) The conspiracy between the chief priests and Judas-Tursday, April 4, A. D. 30, the date of the last lesson (Matt. 26: 1-5, 14 -16: Mark 14:1 2 10 11: Luke 29:1 -6) (2) A day of retirement, probably spent in Bethany-Wednesday, April 5, The last day our Lord spent with His disciples-Thursday, April 6. This lesson (X) is taken from one of His latest conversations. The full account of the last supper is given in Matt 96-17, 30, Mark 14:12-26; Luke 22:7-30; John 13: 1-30. Christ's farewell discourses are reported in Matt. 26:31-35; Mark 14: 27-31; Luke 22: 31 -38: John 13:

EVENTS.-The events of Thursday evening have been classed by some bible scholars to have taken place as follows: (1) Christ goes to Jerusalem, (2) Strife among the disciples. (3) They sit down to the Passover supper. (4) Christ washes their feet. (5) He points out the traitor. (6) Judas departs, (7) The Lord's Supper is instituted, (8) Christ warns Peter. (9) He promises the Com forter. (10) They rise from the table (11) Christ speaks His last discourse. (12) He closes with a prayer, (13) About midnight they sing a hynn and go out to the Mount of Olives,

DAILY READINGS.

(June 1.) The last Passover.

Luke 22: 10-23 Warning to the Disciples.

Luke 22:24 37 Gethsemane Luke 22:39-53 Peter's denial

Luke 22:54-62 Teaching by example. John 13: 1-11 Lessons from the example,

John 13:12-20 8. Humbled and exalted. Phil. 2:1-11

LESSON XL.-JUNE 14.

JESUS CRUCIFIED.-Luke 23; 33-46, GOLDEN TEXT.—Christ died for our sins according to the Scriptures.-1 Cor.

INTRODUCTION.

TIME.-Friday, April 7, A. D. 30.

PLACE.—Calvary (Golgotha), outside the walls of Jerusalem. The exact spot of the crucifixion can never be exactly known. Taking all the evidence to gether it is believed to be on the north side of the city, near the grotto of Jeremiah

READING LESSON.-Luke 22:66 to 23: 56,

PARALLEL SCRIPTURES.-Matt. 27: 31-66; Mark 15:21-41; John 19:16-

taste of wine and myrrh (Matt. 27:34 Mark 15:23), (2) The crucifixion, (3) The thieves. (4) The prayer, "Father, forgive them." (5) The accusation written. (6) The garments divided. (7) The railing and mocking by the

EVENTS ON THE CROSS-(1) The

June 1.

people, priests, and soldiers. (8) The ralling malefactors. (9) The penitent thief. (10) The sympathizing friends. (II) The mother and Son. (12) The three hours of darkness. (13) The loud ery (14) The last words (John 19:30) Luke 23: 46.) (15) The bowed head The vail of the temple rent, the earthquake, the rocks rent, the graves opened. (17) The confession of the

centurion and of the people, (18) The DAILY READINGS

blood and water (John 19:34)

M. (June 8.) Accused and mocked Luke 23:1-12

Innocent, vet condemned.

Luke 23:13 96 Jesus crucified. Luke 23: 33 46 Numbered with transgressors.

The cross foreseen. John 12:20-33 S. He suffered for us. 1 Peter 2; 19-25 Blessed results. Rom. 8:31-39

1 THESS, 5: 18.

'In everything give thanks!" What, thanks Suppose life's brightest sun sinks while life

day, ty's relentless grasp takes hold, And friends, and home, and comfort shrink

away? Suppose like hopes we charished till they grew To such proportion as to cover all The length and breadth of life, are stricken

In everything give thanks, what'er befail! Suppose we're thrown where nothing meets

our need No choice is left, and all we pine for most all denied, and all things that surround. To contrawise appear that life secons lost

Suppose the heart that grew into our own.

true
Its ripened fruit we'd garner in the heavens-Can we give thanks for these? Aye, for these too.

But why should we give thanks, when all

seems wrong? How can a soul be thankful for its cross? 'Tis easy to be grateful o'er our gifts

But how feel thankful when we suffer loss?

Dear soul! you apprehend Imperfectly: Your vision is commensurate with earth Your understanding lakes no cognizance be

The finite and the things of finite worth.

Your God is at the helm, and He controls The circumstances that so hedge you round; You lail to trust the wisdom, love and power, That made the worlds, and holds them in their bonnd.

He knows you perfectly, your every need He will supply with sure fidelity: But He is King, and rules within His realm Nor will He yield His sceptre unlo thee

And this is love because He could not leave Thine erring judgment to its own device, For thou wouldst choose the things that come between

Thy soul and Christ's most costly sacrifice.

The wisdom that created knows full well to commingle perfectly life's draught and gives us all the sweet our souls can b Its bitterest drops our Lord Himself hath quaffed.

- Selected.

Farms for Sale or Rent.

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CORRESPONDENCE.

FROM VERSAILLES, MO .-- Bro, J. S. Coffman stopped with us on Saturday April 25th. He was present with us the same afternoon, the occasion being our council meeting. He talked to us plainly. showing the importance of brotherly love and unity of faith, Saturday night, Sunday morning and

evening he preached to us on the subject of "Life," "what it is," "what it ought to be," and "what we make it," using as a principal text James 4:14. We were forcibly pointed to the fact that "life" on our part as human beings, is more than merely breathing or simply living out an existence, that it is a preparation for that great change which comes to all at the hour of death. We feel indeed thankful to God that our brother was moved to visit us again, and we wish him God's blessing on his way. Our aged Bro. Bishop D. D. Kauffman of this place who has been confined to his room since about New Year, up to within a few weeks before the brother stopped with us, accompanied him to Cass Co., Mo. on Monday following. After a week's visit to the church there and to his son Dr. Kauffman he returned to his home somewhat improved by his visit.

Bro, Dan'l Kauffman who has been teaching in Garden City, Cass Co., spent a few days at home the first week of May. He preached to us Sunday afternoon May 3rd, from 2 Cor. 8:15. He left for Illinois May 5th to meet the General Conference committee. Bro. Dan't Kauffman expects to spend a portion of his time during the summer in evangelizing work in Missouri and Iowa. May God strengthen His laborers for the work, for "the harvest truly is JOS. C. DRIVER.

FROM MONGOLIA, ONTARIO.-Greeting you in the name of Jesus. We have here in the vicinity of Markham great reason to rejoice over the ingathering of souls into the fold of Christ, thirty-one dear souls, young and old, have been received into church fellowship by water baptism on the 2nd of May. It has caused us older ones to rejoice to see the younger ones forsake the world with all its vanity and follow the footsteps of our Lord. It has caused more zeal and earnestness in the work of the Loid, and we have started two more Sunday schools, one two weeks ago in Cedar Grove, and one on May 10th, at Altona, We elected Bro. Isaac Hoover as superintendent; Bro. Noah Baker assistant superintendent; Bro. Otto Giebner as secretary, treasurer and librarian. We feel encouraged to have a start with thirty-seven scholars May the Lord, for whom we are work ing, bless us in our efforts and give us a humble spirit. Remember us in your OTTO GIEBNER.

GARDEN CITY, Mo., MAY 7th 1896,-On April 27th Bro. J. S. Coffman arrived here. Bro. Henry Yother and J. Schlegel of Nebraska were also in our midst. A number of meetings were held which were well attended. Communion was observed on Sunday. A large number of brethren and sisters participated in the sacred ordinance, Long will the wholesome truths be

good Lord bless the work. Bro. Daniel Kauffman left on May 2d for Morgan Co., Mo. He also intends to go to Illinois and perhaps visit several other points before returning. He will be COR. gone several weeks.

MILAN, OKLA., APRIL 19th 1896 .-We have again been favored by a pleasant visit by Bro. Hetrick of German Springs, Oklahoma. He richly admonished us out of the word of God. We would be glad if some more of our ministering brethren could come and give us a pleasant call. At present there are twelve members here at this place and we hope that more of our faith will locate here. Brethren, remember us in your prayers.

MANSON, CALHOUN CO., IOWA, MAY 11th 1896. - Bro. Peter Summer of Washington, Illinois, came here on the 26th of April and remained four days, holding three meetings during his stay. We were very glad for his visit and his admonitions to us. God bless the same to our good, and the brother in his labors for Christ. We are here a small flock without a pastor, and would be glad to be often visited. D. D. ZEHR.

FROM BUCKS Co., PA .- Pre. Henry Bowers of Salford, Montgomery Co., Pa., was with us on May 10th, and preached an impressive and interesting sermon to a large and attentive audience, from Luke 14, latter part of verse 17. "Come, for all things are now ready." After meeting we commenced instruction for the young applicants, It creates joy for ministers, parents, church and angels in heaven. There is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance. They will be baptized (D. V.) June the 7th. Ordination services will be held at Blooming Glen to ordain a minister on the 9th of June, and for a deacon at Deeprun, the 11th of June. May kind Providence smile down upon us and bless the work, to the building up of HIs kingdom. Communion services will be held at Deeprun May the -17th, and at Doylestown May 24th. There are 21 persons receiving instruction at Deeprun. May they become bright shining lights for the kingdom of God, ever striving for King Emmanuel, in this our day of peril, and be steadfast to the end.

Young applicants, come leasn to fear Le rd and Master dear. And He will hear your ardent plea,— This you will feel and see.

Come, taste His grace, it is so free For all that to Him flee; Such He will wash and make them clean,— From all pollutions wean. Come, penitent, and be enrolled

with patriarchs of old: Come, be baptized in Jesus' name, Firm and sleadfast remain. The giorious crown is held in store Upon fair Canaan's shore; In heaven above where ends all strife

We'll wear the crown of life.

RANSOM, NESS Co., KANSAS, MAY 15TH, 1896.—On the 31st of March Bro. J. M. R. Weaver and R. J. Heatwole of Harvey Co., Kansas, arrived here and cherished and remembered that were so remained one day. Bro. Weaver vividly impressed upon the minds of preached two sermons. We were glad the people. Bro. J. S. Coffman left to hear one of our brethren proclaim

May 5th for Olathe, Kansas. May the the Gospel to us. On the 23d of April, remainder who have escaped the epi Bro. E. M. Shellenberger and family, of Harper, Kansas, came here on a visit to their old friends. Bro. Shellenberger also preached several times during his two weeks' stay, though his health was not at all good part of the time that he was with us. Small grain of all kinds looks well here. We feel thankful to the great Giver for His rich temporal blessings and for the prospects of plenty for man and beast.

M Z TROVER.

SUNDAY SCHOOL ITEMS.

FROM HOPEDALE, TAZEWELL Co., Mo.-On Sunday April 12th we reorganized our Sunday school. Bro. John W. Nafziger was elected as superintendent and Chr. B. Nafziger assistant, May the Lord belo them that they may lead the work to the honor and glory of God.

BIRCH TREE, Mo., MAY 4th 1896,-On April 5th we reorganized our Sunday school for the coming summer with the following officers: Bro. Benjamin Unrub, superintendent; Bro, Mace Headrick, assistant superintendent; Bro. Joe Lapp, chorister; Bro. Abram Unruh, librarian; Sister Effie Shupe, secretary. The teachers were also ap-The prospects so far are promising. May God's rich blesslngs accompany the Sunday school work wherever it is conducted.

RACHEL NEUSCHWANGER.

FULDA, MINN., MAY 10th 1896,- On the 12th of April we reorganized our little Sunday school, and now have school on alternate Sundays between our church services. Our brethren and ministers are cordially invited to visit our church and Sunday school and help us in the work of the Lord. Let us not grow weary in well doing, for in due season we shall reap if we faint not.

C. C. GOOD.

CONTRIBUTION

Received at Chicago Home Mission for the same in April.

Katie Z. Hertzler, Allen, Pa. \$1,00 E. J. BERKEY.

THE SITUATION IN ZEITUN.

BY AN EYE-WITNESS. I reached here last evening after a long, hard day's ride, with my horse completely tired out. I met a warm ate. To-day I must have treated 200 welcome from the consuls and pashas, and am made comfortable at their quarters, where they are all boarding together. I am about to go into the town with the British Consul, Mr. Barnham. The clothing forwarded from Aintab has just reached here, and distribution will commence to-day. The officers. soldiers, consuls, etc., are all longing for the time to come when they can be allowed to withdraw from this pestilencestricken place.

Later .- I have been into the city and found the state of things very bad. There are about 14,000 people now in Zeitun, of whom nearly 7,000 are refugees, the balance being the townspeople. Between 3,000 and 4,000 of this mixed population are victims of typhus fever or dysentery, and more than half th.

demics are so reduced by famine and fear as to be little better off. I have read of famine, but never before real ized what its horrors were. Things now are wonderfully improved, and food is plentiful enough for those who can purchase; but poverty and extreme destitution is on every hand. The ashy lips, shrunken faces, and tottering steps of half the people on the street-not to speak of the specters that lie groaning in almost every shed and stable of the city-bear horrible witness to the ordeal through which they have been and are now passing. One man can make but little impression on such a mass of misery as there is here. I treat as best I can from 200 to 300 of them each day, and have a little hospital of forty beds to which I transfer those cases which are lying in the streets and worse places, with no one to care for them. We have opened a bakery; and are distributing clothing which has been made up in Marash, be sides a considerable quantity which has been sent from Smyrna and Constantinople. Mr. H. B. Barnham, British Consul, was the leading member of the commission which arranged the terms of surrender of Zeitun, and he has distributed money to over 5,000 of the rafugees, no one receiving more than one medjidie (about eighty cents), and Mr. Macallum is now here to aid in distributing food, clothing, etc.; but the needs are so great compared with the supplies at our command that it seems almost futile to do anything. We shall succeed for the time being in keeping body and soul together in thousands of persons who would otherwise perish; but

seed-everything. Such wholesale misery is simply appalling. Later, I have now been in the city ten days. Yesterday I received a tele gram stating that the Medical Relief Corps, for which I telegraphed while in Marash, is now on the way. I am greatly hampered over the fact that leaving home so hastily I did not bring with me dispensing apparatus; and it was fair to suppose that something of the kind would be found in this city The Pasha put a military dispenser at my disposal; but the only implements of his trade which he could furnish were an eight-ounce mortar and pestle. I borrowed a pair of dispensing scales from one of the military physicians, and am using a table knife for a spatula, and a Turkish coffee cup for a gradupatients. Most of the dysentery patients are able to totter about and come to the hospital. The fever patients are found from three to ten in every house, and even a larger number in some of them. The city in general is in a horribly filthy state, that portion occupied by the refugees being almost tenfold worse than that of the Zeitunlis. There has been some improvement, as, for instance, the carcasses of animals and of men that were lying in the streets when the consuls arrived, have been removed, and the bodies buried in stables, etc.,

unless relief comes in larger amounts

than up to this time, the later condition

of many of these people will be hope-

less. The refugees have lost their

houses, cattle, farming implements,

cemeterles. The deaths are now about ten to lifteen daily, Instead of thirty to forty as formerly. Pray for me that I may have health, strength and grace for the work.

have been exhumed and buried in the

Cæsars. That person, who, rising above

the meagre and mitigated Christianity

of this present luke-warm age, which is

as far removed as paganism from the

real Christianity of the New Testament,

and out of the abundance of his heart

speaks of the things which pertain to

the kingdom of God, will find that a

visible embarrassment will run through

the company. If he persists in serious

ly presenting the concerns of immortal-

ity to a company of careless, but eterni-

ty-bound pilgrims, he will find that

there are trials which, to some tempera-

ments, are as fierce and fiery as any in the

days of martyrdom; and while he may

find a select and choice circle who will

sympathize with him, yet many are the

families and many are the circles from

which he will be excluded. But this

ostracism may be means of saving him

Young Christians often lack the

courage to own Christ before the world

because of the sneers of their friends

and relatives. Whereas if they would

courageously acknowledge the position

which they have taken, untold blessings

would come to others from their so

Who are they that are ashamed of

Christ? Are the saints in heaven?

Nay, verily, for they owe their blessed-

ness to the revelations of His gospel,

from untold temptations.

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FROM ANOTHER LETTER OF A STILL LATER DATE.

The only change in the situation here is In the line of increasing want, bordering on despair. The problem of getting the refugees off to their villages is still pressing upon us. The Government urges and threatens, but their hatred of the poor people and their opposition to all efforts for their relief are very illconcealed. It appears that out of a total population in this region of 22,000, 6,000 have dled of massacre, war, famine, fear, sickness or pestilence, and of the remaining 16,000 not more than three or at most four thousand are in a position to supply their daily wants. of the remainder a considerable number have fields sown last fall, which will produce enough for their support; but the great majority have nothing. If they can get safely to their villages, we ought to give them some seed, a few implements and dishes and a few animals for each village this, of course, being in addition to food supplies. The following estimate is made on the basis of 10,000 refugees who have lost practically everything, and 3,000 Zeitunlis, who need food, and calculate the time at ten weeks, that is until the wheat harvest, though the need will not cease then:

10,000 refugees or 2,000 famil'es need: For dishes, Implements, etc., one Turkish pound per family... For animals and seed, one Turkish pound per For food, one Tarkish pound per family ... 2.000 3,000 Zeitunils, for food ten weeks....

Total.... £. T. 6.£00 This estimate allows nothing for house building or clothing, and is not sufficient for any single family's wants: four or five families would have to club together and use implements and animals in common. The condition of these people is wretched in the extreme. It is hard to imagine what may be wanting to make their misery perfect. They are deeply grateful for the help sent, which is the one bright thing in

their dark lives. - N. Y. Independent. THE LIFE-PRESERVER IN THE MARCH STORM

It is a terrible storm driving across the Atlantic, How the big waves race and tower and tumble, sweeping up the sandy shore in a wide, demoniac fury! The long yellow hummocks of sand are pierced, and out upon the marsh flows trembles when she hears an unaca chilling waste of water. There were several fish-houses on Long Hummock, but they are splinters now down in the frothing surf

Off on the water the sailor in the tempest-shaken bark is careful about his footing and his handling also, That passenger in the cabin does not venture it upon the deck, but he feels about his berth till he touches a life-preserver "Ah! that is good!" he says, gratefully. "I want that helper near me "

If at sea, where would you keep your life-preserver? Tie it to the mast-head, or keep it near your berth? You can answer that question easily.

Now, what is the Bible? It is a lifepreserver. How faithful its warnings against forgetfulness of God, against dishonesty, against impurity! "Wine is a mocker," it cries, "strong drink is raging; and whosoever is deceived thereby is not wise," It will keep a young man, a young woman, amid all the temptations of town and country. It will safely float them past all enticements, Above all, it will carry the soul beyond

the reach of that spiritual death which is the penalty of disobedience to God. Now, where do you keep your life-preserver, your Bible? Away up on a dusty shelf visited only by spiders?
Away down at the bottom of a trunk, whose contents are only overturned when there is a visit home? Let it be out in full sight. Let it lie on the table where it can be easily reached. The sailor knows he may suddenly be confronted with disaster. If wise, his life-saving apparatus is not away down in the hold under the cargo. He has it where he can quickly reach it. Let your Bible where you will ever see it. Often look within it. Trust it. Obey it. l'ast all stormy waves it will safely float you to the haven of everlasting peace.

COURAGE Conrage is of two kinds, that which

BY LYMAN W. RAY.

can face danger, and that which can face ridicule for the sake of a principle. It is physical courage that we admire in the sailor lashed to the helm and steering his tempest-swept vessel across the foaming waves. In the scientist who faces death by contagious disease that he may diagnose the scourge and give the remedy that shall save hundreds. In the explorer who braves unknown dangers that he may extend a

and without weariness chant His more perfect knowledge of this planet praises. Are the inhabitants in the reamong his fellow men. gions of the lost? Nay, But they are But it is a much higher, rarer and ashamed of themselves because on earth diviner quality which we admire in the they were ashamed of Christ. Who on pions workman who rebukes the proearth are ashamed of Christ? Not the fanity of his fellow craftsman. In the best parents, not the wisest sages, not humble Christian who seeks to guide the most helpful poets, not the brayest. some tempest-tossed mariner to the not the greatest of the world's beneheavenly harbor. In the missionary factors, but those who dwell in the lower who seeks, in the face of myriad danranks of society and who ought to be gers, to impart a knowledge of heaven ashamed of themselves. Do we stand in the dark quarters of the earth. It is among those who are the best and the for their moral courage as well as their most learned, or among those who acintellectual genius that we admire and cept the lowest places in society? laud Wendell Phillips and William Lloyd Garrison and scores of other men and women who in lesser spheres of usefulness have stood for righteousness in the face of gigantic evils. Rarely does it happen that these two kinds of

courage naturally meet in the same in-

dividual. You may see the scarred vet-

eran of a score of battlefields, crimson

with shame when twitted for his virtues.

while the firm and pure moral heroine

customed noise. But in Paul this union

may be found because of the perfect

blending of his physical and spirltnal

natures. What we by nature lack may

be supplied by grace. One would sup-

pose that none who had ever felt the

power of the gospel could ever be

ashamed of it. But, alas! there is rea-

son to fear that there is many a man

who could march up to the cannon's

mouth for the honor of his country who

cannot face the ridicule of his com-

panions, for the honor of his Saviour We

are hearing just now a great deal ahout

the Armenian martyrs. But there are

all the devices of Mohammedan cruelty

legiance to Christ, would have the

courage to choose the martyr's death.

Yet these very persons lose their heroic

spirit in the midst of the more subtle

the gospel into social circles from

whence it has been banished by decrees

It requires the spirit of a hero to carry

persecutions of social life.

and commanded to renounce their al

people all around us who, if plied with

THE FIRST COVENANT, OR THE OLD COVENANT.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."—Heb. 9: 1.

The first covenant, having served its day, is here spoken of as a thing of the past. Being faulty, it is superseded by a second covenant, one without fault. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7 - 13.

The promises were made to Abraham and to his seed, and the new covenant was confirmed before of God in Christ; but because of transgressions the law was added until the seed should come to whom the promises were made. Gal. 3:16-19.

This law could not give righteousness could not give holiness, could not give perfection, else it would abide even until the end of time. It being added only because of transgression, served its time and passed away.

The worldly sanctuary of the first covenant was presided over by men ordained to the priesthood, who of necessity were compelled to offer sacrifices and burnt offerings, not only for the sins of the people, but also for their own sins. "For the law maketh men high priests which have infirmity;" Heb. 7:28; "but Christ being come an high priest of good things to come, by a almost as stern as those given by the greater and more perfect tabernacle, not

made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood. He entered in once into the holy place having obtained eternal redemption for us, and for this cause He is the media tor of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal in beritance." Heb. 9:11-15 The first testament was dedicated by

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blood for Moses when he had spoken every precept, took the blood of calves and of goats and sprinkled the book the people, the tabernacle, and all the vessels of the ministry. In this new covenant, Christ is our bigh-priest and our sin offering and the first covenant has passed away to every one that bows to Jesus. "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9, 10. He taketh away the first covenant with its worldly sanctuary, its ordinances, "the tables of the covenant." "The ordinances of divine service." The rites and ceremonies of the law are legion; they include the meat offerings, the peace offerings, the sin offerings, the trespass offerings, with the law pertaining to each of these, The various washings also fall under this classification. Here we might in. clude the law of the Nazarite, the privilege of divorce, the washing of cups and platters, and the law of feasts, holy days, and all of the commandments of the priests. Since these are all to pass away, we turn to the new covenant for direction, for ordinances, for rites and for ceremonles, and discard whatever it discards, reject whatever it rejects and retain only that which it directs us to retain

"THE TABLES OF THE COVENANT." These are also called the tables of the testimony. "And Moses turned, and went down from the mount, and the two tables of the testlmony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing the writing of God, graven upon the tables." Ex. 32: 15, 16. "Two tables of testimony, tables of stone, written with the finger of God," Ex. 31:18. The tables of the covenant were the two stones upon which God wrote, with His own fingers, the covenant, the ten commandments. These two stones were put into the ark of the covenant with the golden pot that had manna, and with Aaron's rod that budded, and then the ark with its contents was placed in the holy of holies, or within the second vail, in the tabernacle. This tabernacle and the ark and its contents were but figures of the "more perfect tabernacle," and as types they consummated their work when Christ, "the mediator of the New Testament," died to fill up, or bridge over, the imperfections of "the first testament." Heb., 9:15. Now we go not to the two tables of stone, not to the "first testament" for our covenant but to the "new covenant," the Testament of our Lord and Savior.

The First Covenant had ordinance The language of Paul here clearly implies that the first covenant had passed away. By the first covenant we under stand the Ten Commandments, the matter contained on the two tables of

stone. "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut, 4:13. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights and the Lord gave me the two tables of stone, even the tables of the covenant." Deut, 9:9-11.

We notice here that the covenant is comprehended in the ten commandments, and that God, in giving the written tables, only brings the visible testi mony of what He had already commanded. The Lord made the covenant before He gave the tables of stone, and the tables of stone are but the testimony of the covenant, Ex. 34:29, that God had already made with Israel; "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel ... And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:27, 28, also Ex, 16:1, 23-28, The ten commandments constitute the first covenant and must of necessity give place to the "new covenant." This first ovengut, with all of its ordinances of divine service, its worldly sanctuary, its priests and all, must give place to the new covenant. Not one of the Ten Commandments, Ex. 20:3-17, comes to us with the binding force of the first covenant; not one of them is binding upon us, because they are written with the finger of God upon the tables of

stone. The first covenant, even every command of it, passes away, not one single command remains intact; the old covenant with all of its rites and ceremonies, ends in Christ, for "Christ Is the end of the law for righteousness to every one that believeth." Rom. 10:4, "The ministration of death, written and engraven in stones, was glorious," but this ministration is done away; "for if that which was done away was glorious, much more that which remaineth is

glorious." 2 Cor. 3:7-11. Since the ten commandments, as such, are superseded by the new covenant, we should not go to the tables of testimony for instruction, but to the new cove nant, the Testament of our Savior. Here we find every principle and every precept necessary for our guidance in the path of holiness, righteousness, sanctification and life. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are falleu from grace." Gal. 5: 4. - Sel.

APRITRATION.

There is a very little question that arbitration among civilized nations is a noble substitute for war. No one in his senses would venture to maintain that war between civilized nations is an easier, better and more effective way of settling their disputes than are peaceful methods. And yet those who have most deeply studied the subject admit that international arbitration does not mean universal peace. It is freely recognized that there are questions, even between such Governments as our own and that of Great Britain, which cannot be properly submitted to an international tribunal; and, of course, the semi-clyilized nations is one which can-

not be seriously entertained. As Professor Lorrimer bas pointed out, it would in favor of a permanent tribunal; but not have been possible to arbitrate with the Paris Commune or with the Ashantees; neither would it be possible to arbitrate with the Sultan of Turkey. There are many people who are not yet high enough in the scale of civilization to be the subjects of international law; and it would be idle to think of bringing them at present under the sway of essence of arbitration lies chiefly in its a general tribunal of arbitration. voluntary character. Those States which

But there are nations which are ripe for the application of such a method of settling international controversies. Great Britain and the United States have so many interests in common, are so closely united by ties of race and kindred, and have so many institutions in common, that everybody feels that war between them is a horror that must be avoided if possible. It would be wellnigh ruinous to both, and the whole civilized world would suffer with them. To England, then, and the United States, if to any nations, the principle of arbitration should be applicable. Probably the majority of the people on both sides of the ocean believe that it is, There are some, like Henry M. Stanley, the great explorer, who have doubts of its feasibility, owing to the temper of the two nations; but there are none, we believe, who do not consider it desirable But when it comes to the application of the principle a great many difficulties

present themselves, difficulties which

few of those who have so enthusiastleally advocated arbitration have looked deep enough to discover. Not a few of these difficulties are brought out in the ample discussion in our columns this week. Some of them are hinted at by Mr. Justice Brewer, others are definitely named by Professor Woolsey and Goldwin Smith; and Judge Daly and Professor De Kalb both speak of the difficulties to be surmounted in a way that is designed to check somewhat effervescent enthusiasm. But this, we are convinced, is a real service to the movement. It is well that all should under stand that this is not a matter which can be settled offhand by the adoption of resolutions, by the drawing up of elaborate schemes, or even by a resort to legislation. Those who think that the end can be achieved by the unanimous enthusiastic vote of conventions are destined to have a great disappointment. A great deal of solid thinking and sober discussion is necessary, in order that what is involved in international arbitration or in a particular scheme may be thoroughly understood. Neither the Government of the United States nor that of Great Britain will rush into any agreement on this subject without such a long and patient examination of the whole subject as will make both the advantages and disadvantages of the proposed method thor-

oughly understood. The action of nearly three hundred members of Parliament and the unanimous vote of our own Congress, with the numerous expressions which have been made at large gatherings and by prominent men on both sides of the ocean since the Venezuela question came up, show that there is a general desire for arbitration. The question now is, In what form shall we have arbitration? Shall there be a permanent tribunal of men eminent for their qualifications, chosen for a term of years or thought of arbitration with savage or for life, by each of the Governments or shall there be special tribunals? The

weight of opinion, so far, seems to be Professor Woolsey gives in our columns this week some weighty observations in favor of special tribunals, as in the case of the Alabama Claims and the Bering Sea dispute. We do not say that the points he makes are conclusive, but it does seem to us that they are worthy of the most careful attention One of the points he makes is that the

enter into it by special treaty are able, in each particular case, to foresee and prepare for the results. When they agree specifically that a certain matter should be submitted to a special tribunal they agree, at the same time, to abide by the decision of that tribunal, whatever it may be, and each is prepared for an unfavorable verdict. Professor Woolsey thinks that in a permanent tribunal the voluntary character would be less marked, that emergencies unforeseen might arise that would strain the lovalty of one or another of these States to the principle, or that prejudices against one or more members of the tribunal might weaken the confidence in its judgment. These difficulties do not seem to occur to Mr. Justice Brewer, whose idea seems to be that the tribunal should be a permanent one; that it should consist of from eight to twelve members; that a mere majority of one should not be sufficient to decide a question: that the inrisdiction of the court should be definitely laid down within narrow limits, and that no judge of another nation should be called in. Judge Baldwin's idea seems to be to give the court a larger range of liberty than Judge Brewer suggests. He speaks of the gradual development by the decisions of the court of a system of international jurisprudence; in other words, the court itself would provide many of the rules governing itself, and would be affected by its own precedents. In the case of the Geneva, the Halifax and the Bering Sea tribunals, which were speck ally provided for, the more important rules were decided by treaties.

If there are any who need additional reason for the gradual adoption of a system of arbitration they will find some very cogent ones in General Michie's article. He represents the cost of sup porting the armies and navies of Europe as amounting to nearly \$1,000,000,000 every year, and he shows how enormously the cost of military establishments has increased the debt of some of the European Governments. for example, in four years the debt of Germany has been multiplied by four; and this is not the worst of it. About one million of the best young men of Europe are forced to do military duty in a time of peace, thus the producing element in various lines of industries is reduced and the added burdens are laid upon the backs of others.

While, therefore, we advocate arbitration between Great Britain and the United States because these nations seem to be more ready for it, we look forward to the time when the applica tion of the principle shall be broadened so as to include France and Germany and other prominent States of Europe: not that we suppose that disarmament will be the result but that the immense military establishments which are impoverishing these countries will be greatly reduced. The time has not come for disarmament; we have not yet leave home, you will have looked for the

reached the state of civilization in which we can dispense with armies and navles to enforce law, to keep the peace, and to keep marauders in check. But the time has come when wars should cease between civilized nations, when difficulties which they cannot arrange by diplomacy should be arranged by international ar bitration .- N. Y. Independent.

THE INFLUENCE OF A MOTHER'S PRAVERS.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a school, were walking along the banks of a stream that flows into the l'otomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village about two miles off, began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no farther, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here. George is getting religious. We must help him." In a moment they formed a circle around him. They told him that the only way he could save himself was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there till I am drowned; and, if you choose, you can do so and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bedridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling, but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a time since then I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke

to me thus: "'My precious boy, you do not know. you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you

ter upon, but here are one or two tri-,

fling instances. The other day, a clergy-

man calling on an old woman and find-

ing her in a dying state, urged upon

her the duty of repentance. She said

she knew a great deal better than that.

Did not the Scriptures say that the gifts

and cailing of God are without repent-

ance?" Therefore she did not need re-

"There are hundreds and thousands

of ignorant people iiable to these mis-

takes. During the last election a Dor-

setshire peasant refused to give a vote

to a particular man. On being asked

why, he said, 'O, sure he is a bad man.'

On the contrary, he is a very good man.'

used the word "peradventure," and the

Scriptures say, "If I say peradventure

"Von must not suppose that these

mistakes are necessarily confined to ig-

norant persons. At a meeting of ec-

clesiastics, a clergyman was speaking

against total abstinence and quoted the

text, 'Let your moderation be known

unto all men.' He evidently thought

that 'moderation' had something to do

with moderate drinking, whereas it was

a Greek word which meant reasonable

ness, the reasonableness of conduct, and

had nothing whatever to do with alco-

hoi. Yet that was used by a distin-

guished churchman at a gathering of

the merest fragments of texts. A dis

tinguished ecclesiastic, recently dead,

preached a very famous sermon on the

well enough instructed to know that

there is no such text. It is merely a

fragment of a verse. When Archbishop

Whately met the dean he said, 'You

might just as well have chosen, 'Hang

and fatally possible to read the Bible

without understanding the text, without

knowing the aliusions, the circum-

stances, the illustrations, which are

necessary especially the context and

the whole meaning of the book from

BALLINGTON BOOTH did a very hon-

orable thing, a few days ago, when he

transferred to Commissioner Booth

Tucker all the property he held in trust

for the Salvation Army. Bailington

Booth not being able to render proper

satisfaction to his father and others, in

the way he handled the American di-

vision of the Salvation Army, withdrew,

and organized another army, known as

the Voiunteers. In his name was a vast

amount of property, held in trust for

the people he left. He had manhood

enough not to keep it for the benefit of

his newly-organized forces, but transfer-

red it to his legal successor. This should

put to shame professing Christians

who, on leaving the body of which they

were members, take with them all the

church property they can get hold of.

While we do not recognize Mr. Booth's

religion as being that set forth in the

Gospel still we commend him for setting

an example for honesty worthy of imi-

tation. If there is any one thing in this

wide world that professing Christians

stand greatly in need of it is downright.

honesty. A man has no business keep-

ing that which does not beiong to him.

-Gospel Messenger.

"This will show you that it is easily

ail the law and the prophets.'

which the passage comes."

"People are liable to run away with

ecclesiastics.

the darkness shall cover me,"

"Why do you think him a bad man?

"'Because,' repiled, the peasant, 'he

last time this side of the grave on the face of her who loves you as no other mortal does or can. Your father cannot af ford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hourglass of my life have nearly run out. In the far-off, strange place to which you are going, there will be no joying mother to give you counsel in time of trouble, Seek counsel and help from God. Every Sabbath morning, from 10 till 11 o'clock. I will spend the hour in prayer for you. Wherever you may be during this sacred hour when you hear the church hells ringing, jet your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming, Kiss me-

"Boys. I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in

As George stopped speaking the tears were streaming down his checks. He looked at his companions. Their eyes were all filled with tears,

In a moment the ring which they had formed about him was opened. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not the courage to do. They all followed him to church. On their way they each of them quietly threw away his cards and his wine flask. Never again did any of those young men play cards.

From that day they all became changed men. Six of them died professed Christians. George is a Christian in Iowa: and his friend the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their examples and their labors, we should have a good illustration of the influence of a mother's prayers.—Bibte Models.

Praise the Lord for the influence of Christian mothers.

EGYPTIAN RECORDS OF ISRAEL.

Professor Flinders Petrie has spent another memorable winter

For a century men have sought up and down the valley of the Nile for written proofs that once there lived a people called the children of Israel. They found this race referred to in monuments all around on the Moubite stone, on the black obelisk set up at Calah by the younger Shalmaneser to record the victories of his reign, and on many another stone of memory in the Euphratean valley. But in Egypt itself there was dark silence, for Defeuneh-the Tahnanhes of Jeromiah

there is nothing to connect it with the Jewish people, save the modern name. El Kasr el Bint el Jahudi-the castle of the Jew's daughter.

There lived on a time a great and powerful monarch in Egypt, one Amenhotep, the Third, who made the Colossi, and first tried to improve the agriculture of the valley by means of reservoirs. Two centuries after there arose another king who knew not Joseph, and it was he-men called him Merenptah-who, like his predecessor Rameses, despoiled the temples of earlier kings in order to provide himseif the more readily with materials for his own. He took from a tempie of Amenhoten's a huge black granite siab, bearing an inscription of no little importance, and built the face of it clumsily into the waii of a newer sanctuary designed for his own worship. Upon the smoothened back of this great block of stone he caused a record to be made of his brilliant campaigns in Syria. A few weeks ago the stone was unearthed by the Edwards Professor. And in this inscription, for the first time in Egyptian exploration,

there has been found the name of the

people of Israel

By the courtesy of Dr. Petrie I have been permitted to examine the squeezes of the inscription which he took for purposes of study. The original monument, which thus ranks with the Moabite stone, the great rock-writings of Behistun, and others, in critical value, will be deposited at Ghizeb, and it may be taken for granted that a plaster east of it will ultimately be procured for the British Museum. The weight of the original is five tons and the record which is of considerable length, is fortunately complete. It tells how the mighty Merenptah cleared the Libyans out of Egypt-for even in those days as in these, there was a constant osciliation of the line between savagery and civilization-and how he carried his sword into Syria, where he conquered many races in their turn. Amongst the peoples so subdued were the children of 'Is ra il." and the appearances of this name in the phonetic form of hieroglyphic writing is for the antiquary the sensation of the year. To what was stated by the discoverer at a lecture in University College last week, it may be added that the people were so completely spoijed that no "seed" was left to them. Whether this means that the race was in the vanquished area entirely destroyed, or only that the harvests were seized as loot of war is a point upon which the philologists will loubtless meet in conflict. The story

adds that Egypt was filled with "wi-

dows," and if it be inferred from this

the incident would but illustrate once

that the victor carried all the Hebrew

vomen as captives at his charjot wheel,

more a normal feature of Oriental war-But this and other sentences, in what may become known as the Israelite stone, cannot properly be discussed until the full text is before us in the Contemporary for May. Suffice it to say that the mere translation of it seems to admit of no dubiety, although the task of allocating the campaign which it describes to a specific place in the history of Israel, as told in its own sacred books, will serve to fascinate Oid Testament scholars all through the summer. It is difficult to resist the evidence which attributes the period of Merenptah to the beginning of the twelfth century before this era. The argument for identifying this monarch with the Pharaoh of the Exodus. hitherto incomplete, wili obviously be affected by the new discovery. Although, however, the minute details of Merenptah's colossal archives will but touch the fringe of Biblicai study, they are a gage and earnest that the quest amongst the imperishable stones of Egypt for records of Joseph and Moses will one day meet its raward - F G.

"WHAT SHALL LDO WITH JESUS"

A Unitarian Church it is, and ali over the entrance is written-No Christ. No Christ. I jook in vain for the bjood upon the lintel and side-posts. The "token" is not there Will "the destroyer pass over the door?"

As I wonder, I think of the life sustaining cocoanut, whose heart is filled with meat and milk which is protected by shell and husk. Some will "seek to enter in,' and be satisfied, while others wili feed upon the husks. Will they not "perish with hunger?"

It was in the early dawn of a cold spring morning when Pontius Pilate the Roman governor, sat on his judgment-seat. Before him was led a bare headed captive, in torn and bloody garments, and with bound hands. He stood resigned and waiting with a countenance full of gentleness and pity. Around Him surged a mad and murder ous crowd, demanding of the governor that He be destroyed, Pilate asked "Why what evil bath He done "" Their only answer was, "Crucify Him." Three times he asked, "What evil hath He done?" and each time they answered with loud voices "Crucify Him" Then the governor said, "I have found no cause of death in Him. I find in Him no fault at all," Then the Jews answered him "He ought to die because He made Himself the Son of God." Then was Pilate afraid, and sought to release Him, and again he appealed to "the chief priests and the rulers and the peopie," saying: "What shali I do with Jesus?" And they all with the multi tude cried out "Let Him be crucified." "And so Pilate, willing to content the people, delivered Jesus to their will." And their will was to strip IIim, to mack Him to scourge Him to suit upon Him, and then to crucify Him between two thieves! And so they slew the Lamb of God, our sacrifice for sin. and our Redeemer if we will but lov our sins upon Him, believe and accept His free saivation.

But another day is going to dawn and another judgment-seat is going to be occupied and on it will six the Lamb of God, who submitted to a shameful death for our sakes. Instead of torn and bloody garments, He will be clothed in white linen bound with a goider girdle. That day there will be thunderings and a great earthquake, and "the sun will be black and the moon become as blood, and the stars of heaven fall to earth." Before that judgment seat will stand "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the bondmen, and they also which pierced Him, because He made Himself the Son of God," and the Lamb will ask them, "What have ye done with Jesus?" To those who answer, "Truiy we have believed and taught this man was the Son of God," He will say, "Come, ye biessed of My Father. To those who answer. "We have rejected Him and said. Away with this man. Not this man," will He say, "Depart from Me, ye cursed." "These shall go away into ever-lasting punishment: but the righteous into life eternal."-Se-

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THE PECULIAR PEOPLE

June 1.

"I don't like so much talk about religion." said a rude stranger in a city boarding-house, to a jady opposite, who had been answering some questions with regard to a sermon to which she had been listening "I don't like it It's something that nobody likes. It's onposed to everything pleasant in the world. It ties a man up hand and foot, It takes away his liberty, and it isn't natural"

"Oh no!" answered the lady, "it isn't natural. We have the best of authority for saving so 'The natural man receiv eth not the things of the Spirit of God. neither can he know them, for they are spiritually discerned.' We are all 'by nature children of wrath even as others,' and nothing but grace can make us differ. True religion is rowing up stream; it is sailing against wind and tide"

A pause for a moment followed; then the stranger began again: "People who speak and think so much about religion are queer, anyhow. They are always out of the fashion, and seem set upon being odd, and particular. I wish they could only know how people speak and think about them: nobody likes them. for they are like nobody, they are so very peculiar."

"Allow me to interrupt you again sir," said the lady: "but I am so impressed with the manner in which your auguage accords with Bible language, that I shall have to introduce another quotation from that blessed book 'Ye are a chosen generation, a royal priesthood, a peculiar people."

"Does the Bible say they are peculiar then? That's odd, That Book, somehow, has got a dose for everybody. Yet. ma'am, you must allow that the commands that Book lays on us poor sinners are hard. It is 'thou shalt not,' and 'thou shalt not,' all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride worldliness, selfishness and sloth. It is too narrow for the service of two masters. It is too narrow for coveteous ness, envy and all other evil passions. Hatred can find no place for so much as the sole of its foot in the narrow way. Good deeds, kind words, faith, hope, and charity, occupy all the ground. and will continue to hold it to the end.'

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a hetter man. There are many around us who raise these objections, to whom the truths referred to need to be mentioned very plainly; and yet it is wonderful that they do not see them for themselves,-Setected

MISUNDERSTOOD TEXTS.

Archdeacon Farrar, in an address be fore the London Sunday School Union, spoke as follows on this subject:

"A very large and deeply interesting book might be written on misunderstood texts; many people are hardly aware of the awful extent to which the world has en influenced in the wrong direction by attaching false meanings to peculiar texts. It is an extensive subject to en-

THE INFLUENCE OF PRAYER

Who can tell the result of a prayer uttered in sincerity? Little the one praying knows what may be the outcome of his heaven-sent words.

A life-boat went out on a dangerous coast to the relief of a shipwrecked vessel. The waves ran high, and threatened to swamp the boat. At last the cockswain said: "Mates, shail we turn back? We are going to certain death. The ship has sunk, and doubtless all hands have gone down with her."

There was a moment's hesitation, and then one man cried out, "No, let's go on. As I ran down the beach I passed two iadies on their knees praying for the lives of the men in vender wreck. I believe we may vet find some alive."

His words had such an effect on the crew that they plucked up courage, and rowed on amidst the breakers. They picked up five poor fellows, one by one, clinging to the wreckage, or otherwise supporting themseives.—S lected

A HINT TO YOUNG MEN.

Young man, do the other fellows make fun of you, now and then, because you blush easily and are, as they call it a little green 'And are you half inclined to be a trifle mad that what they say is true, and that you find it difficult to get seasoned and tough as they are? As well might August be ashamed that it preserved a handful of green in its parched bosom, or an apple chagrined that it harbored no worm at its core, or a drop of rain be annoyed that it fell from heaven rather than from the gutter. Never be ashamed of being innocent and pure in a world where innocence and purity are too often served as fresh fallen snow is served that falls on a travelled highway. Re proud if you retain the ability to blush and to shrink from a hard story: to avoid the extenuation of dare-devil vice, and to turn from the allurement of so called "fast life;" while others no older than yourself, have hardened in the process of living as clay bakes in a too-fervid sun If I had a twenty-yearold boy who was bashful, and simple and "green," as the world goes, I would rather call him my son than be the mother of a crowned prince shoe deep in diamonds, with the ability to blush taken from him .- Bou's Lantern.

"I WILL NOT FORGIVE HER IF I FALL FROM GRACE."

This is what a young lady said recently in speaking of a friend who she said had wronged her. When reasoned with she answered with flashing eyes, "No, I wiil never forgive her even if I iose my soul." These are hard words for a Christian to use, and any such spirit is sure to cause one to forget that part of the Christian life is the willingness to forgive an enemy or a friend. It does not take long to forget the part of the Lord's Prayer that touches on this. "Forgive us our trespasses as we forgive those that trespass against us,'

We remember hearing this remark made in a similar case, "What is the use of saving it if you don't mean it?" We never need fear about making a mistake of this kind. Our words are subject to our will, and if we "will" to ask God for grace to forgive, our words will be backed by our feelings.

No Christian can afford to let a day go by with hatred in the heart or bitterness of any kind toward a fellow being.

THE ONE SACRIFICE.

The following incident was published at the time of its occurrence, but the iife of newspaper paragraph is so short that one containing so important a truth should, it would seem, be sometimes revived

It was in a town in Missouri, where

some Federal troops were stationed. A Roman Catholic priest was preaching, his subject being "The Hoiv Sacrifice. After expatiating on the virtues of the Mass at great length, he exclaimed dramatically: This is our sacrifice, but what have you Protestants to offer?' He paused, seemingly for reply, but there was utter silence, and he reite his demand: "I say, what sacrifice have you Protestants to offer?" Now, in the clear distinct tones of a woman, came the answer: "The body of Christ, once for all," (Heb. 10: 10.) "Put that woman out!" cried the priest sharply, and two men sprang forward to perform his behest. In another instant they were confronted by two soldiers who had been seated further back "Do not touch that lady." said one, "she only answered a question;" and the two placed them selves in a protecting position.

The priest's eager servants siunk away, and the congregation, stifling their excitement, resumed their listen ing attitude, but the priest had lost the thread of his discourse and could not recover it. He looked at them in a bewildered way, and at length, mutter ing "The body of Christ once for allonce for all"-he gave it up.

The people dispersed, and it is to be hoped the pregnant words echoed in his ears until their true meaning penetrated his mind and heart.

SUSTAIN THE VITAL FORCES.

Sustain the vital forces! After all, this is the key to life. It is the guide to the restoration of health. It is the primary principle in the successful treatment of disease. Talk as you will about the invasion of the human body by bacteria. Sustain the vital forces, if you will render them powerless. Bacteria cannot thrive in the physiological field. The unseen enemies of this silent reaim are rendered harmless in a body of perfect health. The fateful germ can only enter when its defenses are destroyed. Antiseptics may kill the germs or stop their propagation, but the main thing, after all, is to sustain the vital

The old idea of battling with both nature and disease is expioded. He who depresses the system to get rid of nathological conditions is behind the

Germs are always with us, but they can do no harm unless through some breach they enter the sanctuary. Even then they are often rendered harmless. except it be some organism whose defensive mechanism is rendered weak through excesses or disease Corms may produce disease, but health never produces germs. Deadly germs must live only in a pabulum homogeneous to their character: hence, so long as the strength of vital force is maintained, they are insignificant creatures.

Sustain the vital forces. In health this means to keep in health. It means good air, thorough cleanliness, good food, no excesses, jabor in moderation,

flagging energies must be revived, stim- all the world calls good or great. Most

ulated, toned. Air, cieanliness, food, must be by special selection. Drugs can only do good when they rid the system of morbific matter and restore the function of organs. We aid in tissue building when we sustain the vital forces. We restore function by sustaining the vital forces. We drive out bacteria and render them harmless by so doing. The whole medicai world is coming to this old tenet, which formed at the beginning of our reformation the key-stone and head of the corner.-The American Medical Iournal

HOW A COLORED BOY CURED A MINISTER.

"Dost thou smoke, Bill?" I read this tract and it made me feel uncomfortable. Some copies of it had gone into circulation among my people before I was aware. A fine black young man came to me one day and after bowing and scraping, asked, "Will massa please give me one little tract?"

"'Yes, Quamia, and welcome; which will you have?'

"'Dat tract called "Does you smoke, William 9"

"(He thought it would be too vulga in my presence to say 'Bill;' politeness ied him to say 'William',) I gave him the tract; but I felt I would rather he had asked for any other than that, and my uneasiness was increased. The tract was evidently exciting some at tention. It was condemning, amongst the people, their pastor's habit.

One night soon after Quamina's visit, having knocked out the ashes of my last pipe before retiring to rest, a colloquy took place between my con-

science and myself. "I scarcely ever feit more despicable in my own eves than I did at that moment. From that night forth I vowed that I would never spend another penny for tobacco

So ended the colloquy. Having asked God to forgive me the great sin of which I had been guilty, and to grant me strength to carry out the resolve I had just made, I went to bed.

"The next day was the commence ment of a great conflict. At the usual time for taking the pipe, the craving for it was very strong. I managed to resist it, however, by putting to myself a few plain questions, such as, 'What is the matter with you?' 'Why are you restless and unhappy?' 'Have you a headache?' 'No.' 'A toothache?' 'No.' 'Ilave you pain in any part of your body?' 'No.' 'Are you cold?' 'No.' 'Hot?' 'No.' 'Are you hungry?' No. 'Thirsty?' 'No.' 'Then why, in the name of all that is rational, are you not contented, and even thankful to God for the exemption from pain which you enjoy?

"In that mauner I lectured myself against this unnatural craving. Every time that I resisted the appetite I felthat I had achieved a victory; that I was rising higher in the scale of being, that my moral strength was augmented that I was getting more into harmony with God's laws and my own conscience, and that my example, in regard to the youth of my congregation, was becoming more worthy of me as a Christian missionary and pastor. Ere long the craving ceased, the appetite died away; I was emancipated! And no mental worry.

In sickness, it means more. The now I would not be again enslaved for devontly do I thank God for my deliverance from alchoholic drinks and from tabacco."

Said another clergyman, on being freed from this vile habit;

"I am physically a regenerated man; I see things in a new light, as when I experienced religion; nothing could tempt me to go back to abject bondage, to smoking and chewing again."

A BAD MOUTH.

One of the most popular writers of sea stories of the last generation tells a tale of how a midshipman on an English vessel was cured of a bad mouth It seems that he had a swelling in oue cheek, caused by a quid of tobacco, to which he had become addicted. The lieutenant commiscrated him on having such a frightful gumboil, and ordered the boatswain to pull out the mischiefmaker with the cook's tongs, and then to swab out the middle's mouth with a wad of oakum and strong soansuds. Doubtless the remedy was effective for the disorder, at least while the lieutenant was on duty.

But there are other defilements that pollute a boy's month more sadly than tobacco. One of these is strong wordsspeech emphasized by the rnde expletives of oaths and cursing. Of all the sins of youth, the iudulgence of profane language seems to have least excuse. Other frailties may offer some return, but this is empty of all possible advantage. And it is the mark of low breeding and lack of refined feeling. The instant a heart cherishes reverence for God, it suffers pain at promiscuous use of the name of Deity No wonder the lady on the train, who had been compelled to hear several college students employ bad language, finally asked one of them if he was familiar with Greek then begged him to please do his swearlng in Greek, as she had not studied the language

Such words do not travel alone. They are the vehicle of impure and wicked thoughts. A wise man once gave the counsel: "Let no corrupt communication proceed out of your mouth." Still more, no such thing should be 'arbored in thought. Speaking of bad thoughts, when someone had said that there was no preventing them, Luther once replied, "I can't prevent the birds from dying over my head, but I can keep them from building nests in my hair." The bad thought harbored presently rises to the lips.

The true method is banishment. When Sir Isaac Newton was at the university he made friends with an Italian geatleman, who was skillful in some of the sciences. But this gentleman ore day commenced telling Newton a vile incident, when Sir Isaac at once sundered the acquaintance. He could not soll his soul by hearing words of impure and salacions meaning. It is one of the marks of nobility in a boy that he sets a watch upon his tongue, and that he sees to it that his lips speak no guile.

INFANT BAPTISM.

Have the advocates of infant baptism ever considered what would be the result should the practice become universal? Let us see:

1. It would set aside believer's baptism. There would be, in that case, no believers to baptize.

It would make void the great commandment, "He that believeth and is baptized shall be saved."

 There would be no need of preaching the gospel, as all would be in the church before they could accept the Gospel.

4. All would be in the church with out faith,

There would not, there could not, be a converted person in the church. All would be in the church before they could be converted.

6. If we were baptized in infancy, everybody would be in the church, heuce the church would contain all the wicked people in the world.

 It would blot out the line between the church and the world. In truth there would be no world,—all would be church members.

8. There being no regenerated persons in the church, there could not be any Christians in such a church. Hence such a practice would wipe out the church of Christ entirely.—Christian Advocate.

THE talk of children about God is as the talk of wise men. There must be religion if there is to be a home, We, who are asking that all education shall be religious, are, of all people, bound to see that our children find their first faith, their first prayer, their first thought of God, at home.

advantage. And it is the mark of low breeding and lack of refined feeling. The linstant a heart cherishes reverence for God, it suffers pain at promiscuous uses of the uname of Deity. No wonder the lady on the train, who had been compelled to hear several college students employ bad language, finally asked one of them if he was famillar with Gireek. When he replied in the affirmative, she then begged him to please do his swear-leading to the segret of the suffer of the suff

DEATHS.

MILLER.—Joseph P, Miller was born in Somerset Co., Pa., in 1824, and died May 9th, 1884, aged 72 years, I month and I7 days. He was married to salite Statzman of Fairfield Co., Ohio, on the 17th of December 183, and moved to the part of the part of the Prince of the P

Herr.—On the 11th of May 1896, in Locke Twp., Elkhart Co., Iud., Addie danghter of Benjamin and — Herr aged 10 years, 3 months and 15 days Funeral services at the Brick church by Jas. II. McGowen, from 2 Kings 4:26.

KAIPFMAN. — Feb. 23d, 1896, near Middlebury, Elkhart Co, Ind., Sister Fanny Kaufman, aged 55 years, 5 months and 23 days. Funeral on the 25th. Services by Yost C, Miller in English, and Ell S, Miller in German. Text, Matt. 24:14,45.

MISHLER.—April 7th, 1896, near Elkhart, Ind., Clyde Mishler, aged 5 years, 3 months and 7 days. The remains were taken to Lastrange Co., and buried at the Town Line M. H. where funeral the Town Line M. H. where funeral the Town 102:12, and by Y. C. Miller, from Psalm 102:12, and by Y. C. Miller, from Psalm 103:10.

"Lovely Clyde, thou wast too fair In this cold world to stay; So God in mercy called thee home To dwell with Him in endless day," TROYEL.—March 24th, 1898, near Emma, Ladrange Co., Ind., of crysip-elas, Viola, daughter of John and Sophia Troyer, aged 10 months and 9 days. Thus another soul has forever escaped the pitfalls of that areb-enemy of everything which is pure and holy, and is waffed into the glorious presence of Jesus, to cease from pain and sorrow, and to "rest" until the resurrection morning of that final and great day, Jesus and Ilis angles to receive their just and final reward. Funeral services at the Shore M. H. by Y. C., Miller.

It seemed our household joy was gone, As 'neath the little casket lid Was gently placed our darling one, And in the graye was hid.

Tearfully we lowly laid her
'Neath the grass that grew so green
And the form we loved so dearly
In our home no more is seen.

Sleep, Viola, sleep, 'tis hard to part, But God has thought it best: To give you almost broke our hearts, But now you are at rest.

Oh let us fly, to Jesus fly,
Whose powerful arm can save;
Then can our hopes ascend on high
And triumph o'er the graye.

Emesor.k.—Jan. 13th, 1895, in Elizabelithown, Lancaster Co., Pa., Sarah. S. Ebersole, widow of John Ebersole, who died 50 years ago. She leaves 'Ewo sons, Levi, in Indiana, and Aaron, at home—and three daughters—Mrs. John Hallmer, of Elizabethtown, Mrs. John Good Co.; and a number of grantened and great-grandchildren to mourn their loss. The deceased was a faithful, consistent and exemplary member of the Mennonite Church Berton of the Grand of the Constant o

ROIM.—On the 12th of May 1886, at Bealeton, Fauquier Co., Va., Joseph, Bealeton, Fauquier Co., Va., Joseph, Grand Cornellis, Company Company, Company Co., J. J. Barntreger, from 1sa, 49:14–10 and Cornellis Beachy from Luke 18:15–17. It was a heavy blow for the parents, yet they can have the comforting assurance that their dear little one is at rest.

J. J. BARNTREGER.

NEELY,—James Burns Neely was born in Ashland Co., Ohlo, on the 11th of September 1335 and died at Wakarusa, Elkhart Co., Ind., aged 69 years, 6 montls and 2 days. The remains were huried at Yellow Creek M. H., where funeral services were conducted by Amos Mumaw and J. S. Coffman. Text, Rom. 6;23.

June 1

CANIS.—On the 7th of May 1898, 7 octook in the evening, Edward Cari Canis, aged 70 years, 4 months and 3 days. He was born in Saxony, Germany, Jan. 4th, 1893, and came to America in 1883, in 1895, in 1

SOUDER.—On the 20th of April 1896, in Sonderton, Pa., of infirmities of old age, Sister Katle Sonder, aged 89 years, 9 months and 15 days. Buried on the 25th in the Franconia Mennonite grave-vard

Lewis.—On the 30th of April 1896, near Marwood, Pa., Sister Emma Lewis, wife of William Lewis, aged 41 years, 2 months and 19 days. Buried on the 4th of May in the Franconia graveyard.

KAUFFMANN.—On the 36th of April 1898, near Lombardville, Stark Co., 111, of brain fever, Lydia, daughter of Peter and Maria Kauffmann, aged 2 years, 2 months and 1 day. Buried on the 28th in the Willow Spring graveyard. Fineral services by Joseph Buercky and Jacob Ringenberg.

AMON.—On May the 8th, 1896, near Calcionia, Kent Co., Mich., of lung trouble, Sister Panny Amon, wife of lung trouble, Sister Panny Amon, wife of the state of th

LANIIS.—On the 28th of April 1898, near Murrell, Lancaster Co., Pa., of consumption, Sister Annie, daughter of 1870. Elam Landis, aged 17 years, 10 months and 6 days. Her mother died as the street of the street o

ITEMS.

1896.

-The Moravians give on an average \$12.00 per head yearly to foreign missions.

—GREAT BRITAIN contributed over six and a half million dollars last year to the cause of missions.

—Probably one-third of the 20,000,-000 souls estimated to inhabit the Congo basin are cannibals.

—The Congregational missionaries in Turkey have lost all their property, but they refuse to leave unless driven out.

—Prospectors continue to swarm to Alaska, and they are finding encouragement, it is said, in the indications of gold in the Cooks Inlet region.

—India is ten times larger than Japan, China nearly three times as large as India, and Africa twice as large as India and China combines

—Shanghai, May 13.—Anti-missionary riots broke ont at Klang-Yin yesterday. The British mission was looted and burned. The missionaries escaped.

—The Methodist General Conference (Quadrennial) held this year at Cleveland, Ohio, during the month of May, was attended by over five hundred delegates.

—There was a great rush for lands at the opening of the land offices at Thief River Falls, Minn., May 15. Two deaths are reported from disputes over

—The bills now pending before Congress for the erection in Washington of monuments and statues to great men provide for an expenditure of over

—The bollers of a large towboat exploded, twenty-five miles below Vicksburg, on the Mississippi, May 10, and eleven persons were killed and others were injured.

—The Philadelphia mint, which has been coining silver dollars and subsidiary coin for the last two months, will shortly begin turning into double eagles its entire stock of gold bars, worth \$2,000,000.

-The Manhattan and New York and Brooklyn conferences of the Congregational Church have united after a separation of more than twenty years, occasioned by difficulties growing out of the Beecher trial.

—ONE of the most destructive fires in the history of northern Wisconsin occurred at Ashland, May 10. Nearly 20, 000,000 feet of lumber was burned. At the lives were lost, and property destroyed to the amount of \$500,000.

—The boy train wrecker, Hildreth, was convicted of murder in the second degree at Rome, N. Y., May 8, and sentenced to life imprisonment. Plate and Hibbard, his companions, pleaded guilty, and received sentences of forty years each.

—GOVERNOR Matthews, of Indiana, has seut a circular letter to the delegates elected to the Democratic national convention, announcing his candidacy for the Presidential nomination and soliciting their votes.

—LOTISVILLE, KY., MAY 17.—A special to the Courier Journal from Benton, Ky., says: A terrible eyetone passed over the north-west corner of this country of the country damage to everything in its path. At Elva it tore down the house of Andrew Jones and killed the entire family, consisting of Jones and get gipty years; his wife, aged fifty-live; his oldest child, a son seventoen years old, and the country of t

-TOLEDO, OHION, MAY 14.—A practical test of cathode rays has been made upon a Toledo patient and by means of uniformity discovered. The X rays have disclosed the fact that a surgical operation will sometimes remove a physical deformity which causes pressure inport the brain and restore permanently the reason of the patient.

—IUMMOLDT, NEB, MAY IS.—The trainment arriving this evening bring retainment arriving this evening bring retainment arrived the evening bring the continuous properties of the evening the country. They assert that forty persons were killed by the evelone on the reservation. No particulars are obtainable as all communication by wire is down. Those killed are supposed to be Indians, as there are few whites on the reservation.

""—"(OL. J. T. NORTH, the famous """
""IT as king" who accumulated immented wealth in the nitrate mines of South America, died suddenly at London, May 5, after eating some raw oysters. Poison was at first suspected; but later examination pointed merely to old, the son of a coal dealer; his fortune was estimated at \$100,000,000, yielding, it is said, fully \$5,000,000 a year.

—The sentences of Francis Rhodes, Lionel Phillips, J. II. Hammonid and George Farrar, the four members of the Johannesburg reform committee, condemned to death and whose sentences were afterwards commuted, have been fixed at imprisonment for five years. The sentences of the fitry-nine others which were fixed by the death of the 25,000 followed by three years banishment, have been commuted to one year's imprisonment.

—FIVE alleged lilibusiers, captured on the American schooner Competitor, were tried by court-martial at Havana, May 8, and condemned to death. As the men claimed American citizenship, representations where execution would be contrary to treaty provisions; and it was announced, May 10, that the Spanish eabinet had decided to place the case before the supreme evident of the proceedings of the Havana court-martial.

—for given Morton has signed the Greater New York bill, under the terms of which all the nunicipal corporations and parks of municipal corporations, other than county, within the county of Kings, the county of Kings, the county of Kingham, the city of Long Island (tity, the towns of Newtown, Finand I Idemystead, Queens County, are consolidated with the municipal corporation known as "The Mayor, Aldermen, and Commonalty of the City of New York." This consolidation, however, does not go into effect until Administration of the municipal corporation for the consolidation, however, does not go into effect until Administration of the municipal corporation so that they may be submitted to the Legislature by Feb. 18, 1897. This will make New York the second city in the world, with a population of version of the municipal corporation so that they may be submitted to the Legislature by Feb. 18, 1897. This will make New York the second city in the world, with a population of version of the control of the municipal corporation so that they may be submitted to the Legislature by Feb. 18, 1897. This will make New York the second city in the world, with a population of version of the control of the municipal corporation so that they may be submitted to the Legislature by Feb. 18, 1897. This will make New York the second city in the world, with a population of version of the control of the municipal corporation so that they may be submitted to the Legislature of the municipal corporation of the control o

"FLIIN, ILL. MAY 13.—The discovery of a new process for the cure of consumption by Dr. W. A. Sheppard, of this city, is a topic of conversation. The treatment is based on the principle of inhalation and exhalation and applied by a device we collabelling remedies. The instrument is cylindrical, about twenty inches high, and seven inches in-diameter and contains two compartments, one above the other. In the lower is the rand contains two compartments, one above the other. In the lower is the rand contains two compartments, one above the other. In the lower is the laken into the lungs, and in the upper is a register for measuring the quantity of air taken into the lungs and in the upper is a register for measuring the quantity of air taken into and expelled from the lungs. About a hundred consumptives, it is said, have been cured by the treatment. Every contains the second stage, and about 10 per cent of those in the last stage.

—What is said to be the largest lumber deal ever negotiated was consummated at St. Louis, Mo., week before last. The Chicago Coal and Lumber Company bought of the St. Louis Refrigerator and Wooden Cutter Conling of the Company of the Company of the Company of the Company of the lumber, which is to be delivered at the rate of \$5,000,000 feet ayer. It will require the use of 10,000 freight cars to transport it.

CARACAS, VENEZUELA, MAY 18— The Venezuelan government has agreed to pay the £1,000 denanded by Great Britain for the Urnan inclident, the arrest and imprisonment of the British police officers, on condition that it is considered simply as indemnity for personal damages and not as affecting the boundary dispute. The Venezuelan government, however, has not consented to make a public apology to Great Britain as a perceptible to the first bit is understood that the United States in carrying out its friendly purpose as an adviser of Venezuela, counseled that this condition should be compiled with in accordance with the terms of the British demand.

—SENEUA, KAN., MAY 17.—A terrible cyclone struck this city this evening at 6:40 c/clock. The cyclone was followed by a heavy hail storm, hail as large as walnuts falling. About 70 houses are totally wrecked. Five people were killed and many badly hurt.

Oneida, Kan., eight miles east, is badly damaged and four people killed. At Dabetha, twenty-five people were injured and 20 residences destroyed. At Frankfort nearly fifty residences were destroyed, rendering at least 200 people homeless.

Sherman, Texas, May 17.—The death list from the cyclone which swept through this place on the 15th inst., now aggregates to a second of the place of the 15th inst., and the place of the place

THE CHRISTIAN.

O happy soul, that lives on high, While men ile groveling here! His hopes are fixed above the sky,

His conscience knows no secret slings;

While peace and joy combine

To form a life, whose holy springs

Are hidden and divine.

His pleasures rise from things unseen, Beyond this world and time, Where neither eyes nor ears have been, Nor thoughts of sinners climb.

He looks to heaven's eternai hili,
To meet that glorious day;
And patient walls his Savior's will,
To fetch his soul away.

—Sel. bu S. U.

RELIGION AN EVERY DAY BUSI NESS,

David Livingstone, who did much toward opening up the Dark Continent of Africa, told the following story: When he was a boy, a faithful Christian man called him to his deathbed and said "My son, make religion the everyday business of your life, and not a thing of fits and starts." Livingstone's life shows that he followed the advice to the day of his death, even to his last hour, which was spent on his knees in prayer to Him to whom he had so often gone for comfort. There is no class of professors that God has so little respect for as those who serve Ilim periodically. And there is no class that do so little in the cause as those that wait for the anand revival to fit the barness to them. God loves and honors him who strives to show by his daily and honrly walk that he bears branded on bis body the marks of the Lord Jesus. We are to daily take up our cross and follow Him.

NONSENSE ABOUT TOMATOES.

An idea has gained currency during the past few years that the tomato as an article of diet is liable to produce or encourage the terrible disease of cancer, and not long ago it was also stated that the use of this vegetable bad been forbidden at the Cancer Hospital. So widely spread has this notion become that Dr. Marsden, chairman of the med ical committee of the Cancer Hospital London, has thought it advisable to give it official contradiction. He says that his committee has been inundated with letters on this subject, and he begs publication for the following statement. which we hope will settle the matter once for all. It is the opinion of the committee "that tomatoes neither predispose to nor excite cancer formation, and that they are not injurious to those suffering from this disease, but, on the contrary, are a very wholesome article of diet, particularly so if cooked."



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am	pm	pm		am	pm	p
8.50	2.10	6.45	Benton Harbor	7.10	1.10	5.
8.02	1.22	5 45	Niles	8.02	1.57	6
7,38	12.57	5,25		8.24	2.72	7.
7.20	12,39	5.07	Elkhart	8 46	2.44	8.
	12.17	4.17	Goshen	9.09	3.06	
	A. M.					
	11.53		Milford Jet.	9.31	8.27	
	11,:27	8 56	Warsaw	10.02	3,58	
	10.05	2.45	Wabash	11,33	5.15	
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Entered at the Post Office at Elkhart, as

orial Notes.

Contents of the number

Ain 1 Di-couraged? The Misery of being Lost, and Joy of being

Saved.
The Sonny South.
A Grand old Fachlon.
The Universality of the Light of Christ does not preclude the Necessity of Preaching the Gospel.

EDITORIAL NOTES.

the reason why the slums of American

cities are worse than any other in the

world is chiefly because they are com-

As the cannon ball that will strike an

object at a distance of ten miles is de-

pendent upon the first few feet for all

the remainder of its course, so the des-

tiny of our lives is largely determined

by the early training we receive. Let

the thought of the child be early di-

rected in the way of purity, of right-

eousness, and of heaven, and life's ar-

row will not be in so much danger of

The office editor had the pleasure of

spending a week with friends at his

former home near Berlin, Ont. the last

May and the church conference on the

lively, and it was a pleasure to attend.

Everything passed off with a dignity

Mrs. Ballington Booth states that

many Schied Lessons.
Correspondence.
Report of M. E. & B. II.
Hillin-la Conference Report.
The total Pitch.
The total Pitch.
Conference Report.
The total Pitch.
Conference Report.
The total Pitch.
Conference Report.
The Recognition of the Holy Spirit.
The Recognition of the Holy Spirit.
Deaths.

The Master's Touch.

foreign lands.

missing its mark.

at all such gatherings.

ELKHART, IND., JUNE 15, 1896.

or system of education is successful in that mar true education so much in

reality that overlooks this fundamental many of the higher institutions of

need of a reform, and the Christian the question, why the preparatory meet-

any one who possessed the necessary given to this question was that the ser-

One resolution which was passed at the members deem it of no particular help

the recent Ohio Conference deserves or importance to attend the preparatory

ences have taken the same action, that the announcement of the prepara-

namely, the election or appointment of tory meeting was not always made or

a permanent secretary. In this way the not made at the proper time. As a

conference records can he much more remedy for the trouble it was advised

satisfactorily kept since such duty will that ministers, while preaching the

fall upon a certain person. He can also same Gospel truth, seek to avoid monot-

and help to make the conference work Let the old Gospel truth be so im-

in general much more systematic than pressively and interestingly presented

is often the case. The appointment of that people will know that when they

a moderator for the year following is come to the preparatory meeting they

same beneficial purpose. The publica- potatoes simply warmed up again and

gives all a chance to prepare to answer Let the Gospel likewise be fresh every

satisfactorily and after due consideratime and it will be sought and received.

principle. That which fails in moral learning in the land.

development fails in true education

The time has come when many see the

teacher is becoming a pressing demand

where some years ago people thought

educational qualifications was deemed

general notice although other confer-

posed of the lowest offscouring of publish all necessary announcements only in the substance of the sermon.

likewise a wise move and serves the

tion of the questions to be considered

tion questions which are often sprung

upon a conference, and for which there

is but little time for thought. We be-

lieve other conferences would benefit

At school.-The number of our Men-

nonite young people who attend high

such schools the last year were known

the Elkhart Institute; though a num-

ber have done so and are pleased with

ment, the teachers and the school in

general. It was the fact that so many

by following this example,

week in May and of attending the Sun-schools and colleges is constantly on

day school conference on the 25th of the increase. If the number of those in

28th and 29th. The attendance at the it would be found to run much higher

conferences was quite large. In the de-than is generally supposed. As yet only

liberations the interest manifested was a small per cent, of these have attended

and Christian spirit that should prevail the surrounding influences, the manage-

M. Jacques Bonzon, in a recent work of our young people were becoming

on crime and education, shows that educated somewhere that called the

eighty-seven per cent. of child crime in Elkhart Institute into existence, in

France is committed by pupils of the order that they could, if they and their

sufficient.

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The purpose of religion is to bring this plains lies in the fact that education is under the control and management of soul into a true relation with God; the addressed to the child's reason and not to our own people. The managers of the human part of which is a work of the his heart; that all is done for instruc- Institute are pleased to believe that

At the Annual Conference for Canada

ings were often so poorly attended was

discussed. Perhaps the best answer

mon at the preparatory meeting is so

similar in nature and substance to that

meeting. Another reason assigned was,

will learn and be edified. A dish of

again loses its sayor and palatableness.

RELATION BETWEEN THE DAY

SCHOOL AND SABBATH

SCHOOL.

ADDRESS DELIVERED BY NOAH

BYERS AT THE ILLINOIS

S S CONFEDENCE

are modern institutions, but the relation

between them is similar to that which

has always existed between education

and religion which were the natural

outgrowths of the creation of man with

a culturable mind and an immortal

Philosophers and theologians of all

ages have discussed the subjects of

mind and soul, but on account of the

close relation between them they still

The day school and Sabbath school

tion, almost nothing for education, they are able to avoid in this school True education is the development of many of the immoral tendencies, skeptipend on our mental faculties. the best that is in the being. No school cal influences, and the military spirit

It is only through the intellect that and learn how it may be brought to

of the communion service that many of perfection.

to this growth are a false estimate of our own condition and talents, and a misunderstanding of the real spirit in others. The former will result either in that condition of mind called pride, from which cometh contention, or in a false timidity, which leads to a burial of talents; the latter may produce prejudice, jealousy and narrowness,

The usefulness of a person for the cause of Christ is wholly dependent on his soul life and mental activity. And as we have shown that the condition of the soul depends upon the work of the mind, we must conclude that the human part of the salvation, growth, and usefulness of the soul is wholly de-

school and Sabbath school? In all ages has this relation been recognized by the leaders in God's work. "Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds." Solomon said "A wise man is strong; yea a man of knowledge increaseth strength,' Christ the Lord from heaven had thirty years of training for three years of Him who was of all teachers the most perfect. Paul, the learned apostle, who

find it difficult to distinguish between them. It may seem a little presumptuous for me to try to discuss this matter. but when the doctors disagree we can be free to express our own opinions. Mind is that part of the human being which thinks, feels and wills. Soul is the growth of the papacy and the de-

public schools. The reason of it, he exparents choose, attend a school entirely the immortal man, the real spirit life.

mind. Since both soul and God are spirit we can not comprehend them with our physical senses, but must dewe can be conscious of a soul and learn that there is a God that created it, and a Saviour sent to redeem it. In order to be reached by this redeeming grace

God. With this knowledge as a foundation for its faith, and the power of the will-that other faculty of the mind to apply it to itself, the soul may be brought into its true condition, where there is a possibility for growth unto

Probably the two greatest hindrances

which are starvation to soul life.

pendent on the condition of the mind. Since Christ died to save all and Is no respecter of persons, and all the difference between the vilest criminal and the purest saint is but the result of a mental difference, can we afford to neglect mental culture and believe that there is no relation between true education and religion, or between the day

work, and llis apostles were trained for their work by three years of teaching by of all Christ's disciples most clearly comprehended the Gospel, was best able to apply it to his own life and most powerful in teaching it to others, tells as that we shall be "transformed by the renewing of our minds."

Under the instruction of such leaders the early church prospered, but with cline of universal education the church

Then again, many of us "leave it

the Lord in prayer," but immediately go

after another burden of the same kind.

perhans a heavier load than the one we

just left; and we are bent under the

load until we must come to the same

great Helper to relieve us. Oh. dis-

couraged soul! rise to a privilege of a

joyful heart in Christ Jesus, Let the

cares of life be on the Savior, for He

can more easily carry them and have

you go free in His love, than for Him

to see your heart in grief and (must)

still carry you and the burden. We

have a Savior who "is a present help in

time of need," Not a Savior for eter-

nity alone, but a Savior in this "present

evil time." Then again, when we who

are of a glad heart see a brother or sis-

ter despondent and burdened with some

thing, let us kindly remember them in

prayer. There is a mighty power in

prayer. Then a kind word, a smile, a

readiness to help in every way is a great

brothers and to God. In this way we

You ask, Can a Christian always be joy-

ful? Yes, by God's grace we are "Con

querors all the day loug." Do not un-

derstand us that a Christian will not be

tried. Trials and discouragements are

two different things. God tries us and

if it were not for trials we would not

know our weakness, nor our privileges,

nor our strength, We can "glory in

tribulations." (Jod often permits us to

be tempted and tried for then we come

out of the crucible as "gold tried in the

fire," and are made strong in the Lord.

We could not grow very weil, if we al

out we would not cling to His guiding hand If the way were always bright;

"Yes" says some one, "but it is so

hard to have these dark hours of trials

and anguish, and I can't see why He

does not make the way easier, and let us

For your sorrowin neart to cear;
And many a crael thorn-crown
For your lired head to wear;
He knows how few would reach heaven at all,
If pain did not guide them there."

Oh think of the Savior's rough way

for our redemption; Ilis agony on Cal-

vary; Ilis crown of thorns pressed on

Ills head till the blood trickled down

His loving face: His hands out-stretched:

His fect bleeding with the wounds of

the crucl nail; for whom ? You

my discouraged brother and sister.

Have we endured such trials, and did

we bear it so patiently? Oh! how soon

we forget His love and sufferings when

Did you ever think that we are "made

perfect through suffering?" We cannot

expect to go to heaven on flowery beds

of ease Study the lives of all His fol-

lowers and you will take courage. You

will bless God that though the devil

puts you into the kettle of pains of all

descriptions he cannot "put the cover

on" and you have the blessed privilege

everything goes well; and

'Tis the only way, believe me

To keep you clove to His feet

So He sends you the blinding darkne

And the furnace of sevenfold heat:

"God nover would send us the darkness:

And we would not care lo walk by fald

If He felt we could bear the light:

Could we always walk by sight.

be free from all cares," Yes

'Tis true He has many an anguish

For your sorrowful heart to bear

ways had sunshine, and

can beln "bear one another's burdens.

privilege and a duty we owe to

degenerated from the high ideals set edge is power," yet the value of that which hardly allowed me to go away to love. We look on our side of the ques forth in the Gospels. From the dark ness which followed there was no hope of reformation from the ignorant laymen, but the Revival of Learning brought forth such pure souls and strong minds as Hans Danck Martin Luther, John Calvin, Menno Simon, and others, who were able to interpret live, and teach the Gospel with such power as to bring about a reformation in religious thought and life.

The founders of our own denomina tion were educated men and maintained schools and universities. To these men we are indebted for formulating a clinrch creed which we still believe to coincide with the pure Gospel of our Saviour. But the people at large were not ready for some of the principles advocated, and as a result our forefathers were persecuted scattered and deprived of educational advantages. The ignorance which followed was of ten accompanied by prejudice, selfishness, and lack of activity. While they still maintained the same principles they often failed to live and teach them.

In the kind providence of God there were better days in store for our people Many found a refuge in America, "the land of the free," where they were al lowed to teach live and worship as they pleased. While we have much to regret in the treatment our early church received at the hands of other people, we have one thing to be exceedingly grateful for, and that is for the public day schools which were placed in our communities and opened for our chil dren. In this way the preindice against education was gradually overcome and many of the young people received their training as pupils and teachers in these schools and have become leaders in church and Sabbath school work. To these leaders is due the credit for the revival of activity which is now going on in our church.

While this system of public school has this advantage that it reaches all classes, and makes education more gen eral, it must necessarily lack ju one important element of education, which is religious instruction. On account of the many beliefs represented in almost every district it would be impossible to give such instruction as would be satis factory to all the patrons. Conse quently each denomination has found it necessary to provide religious instruction for its own children, and thus sup ply in the Sabhath school the lack found in the day school,

The child is educated by all the inthreuces of the house and neighborhood. but these are so varied that they cannot be depended upon when we try to make a complete system of education. At this present age we should conduct our day schools and Sabbath schools in such a manner as to develop every faculty and cultivate every virtue in the child

The question then comes to us, what part of this work can be accomplished in the day school and what part must be left for the Sabbath school, in order that we may have an ideal system of education?

The object of the day school should be two-fold, vlz., developing character and giving instruction, Edward Brooks said "In education culture is worth more than knowledge, and as to knowledge it is better to know much of a few things than a little of many things." While we believe the old adage "knowl-

power depends on the character which directe it

In the day school the pupil should form habits of order, obedience, selfcontrol, politeness, love of truth, and reverence for all things good and great. Many instances occur in the schoolroom which give opportunity for direct teaching of morals, but a large part of this ethical training must be given by the example and influence of the teacher, Pupils seem to literally imbibe the spirit of the teacher. Every teacher knows that the general atmosphere of the school-room will vary as he allows his own humor to vary, While the direct religious instruction may be limited to the reading of the morning chapter and the singing of gospel songs, vet the spirit in which this is done will determine its value. Great caution should be taken in the selection of teachers in this regard. It seems to me every Christian parent would do all in his power to see that only such persons who have true Christian characters, and rich spiritual lives, are employed for the training of their children

While more stress should be put on the moral training we should not at all neglect the giving of instruction. Such courses of study should be selected that will develop all the mental faculties, and of these those most practical should he taught first. The first essentials for the Sabbath school pupil at least, are reading and vocal music. The former always gets its due share of attentiou but the latter is too often neglected. In the Sabbath school we need the one as much as the other and we can not stop to teach either of them

If our day schools give the pupils the ability of getting knowledge, the habit of study and application, and such a taste of knowledge as to give them a desire for more after they leave school. and with all this a pure, noble character, then we can call them a great suc

If all this were possible without the aid of a Sabhath school (and I think it is not) yet would we not be satisfied. Such a person would make a good citizen and a desirable neighbor; but, best of all, he is in the proper condition to receive the blessings of Christianity which will make him a true son of the Creator and a useful worker in His vineyard. To obtain this blessed end it. is necessary that while his character is forming, our Saviour and Ilis Gospel should ever be kept before him. 'I his is the work of the Sabbath school Here if he can read and understand, he can learn God's word which will be sal vation to his soul and a sword for his battles. If he can sing the Lord will "put a new song into his month" and he will praise his God forever, He will form liabits of Sabbath observance. worship, and Bible study which will keep him ever under the redeeming influence of our Saviour.

In thus noticing the work of both day and Sabbath schools we see that they are but counterparts of each other There need be nothing in one to counteract the good influences of the other. While there are wrong things in many of our schools, yet we should not fear the evil but be strong enough to go in and overcome it. On the other hand there should be nothing in the Sabbath school to keep down the interest in education. I received instruction somewhere which gave me a conscience of the goodness of God in His perfect

school, but I went and have never been tion and say we must "hoe our ro sorry since, I believe it to be my honest duty to improve every talent God has given me, and do all I can to help the cause of true education. Satan comes up and says "You are proud and selfish" but I say, "Get thee behind me, Satan," and I listen to my God and He says "You are not doing more than your duty and you shall have your reward." Let us do all in our power to advance the cause of true education both in the day and Sabbath school in order to raise up a mighty army of saved souls for God's work and God's

St. vlina. III.

For the Herald of Truth AM I DISCOURAGED?

BY E. J. BERKEY. Looking into the many faces of men and women who daily cross our pathway how often do we see the marks of discouragements, lines of disappointment, and in short, the whole expression showing that underneath it all is a ourdened heart.

The heart carries burdens of all descriptions. While there is a large class who are burdened with the great load of guilt and sin, we will only speak of the Christian who has been carrying a heart full of sorrow and grief. Space does not permit to enter into detail of this great question.

First, what is the cause of all discouragements? We would say it is sin, or rather the greatest tool of the devil Look at Job when the devil tried him with all kind of sores and disappointments. Being denied of all his earthly possessions, etc., Job still trusted in his God. It seems as though nothing could move him. There was a counsel held among the devil and his angels, as to how they might get him to forsake his Master. One after another suggested a plan to try him, but not till the great weapon of discouragement was decided upon, did they again trouble Job. That took him down. He even cursed the day in which he was born. A Christian! cursing the day in which he was born? A child of the living God discouraged! Yes, and how many children of God are to-day so discouraged that they even doubt if they are saved. We get a few hard blows-probably caused by not wearing the full armor God has provided-and we feel our weakness. Then we begin to reflect about our circumstances, and about who has wronged us, How hard it is for us to bear all this when those who should be our helpers and stand by us have turned against us and we go on with this trial and that trial-probably then neglect our Bible and our daily earnest prayer, and communion with God-until we find (in our imagination) that everybody has fersaken us, and we are alone. Oh, how many, like Job, even curse the day in which they were born. We may not have said it to any one, but God knows that down in the depth of the soul we felt just in that mood. Trace this great tool of evil in any line you will and it comes from the same source

God, our kind Father, never discourages any one of His children. He tries us. He trims us down, but He knows just how, and when and where to trim for our good. But we in the hour of discouragement do not, think so much

alone for we have been wronged. God even-we may think-has not fulfilled His own promise to "neither leave no forsake us." In our distress we are turned against all-why? Not because God would have us be sorrowful and despondent: not because we have not many friends who may be praying for us and would be glad to help us in every way possible; but the effect of discouragement has left us so blinded that we go on with our burdened heart growing heavier and heavier, until we make every thing unpleasant for ourselves and to all about us.

We are not ourselves, and the pleas ares of home are marred. We are in a miserable state of mind and know not where to look for the remedy. We are undone. We are at the end of ourselves and in our extremity we cry out, "O wretched man that I am! who shall de liver me from the body of this death?" Then we begin to reflect on our past life, and among the pleasures and bless ings that we have received, we remem ber that "There is a Friend that stick eth closer than a brother," and in our shane and guilt we wonder why we forgot to look up to Him who has helped us out of so many difficulties and has kept us from so many snares.

My brother, my sister, we must re

member that we are dependent crea tures, and as soon as we take our eves off of our Saviour and get to looking on all the storms and trials of the world, we begin to sink, and like Peter must cry, "Lord, save or I perish." This then is the great remedy, the same blessed Savior who has cast all our sins behind His back to be forever forgotten, be cause they were blotted out by the atoning blood of the Lamb Oh let us arise in the strength of our Master! How often we have said, "If God will help me out of this difficulty. I will never mistrust Him again." But again and again we fall, and must come back t the same fountain for relief. The only remedy for all affliction, ailments, or whatever difficulty we may have, is Jesus Christ. How do we apply it? Simply by coming to Him and confess ing our short-comings and then trust ing Him for all things. Oh, the blessed Savior suffers more pain in His love for the dear children of God than we do in our trials and burdens. Every time we are discouraged and doubtfu and despondent, we mar the happiness of our blessed Master, for our burdens are His burdens, and our griefs are His griefs, and our joys are His joys. Oh, let us then enjoy the privileges. He has given us. We need not to be discour aged, even though tempted and tried Remember "There hath no temptation taken you, but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." 1 Cor. 10:13. Le us not ask to be delivered from tempta tion, as the victories gives us more blessedness and joy. Then let Him whose "grace is sufficient" for us also give us strength. How do we apply the remedy? By coming to Him in prayer. Oh, how many come to Jesus in prayer, and when they leave the place when God wants the burdens to roll on Christ, they pick up their old bundles, and carry the same old load, and never get rid of the burden of their heart. They get no relief themselves and make the Savior's and He will be more dear to you than thee rejoice: let them ever shout for heart sad for their weary lives. Let us ever before. Remember that you are joy, because thou defendest them; let not the only one who has trials, disap-"leave it with the Lord in prayer,

pointments, and sufferings, but be patient, be joyful, be prayerful, and be earnest Then nestle your hand in your Father's.

And sing, if you can, as you go; 'our song may cheer some one behind you And, well, if your tips do quiver-

God will love you the better so.

May God grant grace to any dear disconcaved one who reads these lines. and may your lives be sweet and cheer ful, by prayerful meditation on God's love and God's word.

Chicago, IV.

For the Herald of Truth. THE MISERY OF BEING LOST, AND JOY OF BEING SAVED.

BY EDITH PICKERT

Man is inclined to think little of the solemn time when the body gives up the spirit and returns to dust. It is truly a time that should claim the atten tion of every one, for we must all sometime come to that moment. The solumn thought then presents itself, are we ready to make any moment the last of our sojourn on earth? for Christ says, He cometh at an hour when we think not. We frequently hear of souls hurled into eternity without a moment's warning. We may sometimes think we have our own way in this life, but when the death messenger comes we must ali obey, prepared or unprepared. Where would we spend eternity were we called away before the rising of the sun, is a question to be considered by all; for when the soul departs its lot is either with those that are saved or with the lost. We all wish to be found in heaven. but Christ says, "No man cometh unto the Father, but by me," therefore we must accept Christ here in this present world.

All humanity was lost through sin but Christ left His throne in heaven and came down to live, suffer, die, arise aud ascend for our sake that we through Him might live. He came to seek and to save that which was lost. He pardons sin and gives joy, hope, peace and cternal life. If you are not already walking in the light, come out, all ye who are living in darkness, and be saved. There a blessed promise in God's word which says, "They that seek me early shall find me." Many seem to forget this, but it should be the most glorious thing in our lives to give our hearts to the Savior. The soul's salvation should not be put off till death stares you in the face, when in agony you will call upon God to have mercy upon your poor soul. Perhaps then it may be forever too late, Think of the miserable condition in which the lost one is throughout eternity, deprived of all heavenly joys forever. and the sorrow it brings to the near and dear friends to look down upon a soul called away unprepared for heaven, for there is no repentance in the grave. When we read of the final doom of the wicked, we must wonder why man is so neglectful of his soul's saivation. The soul which is to live forever, either in joy or in misery, is as little regarded by some as though it were worth nothing. This ouce lost soul has cost the blood of Christ to redeem it. Perhaps some think they would no longer have any enjoyment should they become Christians, but Christ tells us to rejoice in the Lord, of looking up into the Father's face. "Let all those that put their trust in

them also that love thy name be joyfu in thee." Psalm 5:11. Here we told that the Lord will defend up Are not these words of consolation?

HERALD OF TRUTH.

When this life is ended we must all appear before the Allwise Judge to hear. either with joy, the words, "Come thou blessed of my Father inherit the kingdom prepared for you from the foundation of the world;" or with sorrow, "I know you not whence ye are; depart from me, all ve workers of iniquity.

Columbiana, Ohio,

For the Homid of Truth THE SUNNY SOUTH.

HOW WE FOUND IT IN MAY.

It may be necessary to give a word of explanation before a description of the country is given. We have for some time been wondering what the "New South" held in store for northerners, but were somewhat reluctant in approving of the hap-hazard way in which settlements have frequently been planted both in

the South and West. The rule has been for any one who became interested in a new country to sell out, pack up and move, then begin the call for others to move in and for evangelists to come and help build up a congregation. Sometimes this method succeeded, but more often it failed, Bro. J. M. Shenk related a case that came under his observation on his trip to Kansas in '94. He was asked to come and preach the Word by one of those isolated families. He went several hundred miles out of the way to reach them and when he arrived to his surprise he found them to be "renters." Both time and means were given to the wind, because this family might just as well and better have moved to a locality where church privileges could have been

Within the last decade the tide of homeseekers is wending its way southward, and in order to avoid a repetition of by-gone experiences it has been urged that a committee be sent out whose duty it shall be to explore the country at large, make such explanations as will be necessary about nature of soil, climate and resources, advise as to the best localities and report in the HERALD for the benefit of all who may be interested and concerned. For some time we hesitated to venture out on such an undertaking, realizing what it means to influence others in so important a matter as locating, or either "settling" or "unsettling" some for a lifetime. Yet when sufficient inducements were offered and many requested us to go and save them the wear and worry of such a trip, we ventured out, and shall, by God's grace, make the most of it. A word as to

WHAT WE ARE LOOKING FOR.

Sometimes parties go in search of something, they scarcely know what. Again there may be those who look for advantages that do not exist anywhere. In either case there will be a disappointment that does nobody good. We are looking for localities in the South that possess just as good land as (not necessarily better than) we have in the North. The climate must be healthful, markets accessible, and natural resources such as may reasonably be expected of any good unimproved coun-

What we expect to gain in emigrating South under these conditions would be to give brethren of limited means ar opportunity to come to a home, to avoid long severe winters to keep from nav. ing out for living expenses all that has been gathered during the year, and to gain more time which can be spent in developing the intellectual and spiritual faculties of mind and soul.

It was on a dark and stormy night (May 19th) when we crossed

MASON'S AND DIXON'S LINE

in western Kentucky on the Mobile and Ohio. There was not a jar in the car, nor change on the expression of a pas senger. Southern Illinois had been thoroughly drenched by the heavy rainfall on the 17th and 18th. The air was full of water and the low lands looked like large ponds, and by the time we arrived at Union City, Tenn., the country was in no better condition "to show up." A look about town was enough to convince us that we were not among our kind. The heavy sprinkling of the "darkie" in the populace, the less expensive buildings, the weather-beaten agricultural machinery new and old the "one horse" plows and the conversation of the people caused us to reflect on where we really were. A three hours ride on the N. C. & St. L. morning train landed us at Tennessee City by noon. But we did not find the majority of our people at this place, they had moved to the Colony lands 8 miles west, near Mc Ewen. In the afternoon we were conveved to M. S. Schrock's. The country in this vicinity has not that attractive appearance that causes one to fall in love with it at first sight. In fertility and appearance the land bears a close resemblance to the clay lands along the river near Peoria, Ill., parts of Wayne Co Obio and Somerset Co., Pa. It is not what people look for who come from the prairies of Illinois or the most fertile sections of Ohio and Indiana; yet, any one who is not afraid of work. who has in him push, energy and loves to work in timber, clean up underbrush and has been used to fertilizing, can find a home in the Pleasant Grove Coiony near McEwen, Tenn., that in the cours of years may prove satisfactory. The meetings we held at this place were well attended and spirited. The members seem to be active and contented, they eceived us warmly and treated us kindly.

We noticed, on passing over the coun try in western Tennessee, that land is more even, that it is tolerably fertile and of loamy-clay nature. Old and im proved farms near towns sell at the same price land sells at with us. But we were told that there are thousands of acres of new ground for sale in the Mississippi bottom for from tive to ten dollars per acre. Late in the afternoon

THE PRAIRIE BELT

of northeastern Mississippi and on the morning of the 23d found ourselve. agreeably surprised to find the country In the vicinity of Okolona a little better than we expected. This village lies at the northern extremity of the To the southward 10 miles wide and 60 miles in length the prairie predomi nates. Along the outer edge lime stone strata crops out, but in the central parts the soil runs from 6 to 18 feet deep Both to the east and west of the prairi there is any amount of heavy hard-wood

1896.

DEDODT

of the Annual conference held at Salem

meeting house, Elida, Allen Co.,

Ohio

the 13th for consultation and arrange

ment of questions to be considered at

to addresses and admonitions by the

ministers present; and for organization

The forenoon of the 14th was devoted

the conference proper

The bishops met on the afternoon of

timber. The soil resembles very much that of the rich prairie in central Illinois and the timber on the west grows on soil that in fertility and nature ranks with the richest bottom lands in Ohlo, Land of this kind boars farming for lifty years in one stretch without fertilizing and at the end of that time produces better crops than some land that is fertilized annually. We have investigated old plantations that have gone through this process and they show up nicely. No effort is made on the part of the southerner to "rest" or fertilize his plantation. Year after year this vast scope of country that lies before one a beautiful rolling prairie is planted in cotton and corn and cotton and so on, we suppose as long as time shall last or as long as there are southerners to manage and negroes to till the soil, There is some of this choice laud for sale in large tracts, and at reasonable prices. The cause is, the old slave holders were ruined by the war their large plantations, consisting of several thousand acres each, were placed under mortgage: their children are poor managers and no workers, and the "nigger" getting tired of "all work and no pay" has lost courage. This is obliging the southerner to sell out and square up. We shall later on give a detailed description of this locality.

THE OLD SCHOOL AMSH

brethren that moved to this place from Newton Co., Ind., last winter are well pleased with their new home. They took up 5.000 acres of choice prairie land dess 600 acres of timber) all of which is under cultivation. They already have an active little congregation of some 30 members, a Sunday school, and regular church corviers. We feel certain that many of like faith in Illinois. Indiana, Ohio and Pennsylvania would be well pleased with the church and country if they were here to investigate for themselves. Any one with limited means stands a much better chance to get a home here than in the North where land is expensive.

An appointment had been made for us at the M. E. Chanel for Sunday afternoon. The word did not get around very far, yet a good many came out and we preached our first sermon to a people that were once far from us. After the services several prominent members of the congregation came up and requested us to lill another appointment in the evening. We consented, the word spread, and a fair turn-out and interesting meeting was the result. The neonle were kind and friendly: quite a few invited us to visit with them. We accepted several invitations and spent the time pleasantly. The southerner is very polite, and a splendid entertainer. We talked "war," discussed the "race question," said something about polities and gave our opinion concerning religion and all in the kindliest mood. All whom we have drawn out on the oneslion say the war was uncalled for It is our opinion that many of the objections held out in the North against the South exist more in the mind than in reality. We shall meet these objections as we

JOS. SMOKER. Ligonier, Ind. PETER UNZICKER, Cultom, III. M. S. STEINER, Cranberry, Ohio.

A GRAND OLD FASHION.

A SERMON FOR BOYS AND GIRLS. BY S. B. MC.MANUS,

You cannot help but see, boys and girls, that we are living in a day and age of "new fashions," pre-eminently so without doubt more than any other past day or age. The putting aside of old things and replacing them with new ones the tearing down of old and time honored structures and rearing in their stead new and more fitting once as the world thinks. May I be allowed to say. that this is the day of steam and style, of bush and hurry and advancement. of "getting on in the world," of crowding, of grasping and craving, of seek ing and searching? There is activity and restlessness and excitement in the very air. We make breathless haste unconscionsly and do not even realize for what we are harrying. We work in haste and even rost has become a labor. The world moves and rushes as if a million wheels impelled it on to a frenzied destiny. The Alpha and the Omega of life scem to mean but one thing,-to work and wage and aim. Should the world end to-morrow, it would find us striving and struggling for the things of earth as if our years were a thousand instead of but a span!

Time-honored things are cast aside as though untit for this new mad era of improvement and progress. We sneer or laugh at the good old times of our fathers and mothers, and wonder of what stuff they were made that they should be content with their common place surroundings and environments, and we thank God when we have time to thank Him that we live in this golden age that outshines, as the sun does the stars, all other epochs no matter how bright or dazzling. We live in the age of wonderful mechanics and mechanism. To even think of it is almost enough to make one dishelieve It is so like some thrilling fiction-some wonderful romance that some master brain has created. But in the midst of all this, boys and girls in the very heart of this wondrons day, there is one grapd, vital thing that has remained materially untouched .- one thing that has not been "improved," one thing that has not been "patented" one thing that the great, vandal world has left untonched as something too holy and

the centuries as taught by the Sermon When the Christianity of Christ was made, it was made perfect and we cannot get beyond that, however hard we may try. And right here is what I want to speak of most of all and lastly. Children, young men and women, never try to get beyond this. Only strive to get beside it -within it. It cannot be made better. It cannot be made more vital or helpful. Whatever else betides you-whatever else comes into your lives, cling to this as the one great anchor of your eternal safety,

sacred for desecrating hands to lay hold

of, and that is the old fashioned relig-

ion of Jesus Christ-the religion of

It is the fashion to have new religions and it is the tendency to put aside the old time way, as a garment might be put aside that had served its purpose or outlived its integrity. The newspapers are full of this modern Moloch and teem and reek with new ideas and advanced thought. But don't you be deceived. The so-called religion that scoffs at the Bible on your mother's stand, is no religiou that can be of any

help to you or anyone,-but is a snare and a wicked and a base one.

There is one thing that cannot be improved upon and that is Christianity as taught by the Bible, and I bid you boys and girls to stay right by that. One sanctified line in that old fashioned Book will be worth more to you in your lives than all the eloquence in the world and all the successes you might crowd into an hundred years of living

Do not be talked out or argued, or persuaded out of your faith. The man or the woman, the book or the newspaper that would lessen your love for the Bible and its sacred teachings are dangerous counselors and commanions. Better live with thieves and murderers than with them. Say to them holdly and without fear that the religion of your fathers and mothers is good enough for you, and stand by it and fall by it if needs be as your one sure hope and calcution 1 am afraid for the young neonle of

to-day. The world is so full of strange teachers and their ways are winning and seductive, and their methods full of attractions and pleasant things. They make religion such an easy, "happy-golucky" thing, that one may pos-ess it without working or striving for it and compared with the eternal vigilance that the old fashioned Christianity holds as essential, this new school of "thought" has its seeming advantages But my young friends be wary of those who would teach that Christianity is merely a process of thinking and reasoning, a method and an easy way into the kingdom of Heaven. There is no easy way except the line upon line and precent upon precent as baid down in the Bible. And you must not be deceived. Dead Sea fruit grows plenteous in these modern days and they who wantonly eat of it, shall know the taste

Keep close to your mother's side my boy and girl, and you will never go greatly wrong. The simple prayer that she prays outweighs all the sophistry and skepticism in the world, and one petition for your guidance is worth more to you than the measured and poisoned eloquence of a thousand Ingersolls

It is a grand old fashiou, this religion of ours, and although it has lived nearly twenty centuries, it has never grown worn or threadbare. It is as good now as it was the day Jesus Christ proclaimed it. It contains the vitality of its divine Giver and the essence of God is around about and pervades it. It is the fashion of many to scoff at it and ridicule its message. Do not be of the number who hold it lightly or find in it the subject for jest and levity. It is esteemed by many "sniart" to declare that they have gotten beyond this old fashioned way of life-that they have outgrown Christianity and its bigotry and have reached a higher intellectual plane of living. God help all such; for truly they have need of help. The man or woman has yet to be born who shall get beyond and above the teachings of the Bible. The commandments on the tablets of stone, and the Beatitudes on the Mount, embrace the highest and grandest ideal of life here, with the sweetest hope of life eternal hereafter

Keep very close to the old fashioned religion and the same Divine Teacher and the future shall hold all the blessedness that the Giver of every good gift His spirit, in the hearer, as in the hath promised. - Young People's Paper, preacher, present to bless and to save.

THE UNIVERSALITY OF THE LIGHT OF CHRIST DOES NOT PRECLUDE THE NECES. SITY OF PREACHING THE GOSPEL.

"By grace ye are saved through faith; and thid not of your elves, it is the gill of God," Eph. 2:8.

June 15

And this grace of God, the grace of our Lord Jesus Christ, "that brings salration, hath appeared to all men." By this grace was Abraham called of God from among his fathers the Gentiles who worshipped idols beyond the river; by obeying this grace, his faith in God was strengthened, till he through obedience, was called the Friend of God, and the Father of the Faithful, and these are found (not only among those) of his seed according to the llesh, but it also includes all those who have been born again and live and walk in the same spirit, for he heard the word of God and kept it. The centurion, Cornelius, was by faith a son of Abraham though not a Jew, and God's angel said to him, "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). Cornelius was a just and devont man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway."

Now Abraham by faith saw the day of Christ and rejoiced. And not only to him did God make promise of the land in which he sojourned for a possession to his seed according to the flesh, but also that "in his seed (i. e Christ), should all the nations of the earth be blessed," Abraham himself was blessed in this. And yet many of his descendants. Israelites and Jews did not retain this blessing, but were wicked men, and why? Because they rejected the grace or word of God, by which Abraham walked in faith so as to please God, and did wickedly. To such the Lord Jesus denied their right to call themselves children of Abraham, as they did not do his works of faith and righteonsness. If they, like Abraham, had believed and received Christ as He came in spirit to them, they would not have rejected Him as He came in

It is equally vain for men now to receive and believe in Christ as He came in the flesh, and lay claim to be saved by what He then did for man, by His sacrifice on Calvary, if they do not also receive Him as He comes in spirit. by His grace, which teacheth to deny ngodliness and worldly lasts and to live soberly, righteously and godly, The grace of Christ is that gospel which was preached to Abraham, and "Christ's gospel is the power of God," it is the power of godliness, for it gives power to the sinner to turn to God and to be come godly. And if a man become not so, his faith and his boasting is vain, for if he continue to serve sin he is not the servant of Christ, but of Satan.

Neither is that the faith of God by which man is justifled before Illm, nor is it the faith of Abraham, for Abraham's faith was manifest by its works of righteousness, and without these faith is dead, like a body without the spirit.

Cornelius had that faith by which he became "just" (Acts 10:22), and vet as to Christ's coming in the flesh, he knew not. But on the preaching of Peter, he believed, and receiving the Holy Ghost was baptized. So here was Christ by

make the unseasoned savory" (7th ed.,

And Peter, in thus preaching the Gospel to Cornelius the Gentile, was simply 2 vols., p. 226, also ibid, p). fullilling the Lord's command, "Go ve into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned' (Mark 16: 15 16) They who receive this word, receive

it not as the word of man, but of God, for God's witness for truth in every heart bears testimony thereto. So this faith does not stand in man nor in man's word, but in the power of God. For as the rejection and hating of Christ's light in the soul is the cause of condemnation, so the coming to and recolving the same leads to justification by a living, saving faith in Jesus, a faith of which He is the author and finisher, a faith that works by love. purifies the heart, and to which are all God's promises in Christ Jesus.

As the spirit of Christ in the prophets foretold to them the sufferings of Christ as He would come in the flesh and the glory to follow, so did they rejoice in hope. Job, as rendered in the marginal reading said, "After I shall awake. though this body be destroyed, yet out of my flesh shall I see God. Whom shall see for myself, and mine eyes shall behold, and not another" (Job 19: 25 26) Here then is his belief in the resurrection: in Christ, who said, "I am the resurrection and the life; he that believeth in me, though he were dead, vet shall he live; and whosoever liveth and believeth in me shall never die (John 11: 25, 26),

Great then is our joy who not having seen, yet believe in the fulfillment of the prophets' hopes, by the coming, life, sufferings, propitiation, death, glorious ascension, and mediation of our Lord and Saviour Jesus Christ. Eye witnesses testify to the glory of His appearance, the Holy Spirit of Promise sets his seal to these blessed truths, and Christ Jesus who proved His love to fallen man by giving Himself for his ransom, now breathes into His servants a travail of spirit for the spreading of these joyful tidings to that world whom He came to save. And His command loses none of its force to those who are now called and sent to preach the nosnel to every creature. And as it is done according to His direction and will, He will not fail to accompany that word with power, giving the baptizing influence of His spirit as He did to the household of Cornelius

That truly worthy and eminent servant of the Lord, George Fox, after a life spent diligently in the service of his Divine Master imbued with a godly zeal, which cruel beatings and long and sore Imprisonments failed to quench, in labor, extending over Great Britain, Ireland, parts of the Continent and America, has by his own example and by earnest precept, pressed upon us the duty of thus being faithful to every call of God to labor in Ilis vineyard, and to make known in His power, the glories of His grace. Let me quote a few of his own words: "Now, all my dear Friends, my desires are, that ye may all be valiant in this heavenly seed. for God and His truth upon the earth. and spread it abroad, answering that of God in all: that with it the minds of the people may be turned towards the Lord, that He may come to be known, served, and worshipped; and that ye all may be as the salt of the earth, to

And in watering others, we should also be watered. Not like the stagnant, miry, marshy places given to sult but planted on the banks of the llowing waters of life, like a tree planted by the river, that bringeth forth fruit in its season to the praise and glory of the Great Husbandman and to our own eternal profit. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa, 32: 20), - 11', 1V. B. i + The Priend.

NO SHEAVES

'Twos the Joyous lime of imrvest; The rise and colden grain Was bowing 'neath the sickle, And loding high the wain. The brown and stalwart reapers Their glistening sickles swing: And rosy mable were g caning The standing sheaves among.

A maiden, pale and sleower, Came, with the rest, to giens Cauce, with the rest, to given: Her garh was course and homely, And knuble was her mice. She gleaned among the briars And stones beside the wull, Searching for wheat-siniks scattered By ear less hands jet fall.

But when the master saw her, For bands like thine there wal'eth A nother work lustead. Bring from the bulbhli g fonuluin The water, good a :d sweet, To refresh the thirsty resper-And bothe their weary Bel

Then markly howest the maider Unto the master's will; And through that day so tedious, Fulfilled her mission still. And when the sunset shadows Were lengthening o'er the plain, The r-apers and the gleaners Brought back their store of grain.

The malden's cheeks were flushing; With weary step and slow With weary step and slow She caute, and sighing, whispered, "No sheaves have I to show." Then spake the master kindly, "Thou hast not tolted in valu. Though in thine arms thou beares No sheaves of m lden grain.

Without thee these had fainted Beneath the hurning son Who now return rejeicing In all thet labor done. Grieve and because thou bringest Naught from thy tall away; For, at the hour of reckoning

Thou shalt receive as they. Full many are the tollers. In life's great harvest field. Cheering the busy reapers
Whi e they their sickles wield,
Full many, sad, faint-hearted, Bring, at the close of day, Nothing from all their labor But wenthess, away

Nothing but sunbornt faces Garments besprent and lorn, Hands wounded with the briars, And weary ket and worn. Land of the baryest, comfort Yel bring no sheaves awa -Heathen Woman's Friend

NOW.

A plaint of danger on the sea. Of sleeplessness and fear?
Wave after wave comes thundering Against the strong stone pler; Each with a terrible recoil, A d a grim and eathering might A d a grim and gathering might, As blast or blast comes howling past, Each wild gust wilder than the last. All through that awful uight. We'll for the ships in the bacton now, Which came with the morning tide; With unstrained cable and anchor sure How onictly they ride! Well for the bark that renebed at eve Though watched with breatbless fear: It was sheltered first ere the tempest burst, It to safe inside the pler

but on the bowling seal The a versal that seeks the burbor month.

HERALD OF TRUTH

As in death agony.

Though the strong some arms are open wide, She has missed the only way; Tis all too late for the storm drives past The mighty waves bave swept her past And against that shellering pier shall cast Their wrecked and shattered prey. Nearer and nearer the bark is berne, As over the deck they dash, Where sallors five are clinging fus To the sailless stump of the broken mast, Walting the final crash. Is 't all too luie? Is there succor yet

And swift and steady f et,

Into the ghastiy bollow:

A Irompet note is heard:

There is one chance, and only one

"The rope hold fast, but oult the must

Has spent its furious strength— A shuddering pause with a sudden swiri, Gathering force again to huri

With a single shont the "NOW" peals out.
And the answert g leap Is made,
Well for the simple bearts that just
Loosing the mast with ferriess trust

For the rope is good, and the stout arms pull

elof stoem-bill by o'rr

it is but a swift and blinding sweep Through the waters, wild and dark and deep

At the trumpet-signal, 'NOW!"

filliow on billow in whirl on whire

That moment comes at length;

The strange command obeyed

And the men are safe on shore

And live were on the deck!

Still traces, drifting on to doom, One man upon the wreck.

Again they chase in sternest race

Again, and yet again;

in horrible armst.

The far-recoiling wave;
The rope is thrown to the tossing mark,
But reaches not in the wintry dark
The one they strive to save.
Again they rush, and again they fail,

The breakers rear a rampart proud,
And roar, "in vain, in vain!"
Then a giant wave caught up the wreck,

And bore it on its crest; One moment it hung quivering there

In horrible artest.
And the lonely man on the savage sea
A lightning flash upili,
Still clinging fast to the broken most

While eyes flashed inward fire; And over all the roar and dash, Through the great blackness come a coash,

That he had not dared to quit.

Then horror of great dark ness fell,

The wave had burst upon the pier

The wreek was scattered wide

Ob let It reach your heart

Oh let it reach your heart:
Not only from your sinfainess
He bids you part.
Your rightcousness as filthy rags
Must all relinquished be,

And only Jesus' precious death

Now trust the one provided rope,
Now quit the broken most,
Before the hope of sufety be

Fear not to trust His simple word,

So sweet so tried to true.

And you are sale forevermore, Yes-even you!

Must be your plea.

Forever past.

Another "NOW" would never react

The corpse that lay upon the beach
With the receding tide.

God's "NOW" is sounding in your enrs,

A token sure and dire.

The storm yells back defiance loud

Nofet though the flend-like blast pursue

Safe! though the Hend-like mass pursus
Safe! though the waves dash high;
But the ringing cheer that rises clear
Is pierced with a sodden cry:
"There are but four drawn up to shore

And the straining gaze that conquers gloom

All can be saved: but how?

There is a moment when the sea

which resulted in choosing J. F. Funk moderator and M & Steiner and N O Those perishing men to rench Life is so near on the tirm built pier. Blosser secretaries. That else must be death to each The following bishops, ministers and There are daring hearts and powerful arms, deacons were present.

msnors. And they rush as down to a vawaling grave. And they first as down to a yawhist garay.
In the strong recoil of the mightlest wave,
Treading that awful path to save
As they trod a homeword street.
Over the bowlders and foam they rush J. N. Durr Scottdale, Pa. P. Y. Lehman, Goshen, Ind. J. F. Funk, Elkhart, Ind. Michael Horst, North Lawrence, Ohio. They fling the rope to the heaving wreck, The alm was sure and it strikes the deck, As the shonts of quick hope follow. tteached, but not saved! there is more to do, John Burkholder East Lewistown, O. Ira Buchwalter, Dalton, Ohlo, J. M. Shenk, Elida, Ohlo, MINISTERS. A trumpet note is heard; And over the rage and over the roar Of billowy thunders on the shore, Rings out the guiding word.

C. B. Brenneman, Elida, Ohio, Benjamin Huber, Maxville, Ohio. C. P. Steiner, Cranberry, Ohio. Moses Brenneman, Elida, Ohio. David Hilty, West Liberty, Ohio. Jacob Horning, Bluffton, Ohio, D. S. Brunk, Elida, Ohio. Geo Ross Elida Ohio. James Coyle, Fairfield Center, Ind. Jonas Kreider, Wadsworth, Ohio. John Blosser, New Stark, Ohio. David Carber Orrville, Ohio, David Martin, Canal Winchester, Ohio. Isaac Burkhart, Pandora, Ohio, David Lehman, East Lewistown, Ohio. M S Steiner Crauberry, Ohio, N. O. Blosser, New Stark, Ohio.

DEACONS,

A. Good, Elida, Ohio. Perry Brunk Elida, Ohio Eli Yoder, West Liberty, Ohio Fred Geiger, Bluffton, Ohio. Henry Powell, Knoxville, Tenn Christian Lehman, Lima, Ohio, Andrew Stemen, Elida, Ohio. Jacob Huber, Elida, Ohio. S. K. Plank, Orrville, Ohio,

The opening address was postponed until Friday morning, because of a misunderstanding of announcement After singing a hymn conference ad

journed to meet at 1 P. M. AFTERNOON SESSION

opened with singing and an address of welcome by J. M. Shenk, after which devotional exercises were conducted by Bro. John Burkholder.

After a few instructions by the mod erator, the following questions were submitted for consideration.

OUES. t. What can be done to re vive the ministry and enthuse the church with more zeal for lost souls

The following points were brought out: That a praying church will revive, en thuse and uplift the minister, and that if the church stands by with encouragements it gives energy and boldness. And seeing the need of work should be an incentive to greater efforts for the salvation of souls. "To learn the worth of a soul," said one brother: "To preach the gospel with lire," said another; and also that heartfelt prayers for one another both young and old does much to enthuse the church with more life.

QUES. 2. What can be done in the way of extending our home church work?

portunities, gives the minister who

hearts as he should. The minister can

afford to take some other time for visit-

ing than Sunday, so that he may attend

othy to give himself wholly to the work.

I delight in Sunday school work because

Christ should be our greatest pleasure.

t is a pleasure to me. Service for

James Moyer:- We must know why

we are engaged in a work, otherwise

we will be sure not to accomplish much.

Knowing that we are engaged in the

Sunday school work because it is our de-

sire to extend Christ's kingdom, we will

look for the guldance of the Spirit. In

the Sunday school we have the oppor-

tunity to make impressions on hearts

that have not yet grown strong, and as

different natures have to be reached, it

requires different talents to reach them

and as every one has at least one talent,

that one is needed, and therefore I am

needed, although it is for the love of

the cause and for the love of souls that

I am engaged in Sunday school work,

and in it I find enjoyment in exercis

ing what taleut the Lord bestows on me.

We are required to use every talent to

the glory of God, being constrained by

love, and thus the Lord will do through

us what will and can not be done by

any one else. The more we work the

more we wish to work, for the perform-

Singing of hymn 193,

ance of work for God always brings

John Gehman:-The last command

of Christ was addressed to His disciples

in all generations. All religious teach-

ing contains the element of missionary

effort. The Christian religion is a mis-

sionary religion. Jesus came on a mis-

sion of love to bring to the world the

glad tldings of salvation. This teaching

must continue from generation to gen-

eration, and at a period when it makes

the greatest and most lasting impres-

offers such a favorable opportunity for

fulfilling our Lord's last command, be-

cause the young are so easily impressed,

We should all be engaged in the work

because the harvest is so great, yet the

laborers are so few, and there are so

many counteracting luthnences to re-

tard and hinder the sowing of the good

seed We see an example of it to-day

right here in the town of Berlin, where

worldly amusements are drawlug many

ferred to a grand parade of soldiers and

other amusements that were advertised

for the 25th of May .- Et.) Therefore

the work of the Lord requires all our

powers and energies. And above all

we have the consoling promise of our

Master that In this work He will be with

son in childhood than in older years.

us always, even unto the eud.

from better things. (Bro. Gehman re-

Thus it is that the Sunday school

Sunday school. Paul admonishes Tim

Points noted were: The one thing to do first is to do the work well at home, then we will soon have workers to send out to other fields; another, not to stand in the way of any who can and wish to do God's work faithfully. Let the laity accompany the ministers in evangelistic work or to fill appointments. Make appointments away from your home congregation and push the Gospel of Christ into the world where it is not heard in its purity. let no minister or lay-member be idle, but work

Ours 3 Would it be consistent with our Confession of Faith for our members to commune with denominations of a different faith, or they with us?

Points noted: In communion we express a common union with Christ and each other in faith. It will therefore be inconsistent to express unity where there is not that perfect union and har mony of mind. Another reason is we wish to keep house in the church and we cannot excommunicate a member for the violation of God's law, and again invite that member to commune with us when he has united with some denomination that takes no note of said violation or practice.

OURS 4. Would it be advisable to use unfermented wine in our communion services?

Points noted: There are those in the church who were at one time addicted to the use of liquor and by the use of fermented wine a desire for drink may be awakened. In such a case we might lead others Into temptation Again the word "wine" is not given in Scripture (relating to communion). The terms "Fruit of the vine" "The cun" are given. Again much of the wine bought at drug stores is not made from the fruit of the vine. A unanimous vote in favor of unfermented fruit of the vine resulted

Ques. 5. Would it be advisable to use unleavened bread in communion? From the discussion resulted the following resolution:-

Resolved, That this conference grant the privilege to any of its congregations to use unfermented wine and unleavened bread in their communion services where desired

QUES. 6. The Orphan's Home ones. tion was raised, discussed at length and postponed for Friday's session.

The afternoon session closed with remarks and prayer by Bro. J. N. Durr

FRIDAY MORNING.

Conference opened at 8 A. M. with remarks and prayer by Bro. Michael Horst, after which general conference work was again taken up, and the question regarding the Orphan's Home vas reconsidered, and resulted in the following resolution:-

Resolved. That this conference encourage the work of an Orphan's Home as proposed by Bro, S. K. Plank and Bro. David Garber of Orrville, Ohio, and as approved by the Ohio Conference of tsub, and that a committee consisting of J. M. Shenk, Ira Buchwalter and Jonas Kreider be appointed whose duty it shall be to present the matter to the varions congregations, and in co-operation with Bro. Plank and Garber, advance the work as the way is opened, and that each minister encourage the work in his home congregation.

OUES, 7. A resolution for a Conoral Conference was proposed, and discussed, but was deferred until in the afternoon session

HERALD OF TRUTH. The time for the Conference sermon 11. Powell reported twelve at Knox-

Funk, took up the text Eph 4:11-13

This text gives us some idea of the

character of our work, the responsibili-

ties that are resting upon us, the prom-

ises to the faithful and the condemna-

tion to the unfaithful. God has placed

us ministers as watchmen. We need to

guard against the encroachments of sin

against us, stand as shepherds and

guard the people against the approach

of the enemy. There are always those

who are not watching and go along

carelessly and do not take note of the

things that are wrong before God. The

keep watch over himself. The minis

ters are to take special heed to the doc-

trine. There is a tendency of the peo

ple of to-day to deviate from the plain

paths of truth and righteousness. There

are so many erroneous doctrines taught

both by preachers and by the distribution

of tracts, books, papers, etc. Men are so

apt to look for something new. The

apostle says to Timothy "Give heed to

sound doctrine," Study the "Mennonite Confession of Faith," Take heed unto

doctrine. We must with the advance-

ments or progress of the present day

take heed to the principles of the Gos-

pel of Christ. For instance non-resist-

ance, non-swearing of oaths, non-con-

formity; if we hold to them we will

The minister must be not only a

watchman, but also a teacher. We can

not sit down and watch but must go to

work and explain the Gospel and teach

the people to put it into practice. That

is the true watching. We need to do

The complaint is sometimes made

that the minister is not sociable. We

must be sociable and pleasant toward

the young. Let us cultivate our social

faculties that the young people and

even the children may not be afraid of

the minister. The right way is for the old

and young to work together, the old

with the young, and the young with the

old. The reason why so many of our

young people leave us is because they

are not properly taught in doctrine. We

are and ought to be very much con-

cerned to gather people into the church,

and we must take care of them after we

have them in the church. We must

work on one side and quard on the

other side. May God add His blessings.

J. F. Funk reported about forty,

seven in Pike and Salem churches.

C. B. Brenneman reported twenty-

Benjamin Huber reported two at Tur-

C. P. Steiner reported ten in Zion

David Hilty reported twenty-six at

D. S. Brunk, three in Blanchard

Jonas Kreider, eighteen in Medina

John Blosser, seven in Chapel Coug.,

David Martin, four at the Stemen

James Coyle, two in Dekalb Cong

Martin's Cong.

reported ten accessions.

key Run, Perry Co.

Bethel, Logan Co.

Cong

('ong.

Hancock Co

Cong., Fairfield Co.

P. Y. Lehman, sixteen.

The congregations reported as fol-

have influence in the world

something when we watch.

minister has also a great work to do to

arrived, and the moderator, Bro. J. F. ville, Tenn. A request was made for special prayers of the Conference in behalf of Bro. Jacob Amstutz who is in the hospital at Ft. Wayne, upon whom an operation had been performed.

The forenoon session closed with singing and prayer.

EPIDAY AFTERNOON

session opened with singing, and devotional exercises by Bro. Ira Buchwalter, after which the General Conference question was again considered, and resulted in the following resolution:-

Resulted. That this Conference select and send a committee man to our General Conference committee which meets in November of 1896, C. B. Brenne man was chosen as committee man tó meet the General Conference committee in November 1896

8. (The following resolutions were passed):__

Resolved. That ministers and mem bers earnestly protest against the use of tobacco.

9. Resolved That C. B. Brenneman visit, or cause to be visited the smaller and scattered congregations in Ohio at regular and stated times during the year.

10 Resolved, That the Sunday school Conference for 1836 may be held at the Salem church in Allen Co. Ohio, at any time to be decided on by the Sanday school Conference committee, if said church will consent by at least a twothird vote in favor of it. In ease of failure to obtain this vote it may be held where said vote can be obtained. The session shall not exceed two days

11. Resolved, That the Sunday school Conference may be held in the following manner:-

The programme shall be prepared by a committee of not less than three brethren appointed by the Church Conference, and shall be submitted to the bishops for their approval. The Snnday school Conference shall convene on Wednesday evening and continue during Thursday preceding the Church Conference. Any decision made by the Sunday school Conference in any way affecting the church or Sunday school work shall, before it can be carried into effect, receive the sanction of the Church Conference.

12. Resolved, That this conference elect a permauent secretary. It shall be his duty to act for a term of three years or until his successor is duly in-Michael Horst reported four accessions stalled. He shall keep a record of the in Pleasant View Cong. and three in conference proceedings in a book kept for that special purpose,

John Burkholder of Mahoning Co., 13, (John Blosser of New Stark, Ohio, was elected permanent secretary of Ohio Conference.)

Resolved. That we elect the moder. ator for our conference at the regular session previous to the one in which he is to act. Ira Buchwalter of Dalton, Ohio, was chosen moderator for the 1897 conference of Ohio,

14. Resolved. That the leading questions to be considered and acted upon at our succeeding annual conferences are to be seut in to the moderator and bishops several months previous to the conference session for their approval. And that they shall be published and distributed several weeks before conference session. It was further advised that the questions for next conference be submitted to the moderator not later than April 1st.

Bro. J. C. Driver of Rico, Morgan Co., Mo., sent an urgent request to the brethren and sisters here in Ohio and to ministers in particular to attend their annual conference next fall and labor with them for the unbuilding of the cause of Christ

15. Is it profitable in a general way for ministers to read a long scripture les son in the opening exercises or services or offer a lengthy prayer?

Ans. It is not profitable Cantions were then made by the moderater regarding the use of repetitions in prayer and during preaching, also with regard to the use of the word saint" as a title.

A committee for Sunday school Conference of 1897 was chosen. John Blosser of New Stark, Ohio, and John L. Yoder of Columbiana Co., were granted the privilege of selecting another member for their committee.

On request, Bro. J. M. Shenk was granted the privilege of ordaining another minister in his church district.

Closing remarks by J. N. Durr, J. F. Funk and C. B. Brenneman. Afte singing and prayer the conference adjourned to nieet at the Oberholzer meeting house, in Mahoning Co., on the third Friday in May 1897.

> J. F. FUNK, Moderator. M. S. STEINER, Secretaries.

REPORT

Of the Seventh Annual S S Conference of the Mennonite church in Ontario, held in the C. Eby M. H. Berlin, Ont., May 25th, 1896.

The morning session was opened at : 10 A. M. with singing. Bro. John G. Hoover made some appropriate intro-ductory remarks and led in prayer.

Officers were next elected, as follows Moderator, David Bergey,

SECRETARY S S Herner. COMMITTEE ON QUESTION DRAWER, Noah Stauffer, J. Z. Kolb, S. F. Coff-

man and Elias Weber. COMMITTEE ON RESOLUTIONS, Isidore B. Suvder, Israel R. Shantz,

First Topic, "Why I am engaged in

S. work.

1. A. Wambold:-This is a personal uestion. No one can answer but he who is himself engaged in the work. I was once in the miry clay of sin, but am now raised by the grace of God from bondage into the glorious liberty of the children of God and therefore have a desire to help others into the same enjoyment To this the S S presents an excellent opportunity, and morever it is our duty, as Paul said to Timothy his "son," to continue to exercise the gifts that are within us. Before we can teach Christ we must be taught of Christ. We know that early impres sions, for good or evil, are most lasting hence it is our duty to teach the young of Christ, train them up in the way they should go. Train the child to follow the footsteps of Jesus who was accustomed to attend the synagogue or Jewish service that was established as early as the time of Ezra.

It is nrgently necessary to teach the young for there is an alarming lack of Bible knowledge among the people at large and among members of the church the condition is very little better. Where there are no Sunday schools it is usual to find religious work in all departments

We labor because we love the work. far behind. The S. S. creates a zeal We know that we are doing our for Christianity, a zeal for lost souls, and our evangelists tell us that where Father's will. Perhaps some one will by this time Sunday schools are held it is far easier ask himself the question, "Why am I to gather in souls than in places where Sunday schools do not exist, hence Sunnot a S. S. worker. The question includes more than to day school work brings prosperity to teach. We are engaged in S. S. work the church. The Sunday school also, with its social characteristics and onbecause we are children and servants of

the Lord. Many parents neglect to teach their abors in the school far more influence children the will of God, hence the over the young people. Many young greater necessity of S. S. work. people are afraid of the minister be-Whatsoever we sow that shall we reap. cause there is so little acquaintance. hence he cannot have access to their That which we sow in S. S. work we

will reap in the world to come. If the nursery work of the church is neglected the church will surely suffer.

Second Topic, "The entertaining of visitors at the S. S."

Menno S. Weber:-Our home trainlng has taught us all more or less how to entertain visitors at our homes. The same rule applies at S. S. Let the welcome be sincere, warm-hearted. There should be no fear of speaking to visitors, yet the greeting should not be noisy, and effusive, for it would create a dislike at once with most visitors. Many of us do not speak to strangers unless they speak to ns first. We need much training in this direction. Let us do that by which visitors will know for themselves that they are welcome. This duty falls upon all, not officers of the school alone. Some are inquisitive enough to know who the visitors are but instead of going up and getting acquainted, personally, they will ask others who the visit-

Adam Cressman: There are different ways of entertaining visitors. Some will be eutertained by being simply welcomed and then allowed to look and hear; others will prefer to be in a class and take part in the session; others will be glad to speak a word to the school. We must use tact to learn how each individual is best entertained. To entertain them thus will create in them a desire to come again. We must, however, and will-if we are in the true spirit of the work-avoid any show of partiality. The Sauday School Conference is an excellent training school for exercising ourselves in the entertainment of visit-

ors and of deportment toward strangers. Discussion: Bish. B. Eby, in teaching deportment, used to tell his pupils to face the person with whom they shook

hands There are some visitors who come not for benefit but for fnn. Treat them in such a manner as to elicit manly behavior if possible. If this is impossible let them know that you want them to be benefited and invite them again. Show them that the enjoyment of Christian life is better and nobler than folly and

Give the visitor a seat, hand him a book to sing from, invite him to speak,

Let the hospitality shown be spontaneons, not compulsory. Machine hos pitality will be loathsome to some as it well deserves to be. Let all engage in it so far as it is convenient, so that a visitor cannot be in any part of the house without finding a gennine welcome from some one. Let the school be a self-appointed committee on entertainment

As the members of a school are hos-The discussion which followed brought pitable or not, so will that school inout the following thoughts and suggescrease or not. You can do more with and for a per-

Apply the home rules on hospitability in the Sunday school and church home.

any seat where there is room.

HERALD OF TRUTH.

tiet a hotel or saloon keeper converted and he would likely have the best methods of welcoming and entertaining strangers. It is a neglect of duty if one stranger leaves the room nnknown. - En tertainment is an art, and the substance of the question is "the art of making strangers feel at home."

Simply practice true Christlan deport-

Third Topic, "What special benefit is a Sunday school to a community?" Joseph Nahrgang: The Sunday school work is a great blessing to a community. It is a great benefit to become acquainted with God's word. Paul commended Timothy for knowing the scriptures from his youth. The same knowledge is now necessary. Knowledge of Cod's will creates sociability, love amoug neighbors. It makes friends. The S. S. then establishes society upon the higher plane of life The fruits of S. S. work in a community can never be known. Lack of opportunity to attend S. S. years ago caused many worse than wasted hours and Sundays among the young people. Note the social condition among the young and the people to-day in places where they have S. S. and in places where they have none. Had our church established Sunday schools forty years ago as they are now established, many who are now not with us would be among our most earnest workers as they are now in other denominations, and the loss of many others to us who have gone the way of evil men, which has caused many a fond parent sadness of heart and perhaps many bitter tears, might in many cases have been avoided, and the church and

society been infinitely benefited. Menno Weber: The benefits may be ousidered from three aspects, (1) morrally: (2) religiously; (3) the benefit to the church. (1) The Sunday school is composed chiefly of young people, and they do a large share of the work. If they are not in Sunday school they are somewhere else, exerting or receiving inthence either for good or for evil. The morals in a community where S. S. is held are higher than where none is held. Therefore the moral influence of a S. S. is elevating. The S. S. carries with it a refining influence wherever it goes,

Where there is a S. S. there is (2) spiritual power at work, moulding the religious life and directing the religious thought and effort. A S. S. is a peacemaker, a moulder of religious society, spiritual power by means of which the individual, as well as the community, is fortified against and protected from many moral dangers and temptatious.

(3) Our people have in years past neglected this work, and for this neglect the church has, as we have already heard, long been bearing its fruit of sorrow and loss. Trees have to be planted before apples will grow. The Sunday school that is established and fostered by the church will surely bear fruit for the church in due time We may talk about teaching the heathen, but our first duties are toward our fam ilies and home communities to teach them the word of God and training souls for Christ in their youth, and la this way the S. S. opens the way for the church to gather in sonls, as has been the case in many communities within the past few years.

Norman tingrich:- No one has failed to notice the change that has come over

No stranger should be shut out from a community after a S. S. was estab lished there. Children and young people are prone to learn evil habits unless they are usefully employed. By the influence of a S. S. evil habits are checked If not removed, and the good principles taught are the preventitive cause. The S. S. provides a good place for the young to spend their time. The vital principles of the Christian religion go far in their influence upon the young. The teaching and singing of the gospel appeals to every avenue of our nature. The thoughts contained in our S. S. hymns have made deeper impressions than many sermons. Many a hymn reaches the depths of the otherwise unimpressed

Discussion: The Rible though it were untrue, is universally acknowl edged as elevating in its tendency; Wherever the Bible goes, there crime decreases.

We need but look about us to see proof of the benefit of the S. S. Heathenlem with its many errors and barbarities vanishes with the advent of the Bible Our mission S. S. have put hymns upon the lips of the little children on the streets who formerly sang street songs abounding in folly and evil thought, and instead of foolish games, they delight in playing S. S. on their door-

Many a middle aged man would be ashamed to tell to the young how he spent his Sundays before there were S. S We cannot think of a better place or condition for the young to meet than in the S. S. The hotel bar, the road, racing horses, were considered then by young men as proper places for young men to spend their time Let us give God all the honor for the good achieved through the S. S.

The majority of criminals never at tended S. S. The early impressions received in S. S. have kept many from becoming criminals, and has brought many criminals back to themselves and led them to Christ.

After singing of hymn No. 236 Hymns and Tunes, closing prayer was offered by Bishop Jonas Snyder, benediction by Samuel Bowmau.

Adjourned until 1:30 P. M. (Concluded in next number,

I SHALL BE SATISFIED.

(Psalm 17: 15.)
"Not here! not here! not where the sparkling

waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep fallers
I shall be satisfied—but oh, not here.

There is a land where every pulse is thrilling With rapture, carth's so-journers may not

know. There heaven's repose the weary heart is still-

ing according life's time-to-sed currents Far out of sight, while yet the flesh eufolds us.

Lies the fair country, where our hearts abide; And of its bliss is usught more wondrous told Than these few words, "I shall be satisfied."

Satisfied! Satisfied! the spirit's yearning For sweet companionship with kindred

minds—
The silent love that here meets no returning,
The inspiration which no language finds.

shall they be satisfied? the soul's vague long IngThe aching void which nothing earthly fills,

Oh! what desires upon my soul are Throughig.

As I look upward to the heavenly hil's. Thither my weak and weary steps are lend

ing-

Guide me towards home, where all my was derlugs ending

I then shall see Thee and be satisfied."

1896.

111 The Prodigal Son shows us true

repentance, and urges every man to turn

from sin to God. Every sinner, what-

ever his condition, is like the young man

hunger with husks. Only when he re-

alizes this can he understand that the

IV. The Rich Man and Lazarus has

both a doctrinal and a practical message.

It opens to our view the world beyond

the grave; that is the doctrine. But its

message of duty commands every man

V. Faith is the power by which the

spiritual nature sees spiritual realities.

By it the soul sees God in heaven. The

duty which this lesson sets before us is.

V1. Lessons on Prayer. In this les-

son four kinds of prayer are shown in

succession, and each has an example.

The widow shows persistent prayer; the

publican shows prayer for mercy; the

mothers bringing their children show

interceding prayer - prayer for others;

VII. The Parable of the Pounds rep-

resents Christ as our absent Lord, who

has intrusted us with the charge of His

interests. Its message is, "Be faithful,"

presents the parable of the wicked hus-

bandmen. The key to the parable is-

the sentence, "They will reverence my

son " A reverence for Christ as the Son

IX. Destruction of Jerusalem Fore-

told. The motto of this lesson is the word "Watch." We are to watch for

the signs of the times, and to be always

X. Warning to the Disciples. The

anostles had a strife for the honors in

their Master's kingdom. In their strife

they were in danger of forgetting their

duty to their Lord. Our lesson says, "Be toyal to Christ," and tells us that

XI. Jesus Crucified. In the three

crosses on Golgotha the whole world is

represented. In the center is the cross

of salvation, with the Lord of glory

hanging upon it. On one side is the

thief, reviling Him who alone can save,

On the other side is the cross of faith,

and on it one who, confessing his sin,

prays to Christ for mercy. Let us call

XII. The Risen Lord. Unce more

we look upon Jesus, not dead, but liv-

loyalty is shown by service.

of God is essential to true faith.

ready for our Lord.

on Christ.

VIII Jesus teaching in the Temple

the rich young man shows prayer for

to hear God's messengers.

" Have faith in Christ."

spiritual blessings.

Father has something better for him,

feeding swine and trying to satisfy his

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THE EVENING HOUR

Flash tranquil hour of closing day?

Beyond disturbing care; And look, my soul, from earth away

To Him who heareth prayer,

How sweet the tear of penlicnce,

He shows His smiling face.

His mereles to recall.

To trust His love for all,

White to the contrite spirit's sense,

How sweet to look in thoughtful hone

Beyond the fading sky, Aud hear them call His children up

To His fair home on high.

-Set, by S. Godshalk.

How sweet through long remembered years

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LESSON XIL-JUNE 21 THE RISEN LORD.-Luke 24: 36-

GOLDEN TEXT.-The Lord is risen indeed - Luke 24:34

INTRODUCTION.

TIME.—Sunday, April 9, A. D. 30. Forty days later, May 18, Jesus as-cended. In the meantime He appeared on several occasions to His 12 disciples and others

Prace A room in Jerusalem Je. F Warning to the disciples sus also showed Himself to His disciples near the tomb in the garden by Calvary, at Emmaus, in Galilee, and lastly on the Mount of Olives near Bethany whence He ascended.

READING LESSON -- Luke 24.

PARALLEL SCHIPTINGS.-Matt. 28 1-20; Mark 16:1-20; John 20 and 21; Acts 1:1-11.

FIVE TIMES APPEARED. On the day of His resurrection Jesus appeared five times to His disciples. (1) To Mary Magdulane early in the morning (Mark 16:9-11.). (2) Soon after, to other women (Matt. 28:9, 10). (3) To Simon Pe ter (Luke 24:34). (4) In the afternoon. to two disciples as they walked to Emmaus (Luke 24:13-32). (5) In the evening, in an upper room in Jerusalem, to the apostles, Thomas being absent (John 20:19-25).

ENEMIES CONFIRM THE RESURREC-TION. - Every possible measure had been taken by the enemies of Christ to make sure that He was really dead, and that there could be no collusion among His disciples to secretly take Him from the tomb. These measures have done much to confirm the fact that Jesus really rose from the dead, even in the minds of those who labor to establish friends of Sunday schools to write us doubts concerning it. "The disciples for prices and samples. We send you not only believed Him to be dead, but had no expectation of a resurrection. and Sunday school papers free, and a They had no motive in taking Him collection of picture cards for 15 cents, away, for they could not conceive of the effect His resurrection would have upon them and upon the world."

> THERE DAYS IN THE GRAVE - Ic. sus had lain in the grave a part of three days and of the nights belonging to them, Friday afternoon and night, Saturday day and night. Sunday night and early morning, as Jesus had foretold, It was the custom of the Jews to count the parts of each day as a whole day,-Pelouhet

> > DAILY READINGS.

M. (June 15.) The wonderful story.

T. The Scripture explained.

Luke 24:25 35 W. The risen Lord.

S. Ever living.

Luke 24:36-53 T. The last miracle. John 21:1-11 F. Peter's love tested. John 21:12-19 S. The ascended Lord. Acts 1:1-12

> LESSON XIII .- JUNE 28. REVIEW

GOLDEN TEXT. - Repentance and remission of sins should be preached in And pressed with wants and griefs and fears, his name among all nations,-Luke 24:47.

TIME. - The time covered by this quarter's lessons is only between four and five months, that is, from late in December, A. D. 29, to May 18, A. D. 30, when Christ ascended to the Father

PLACES - The first seven lessons for this quarter properly belong to the Perean Ministry, although the scene of the seventh was Jericho at the house of Zaccheus. The other five lessons find Jesus in Jerusalem or the immediate

June 15,

DAILY READINGS

M. (June 22.) The lost found.

vicinity.

Tulco 15.41 94 Lessons on prayer. Luke 18-9-17 W. Parable of the pounds. Luke 19:11-27

T. Jesus teaching in the temple. Luke 20:9-19

Luke 29-24-37 Jesus crucified. Luke 23:33-46

S. The risen Lord. Luke 24:36-53 READING LESSON.-Luke 23:46-56.

REVIEW OF TITLES, GOLDEN TEXTS. ETC.

Les.	Title.	Golden Text.
I.	W. A. S.	Strive to enter in
H.	P. of the G.S.	Come; for all things
III.	The L. F.	Likewise I say nnio
IV.	R. M. and L.	Ye cannot serve God
V.	F.	Lord, increase our
VI.	L. on P.	The publican stand-
VII	P. of the P.	He that is faithful in that
VIII.	J. T. in T.	The slone which the
· IX.	D. of J. F.	Heaven and earth
X.	W. to the D.	Let this mind be in
XI.	J. C.	Christ dled for our
XII.	The R. L.	The Lord is risen

Time	Place.	Practical Lesson.
AD 29	Peria	The lost are sufficiently warned.
AD 29	Perea	They only miss heaven who thems-ives refuse it.
AD29	Peren	The Father joy fully meets
AD30	Perea.	There is a heaven for the righteous and hell for lost
AD30	Perea.	Faith is increased as we are exercised in it.
AD 30	Perea.	Prayer to be answered must be offer din humility
AD30	Jericho.	God rewards faithfulness rather than success,
AD 30	Jerusa lem	itejecting Jesus will not defeat His triumph.
AD 30	M.ofOlives	God makes a way of es- cape for those who will.
AD 30	Jerusa lem	True greatness is found only in deep humility.
AD 30	Calvary.	The way lo true great- ness is self-sacrifice.
AD 30	Jerusalem	We, to-day, need under-

Note.-Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert,

"IN HIS NAME."

The Golden Text for the Review contains the words, in His name. We take them for the central thought of our Review. Each lesson shows us a duty, a step to be taken in the upward way of discipleship

LESSON I. The Resurrection of Christ bids us ack a lining Christ This is the foundation of the Gospel, that our Head is not a dead man, but a living One, to die no more

II. The Parable of the Great Supper invites us to come to the feast. Salvation is not a life of gloom and sadness; it is a feast of good things. The dis ciple of Christ has true enjoyment. And this enjoyment is not for a select few: it is for all, rich and poor, bond and

CODDESDONDENCE FROM HOLMES Co., OHIO,-On Mon-

HERALD OF TRUTH.

day, April 4, Bro. D. D. Miller came into our midst and preached Monday, Tuesday and Wednesday evenings and Thursday forenoon at the Walnut Creek meeting house. Thursday, Friday and Saturday evenings at Sugar Creek in the Union meeting house. On Saturday eye one soul made the good choice to serve the 1.ord. On Sunday morning he preached at the Walnut Creek meeting house where twentyseven young souls came out to serve the Lord. On Sunday afternoon he preached in Carlisle In the Reformed church and Sunday evening again at Walnut Creek. Monday evening he preached in the Brethren (Dunkard) meeting house near Baltle, Ohio, Tuesday forenoon in Bunker Hill meeting house. Tuesday evening, Wednesday and Wednesday evening in Martin's Creek meeting house. Thursday again in the Walnut Creek meeting house at which time communion services were conducted. Since he left twenty-one more became willing to foilow Jesus, making in all forty-nine. God bless them that they may hold out faithful. Bro. Miller left for home Thursday evening, May 14th. In his short stay be preached 16 sermons, which were listened to by great crowds with a deep interest. May the good Lord ever bless and guide him in his great work.

H.J. YODER.

AYR, NEB., MAY 26TH, 1896.-On the 24th of May nine persons were received into the church at Antioch schoolhouse in the southeast part of Adams Co., Neb., eight by baptism and one on confession. May the Lord strengthen them to be faithful. COR.

UPPER STRASBURG, FRANKLIN CO., PA., MAY 17TH, 1896. -To-day we held our communion meeting at the Strasburg meeting house. Yesterday (Saturday) we had preparatory services, when four precious souls were added to the church by baptism. May they ever prove faithful and so let their light shine that the world may see their good works and the Lord be glorified. At our communion meeting quite a numcross of unbelief, bearing the impenitent ber partook of the Lord's Supper. May peace ever reign is my prayer. Bishop Jacob N. Brubacher officiated at these meetings, assisted by the brethren John Rohrer of Lancaster Co., and Christian Burkholder of Cumberland Co. These meetings were well attended. COR.

TUB, PENNSYLVANIA, JUNE 2ND,

1896.-On May 9th preparatory and

bantismal services were held in the

Casselman meeting house in Garrett

Co., Md., at which time four souls were

added to the church by baptism and one

was reclaimed. May the Lord bless

them to be faithful workers in His

also held the following day and nearly

all the members participated. May we

love and work together as one body in

HINKLETOWN, PA., JUNE 18T. 1896.

We were permitted to enjoy a season of

special spiritual rejoicing, for there are

On May 23d twenty-one dear young

COR.

Christ.

ing, and alive forevermore. He commands His disciples to go forth and proclaim salvation in His name to all mankind. The mission of every be liever is to tell about Christ .- Hurlbut.

TESUS CAME TO SAVE THE WORLD FROM SIX

The culmination of Christ's work was the CRUCIFIXION, LESSON XI. Here is found the atonement for sin; the proof of the Father's readiness to forgive; the highest manifestation of the love of God; the strongest motives to lead men to repent of sin - hope, fear duty, love .- Petoubet.

Tills poor one thing I do-instead of I will make it glorious by my supreme lovalty to its demand. - Gannett.

souls were baptized and four reclaimed at the Weaverland congregation. We pray that they may continue in the faith, as the reward is not at the beginning, but in the end. May 24th we had communion services when many partook of the embleme of the broken body of Christ, Bro. Jacob N. Brubacher officiated at both appointments. May the Lord bless the efforts put forth by all His servants.

W. H. BENNER.

ELIDA. ALLEN Co., Onto,-The church at this place has reason to rejoice and return thanks to God for the spiritual blessings received from llis hand during the last three months. In the month of March Bro. David Garber of Wayne Co., Ohio, came among us and labored with us several weeks. The brethren N. O. and John Blosser of New Stark, Ohio, were also with us part of this time assisting in the work. As a result of these labors onite a number of young souls came out and confessed Christ On Thursday and Friday, May 14 and 15, conference was held at the Salem church and on Saturday following the converts were received into the church by water baptism, the number having now reached twenty-seven, There were also the same day two young persons received into full church fellowship with us from another denom ination. On Sunday the communion was observed. The exercises on these occasions were impressive and edifying and we feel that the church has been strengthened and built up. To God be all the praise. D 8

FROM GHANTSVILLE, Mn.-Communion services were held by the Amish Mennonite congregation in the meetinghouse near Grantsville, Md., on May 17th With pleasure and gratitude we state that nearly all the brethren partook of the emblems of the Saviour's death, and engaged in feet-washing. We trust these ordinances were observed by all because of love to God and the Saviour, and not because of mere custom "Faith which worketh by love" (Gal. 5:6), is the great essential principle of salvation. On Wednesday. May 20th, the brethren C. K. Yoder of West Liberty, Ohio, and Nobertius Sproll of Amboy, Ind., were with us and held a meeting in our Amish Mennonite meeting house near Grantsville, Md. Although the time for the announcement of appointment was short-only about five hours-yet many more than "two or three" assembled. Instructive and edifying thoughts were presented and we were earnestly exhorted to progress in the Christian calling. May God bless their labors.

FROM THE CONGREGATION IN HOW-ARD AND MIAMI Co's, IND. On the 16th of May Bro. David Garber of vineyard Communion services were Smithville Ohio came into our midst and remained two weeks. He preached eighteen sermons presenting the word all be bound together with the bonds of God in its fulness. He earnestly admonished the brethren and sisters and held up a crucified Redeemer to a dying world in such a clear way that sixteen souls expressed their willingness to accept Jesus as their Saviour. May God ever bless the brother in all his labors repining at its lowness or its hardness- still some who heed the loud and fre- and give him grace to discharge the quent calling of our Lord and Savior. duties that God has assigned to hum.

EXPARPETORS HOLARS CO. OHIO -Bro D D Miller of Middlebury Ind arrived here from Johnstown, Pa., on May 4th and remained until the 14th He preached seven interesting and impressive sermons at the Walnut Creek meeting house and three at Sugar Creek. The attendance and interest were good. God bless the efforts. On Sunday May 10th Bro. Miller gave an nyitation and twenty-eight converts were received. And on Sunday, May 17th, twenty more were received and yet there are many souls in this community who are unconverted; some are almost persuaded, but are halting be tween two opinions. We were glad to have our dear brother with us, but were sorry be could not remain longer. From here he returned to his home May God's blessing go with the dear brother wherever he makes an effort to preach God's word. We invite him back as soon as possible and others as B. F. GERMER. weil.

FROM JOHNSTOWN PA -- On May

16th, 1896, Bro. William Graybill of Millin Co. Pa. came to us. On Sunday the 17th, he preached in the Stahl meet ing house from Luke 6:46, and again in the evening at the same place, from Lake 4:18. Monday evening in the Kauffman Amish meeting house near Davidsville, Tuesday evening in the Blauch meeting house. Wednesday the 20th he came to the Weaver meeting house where he preached that evening Thursday and Friday evenings, O the 23d preparatory services were held by him at the same place, on which oceasion three young souls were added to the church by baptism. May God help them to be faithful. The same after noon Bro. John N. Durr, of Favette Co. Pa, came to us and the same evening he preached in the Weaver meeting house Sunday the 21th the communion was observed at the same place. Bro. Graybill spoke in German and Bro. Durr in English. In the evening they had meet ing again at the same place. Monday Bro. Graybill left for home and Bro Durr went to the Thomas meeting house where he preached four evenings On the 29th he left for Blair Co., to hold communion there, Bishop Herman Sny der not being well. May God bless the offerts put forth by these dear brothrer while with us, and may they soon come again and others as well, as we are al ways giad to hear the Gospel. On Saturday, May the 30th, preparatory services were held in the Thomas meeting house, where quite a number of breth ren and sisters had gathered together but we were sorry to hear that Bro George Stahl and wife, while on their way to the meeting, had a runaway, While driving down hill towards the Blanch meeting house their horse tool fright and began to run. Bro, Stahl fell out and got fast in the wheel and was dragged for about 50 rods, when the buggy upset and threw sister Stahl out. The horse fell into a ditch. Bro. Stahl was so fast in the wheel and so bruised that he could not free himself. He was taken to Bro. Jonas Yoder's where the have to remain for some time. There are no hones broken for which we all feel thankfui. The same evenling there was preaching at the Thomas meet ing house again, and on Sunday the 31st several bundred brethren and sisters met together for the first time at this house to celebrate the death, and suffer

SUNDAY SCHOOL ITEM

LEVI BLAPCH

FROM TISKILWA, BUREAU Co., ILL. To Malinda Ebersole for expenses The Sunday school near Tiskilwa, Bureau Co., Ill., was reorganized with Bro Ino Firsti Sunt Bro Edward Schertz, assistant Supt., Sister Lizzie Albrecht, chorister, Number of classes 19 Cod be praised we have started to have Subbath school and church services each Sunday, instead of having each only every two weeks. We earnestly ack an interest in the prayers of all Sunday school workers that the good work may go on, aml that all may be done to the honor and glory of God, Con

MENNONITE EVANGELIZING AND RENEVOLENT ROADD. TREASURER'S REPORT FOR MAY.

Receipts.

EOR EVANCEI PING

A Sister, Reedsville, Pa., 81.00 A Sister, Letort, Pa., A. C. Kolb. Westerland S S Pa 5.00 A Sister, Letort, Pa. Isaiah Christophel. Mennonite Pub. Co. Interest. Morrison, Ill., Cong., 15.00 Christian A. Litwiller, Hopedale, Ill., .75 Homer Strock, Sterling, Ill., Caernaryon S. S., Lancaster Co., Pa., 6.25 Total. 850.00

ARMENIAN FUND.

A Brother Coun City Mo. 810.00 S. W., Waterloo, Out., Abr. Schneck, Dalton, O. A Brother Woodburn Ore D S Voder West Liberty Obio M. C. Hershey Annetion, Pa., Katie Warfel and friends. Gittings Md.

A Sister, Reedsville, Pa., A. J. Jones, Enuna, Ind., Weaverland Pa S.S. Michael Landis, Elkhart, Ind., A Sister Goshen, Ind., A Friend, Allensville, Pa. Sister C. B. Sterling, Ohio. 1.60 A Friend, Bingham Lake, Minn., Wayne Co., O., Bansom, Kans., Union S. S., 3.75

A Brother, Smithville, Ohio, A Sister, Wooster, Ohio. A Brother Orrville Ohio. Weaverland, Pa., Cong., C. D. Wenger, Dayton, Va. Martin's S. S. Waterloo Out 11.05 Freeport, Ill., S. S. and Cong., 24 00 Friends, Archbold, Obio 3.25 An aged Brother Goshen, Ind. 1.00 A Brother, Elkhart, Ind.,

Moses Heckendorn, Wyandot, Out. 1.00 Elkhart, Ind., 11 F. Horst Garden City Mo. 1.00 by Bro. John Nice of Morrison, Ill., us-Bethel Cong., West Liberty, Ohio. 4.25 ing for Scripture lesson, 1 Cor. 3.

Friends, Arapaboe, Nebr.,

Mary and Sasie Everst,

HERALD OF TRUTH.

187.98

50.00

11.39

31.00

A Friend, Metamora, III.

A Sister, Letort, Pa.,

Total.

May

A Friend, Reedsville, Pa.,

Armenian Fund.

Evangelizing Fund,

To the Armenian sufferers.

work in Mo. and Iowa.

work in Iowa.

month

wickedness.

month of June.

Total

CILICAGO MISSION

DISBURSEMENTS.

of mission work in Chicago during

To J. C. Driver, for Evangelistic

To S. S. Wyse, for Evangelistic

To Malinda Ebersole for expenses

of Mission work in Chicago for the

Total disbursements during May 8290.80

Chicago covers two months; hence the

The disbursements for the work in

The workers have found it necessary

to rent more rooms in order to accom-

modate the children who come to

them for instruction. This increases the

rent to \$12.50 per, month. This together

with the personal expenses of the

workers will amount to about \$30,00 a

We appeal to those interested in mis-

sion work to remember the work in

Chicago. We believe that the work as

it is now going on will be the means of

saving many bright children from the

slums, and from a life of sin and

We also believe that the work is con-

ducted as economically as it is possible

to carry on a work of this kind, and we

assure our friends that the money sent

work have had many lessons in the

school of "experience" and if they are

for their labor, can not we who are in

comfortable homes make some sacrifices

in the Sunday school, and in Bible read

ings and Young People's meetings to

think of the lost ones in Chicago. If the

congregations bear the burden of

furnishing means for the Evangelizing

work, can not the S. S. workers supply

the wants of one Mission? This will be

Thirty Suuday schools with an aver-

age attendance of one hundred, and

harder? We feel grateful for the kind-

ness of the brethren during the past

REPORT

Of the illinois Conference held at the

Science Ridge M. H., uear Sterling,

Ill., on the 22d of May 1896.

C. K. HOSTETLER.

each giving one cent every month will

an easy matter if all work together

carry on the work in Chicago.

month. In His name.

We agair, ask our brethren, especially

to help the cause along?

willing to give their time without pay

The sisters who are engaged in this

in for the same will not be wasted,

McVeytown, Pa., Bible Class,

Wideman S. S., Markham, Out.,

4,50 deacons were present: Bishops. F M Hartman Washington III P. Y. Lehman, Goshen, Ind. 81.35 John Nice, Morrison, Ill. Ministers 2.25

I & Coffman Elkhart Ind A. D. Wenger, Oskaloosa, Iowa. C. Hauder Cullom, Ill. John McCullob Morrison Ill 250, 15 Philip Nice Sterling, Ill. J. S. Shoemaker, Dakota, Ill. 50.00 Total receipts during May, \$174.31

Degeons. Jacob Kinzinger, Kruger, Ill. H. T. Nice. Morrison, Ill. D. L. Ebersole, Freeport, Ill. Abram Burkhart, Sterling, Ill.

Bro. E. M. Hartman was elected moderator and Bro. P. Nice assistant moderator. J. S. Coffman and J. S. Shoemaker

were appointed secretaries. Bish, E. M. Hartman gave the principal conference address, the following being a synopsis of the same.

We have met in this conference to confer with one another and seriously consider the solenun responsibilities and duties devolving upon us as ministers of the Gosnel. I have rejoiced many times that we as ministers are not set as rulers over God's people, but as watchmen over the household of faith. Satan is going about as a roaring liou, and seeks to destroy God's work. We are not only chosen to preach the Gospel, and teach the doctrine of Christ, but as shepherds to keep watch over the flock, that the enemy come not and destroy the sheep, It takes careful watching to prevent the "little foxes" from coming into the vineyard to destroy the tender plantsyoung disciples and the children, the lambs of the flock

We need the illumination from on high to carry outhis all important work according to the will of God, that the children of men may be brought to a saving knowledge of divine grace, and kept by this saving power.

We refer you to 1 Tim. 3:14: 4:1-11. Here Timothy received valuable instruction from the aged and experienced Apostle Paul, how to watch over the church and he reminds him of the solemn duties resting moon him as a teacher of the true doctrine. One of the most serious hindrances to the prosperity of the church is the coming in of false teachers, who deceive and mislead the flock. The Gospel must be preached in its purity in order to maintain the purity of the church. True repentance towards God must be taught as a necessary work, for the salvation of the soul.

John the Bantist also Christ Himself and His apostles began their public ministry by preaching first of all, "Re pent ye, for the kingdom of heaven is at hand." Repentance is the fundamental doctrine of the Christian religion,

Will that make these hard times any It is very easy to build with wood, hav and stubble, but what will the church be if constructed of such material? Gold, silver, precious stones are the muterial God wants us to use in Treas. M. E. & B. B. this great building. In order to select the best material for this building of God, we need to examine carefully all applicants for church membership: evidences of true conversiou, i. e. regeneration, should by all means be insisted Conference convened at 9 o'clock A. upon. If there be a real change of M. Ilyums No. 211 and 39 were sung. heart, then baptism and other outward The opening exercises were conducted ordinances should follow in order to

2.(x) The following bishops, ministers and May the Lord help us to build up a pure holy church a glorious church without spot or wrinkle.

June 15.

We are living in perilous times. Many are departing from the faith and giving beed to seducing spirits. We need to try the spirits to know if they be from

False teachers must be watched and their influence counteracted, if possible The apostle shows that these come with teaching that is not only useless, but positively wicked. They teach what the anostle calls. "The doctrines of devils.

When Christ sent out His apostles to preach the Gospel, they were to teach all things whatsoever He had com manded them. In this our day there are some that teach a part, and leave out other important parts of the word of God.

We must teach the incontrovertible. crucifying doctrines of our Lord, even the necessity of loving our enemies and doing them good, not "an eye for an ere and a tooth for a tooth" as it was said of old. This was law, but grace says we must not strike back when we are smitten neither shall we avenge ourselves but rather suffer wrong for Christ's sake. If the world persecute us, grace says, bear all things patiently: we should pray for our en emies, even as our blessed Lord prayed, "Father, forgive them, they know no what they do."

If all men would follow the teaching of Jesus we would have a heaven here on earth.

Christ has chosen us to be a neculiar people zealous of good works senarated from the world. We are in the world, but not of the world. We should be humble and lowly like Jesus, to bring about the blessedness and glory of the religion of Jesus among the chil

Pride and the spirit of exaltation were east ont of beaven, and we must con tend mightily against it, to keep it out of the church. Pride and many other avils are stimulated by the love of money. Many professed Christians are too much interested in gaining earthly possessions, or in hoarding up earthly treasures, to be vitally interested in gathering beavenly treasures.

We must warn them against all man per of evil lest the purity of the church be lost, and "their blood be required at our hand.

We should not rule over our people by force of law or authority in the church, but we should be examples to the flock and persuade men to look to God for such a heart as wants nothing but His holy will. There must be order in the church as well as in the family it it is to prosper. Rules of faith and practice must be taught so there can be unity of action, and the principles of the Gospel shall be maintained.

If we as ministers would maintain the rules and instructions laid down by the spirit of the Gospel, we would save ourselves many a trouble. We are fre quently to blame when inconsistencies exist in the church, simply because we fail to discharge our duty in denounc ing and reproving the existing evil. Unruly members will be found in the church, and we sometimes fail to have courage sufficient to do our duty toward them. When we see that wickedness threatens to destroy the church as "a little leaven leaveneth the whole lump, show out the work that God has done in the heart. we must have the courage to deal with them as the word of God requires us,

dition of affairs Do we seek to please men more than God? Oh let us seriously consider how we teach, live

Rich P V Lehman then gave a short. talk as follows: Power is what we need in the church to-day. I fear the church is losing her power with God and man, because of the many inconsistencies that have come into the church unreproved. I heard a minister preach; his anguage was very proper, but not a tear was to be seen in the congregation while a minister with very ordinary language moved whole audiences. What we need above all things is power from

The outward form of humility is denied by many who use it—their lives not harmonizing with their attire. True change of heart is what God requires. Bigh I Nice peyt brought out the

following valuable thoughts:-

A good workman uses good material with which to build. The poor or useless material must be cut away if it is connected with the good material, and only the good used. In the building of Cod's church the had or necless material should be carefully culled out before it is put luto the building. To purify the church of unconverted members after they have been taken in as such is rather a difficult matter, even more difficult than it would be for the workman dress down the rough stones and timbers after they have been put into the natural building

All the ministers and deacons present followed with short talks-expressing their willinguess to abide by the principles and doctrine as taught by Christ and Ilis apostles, and as set forth in the conference address.

Following are a few of the many thoughts brought out by some of our

Philip Nice-realized the great responsibility resting upon him as a minster of the Gospel. His desire is not only to preach and teach, but to be practical, in simplicity of life and appearance.

C. S. Hauder-was deeply impressed with the truths brought forth, and feels very sensibly the responsibility resting upon him as a young worker. Rejoiced that we can have the evidence that our prayers are answered, and that God is approving of our work. The question comes How can we do the most effect tive work in building up the church of God according to the principles of the Gospel?

John McColloh-was deeply impressed with the teaching on separation from the world, but much more with the re marks that pointed out the fact that the sinner must be converted, then the rest will follow as a natural result.

J. S. Coffman-was deeply impressed by the remarks made by the bishops; felt as if he had only learned the A B C of the Lord's alphabet. We succeed only with Christ as our teacher. We need to look well to the underlying principles of our religion. Nothing short. of the new birth or change of heart will be accepted of God.

Many that adhere closely to certain forms, seem to link in true charity, and of the grace of God in the heart.

Many of our aucestors were true con secrated workers, having both form and

and not be as the prophet says, "Dumb of the grosser sins. We differ from as short as practicable. Plenty of basins dogs that are afraid to bark." Why this them only in this-the sins committed and towels should be provided. by our people of to-day are of a more. 5. Is not much of the literature refined nature. The author is the same, read by our people, disposed to lead The devil, instead of coming to us as a some of our people away from the simroaring lion, as he did in olden times, ple teachings of the Bible? comes to us as an angel of light, or as a minister of the Gospel, bringing into the churches a supposed spiritual condition, a counterfeit of the gennine. Having a knowledge of the devil's devices, should spur us all to more earnest and effectual work, more watchful-

> prayer for the victory.
>
> A. D. Wenger,—"Let us give the more earnest heed unto the things we have heard lost at any time we should let him slip." We should love the truth. God speaks to us through the Bible, We tremble as we look upon the lost around us. Let us go out in the strength of the Lord and try to rescue them. The harvest truly is plenteous, but the laborers are few.

ness and more pleading with God in

Space will not permit us to give the many excellent thoughts brought out by our deacons.

Forenoon session closed with prayer by J. S. Shoemaker.

APPERNOON SESSION

was opened at 1:30 by singing bymn No. 194 Prayer by J. McCollob.

The following questions were next brought before the conference, consid-

ered and acted upon:-1. If a member should willfully with draw from church fellowship, would it

be necessary to publicly announce the same to the church? das. When members formally withdraw from the church, the fact should be stated publicly that both the church members and the outsiders may know

where they stand. 2. Is it conducive to the prosperity of the church to discipline a member be cause of intermarriage with an outsider or a member of another church denomi-

nation? Aus. For a member to marry an unbeliever or an unconverted person can not be right, as it is directly against the spirit and teaching of God's word, (see ent. 7:3, 4: Neh. 13:23-27; 1 Cor. 7: 39), and the church should not pass such violation by unnoticed; while marrying to a member of another church may be marrying "in the Lord," yet very frequently it is not wise. We believe it right and altogether safest to advise our members whenever practicable to marry members of their own church denomi-

nation. 3. Is it edifying, or will it tend to the upbuilding of the cause of Christ, to have essays read at our Sunday school conferences?

Ans. It is doubtless edifying to read good, instructive essays at the Sunday school conference, yet it is preferable that the reading of essays by the brethren give way as quickly as possible to extemporaneous discourses.

4. We frequently notice that at the time the ordinance of foot-washing is observed, considerable disturbance is caused by some leaving before the congregation is dismissed. Could any change be made not conflicting with the word of God to avoid this matter?

Ans. Outsiders sometimes leave the church and cause disturbance at the time of foot-washing, because the communion and the foot-washing service power,-others had the form, but denied are kept up quite long. In order to prethe power thereof by Indulging in some vent this, the services should be made

HERALD OF TRUTH.

Ans. Yes! And an earnest effort should be made to have our own church literature along with the Rible in all the homes of our members. Many of the books and periodicals circulated as Sunday school and general religious literature are filled with novel stories and amusing incidents, that cannot help having a very injurious effect upon th minds of young people, Children should be taught if possible to love the Bible.

6. Would this conference deem it advisable to ordain a minister in this congregation to assist Bro. P. Nice in the work of the ministry? Ans Yes

The following resolutions were next ead and unanimously adopted:-

Resolved That Bro. D. L. Ebersole of Freeport, Ill., be appointed as a member of the Evangelizing Board for this conference district.

Resolved That Bro. E. M. Hartman be reappointed as general conference committee man from this conference district.

Resolved. That we hold our next church conference near Morrison, Ill., on the 4th Friday in May 1897.

Resolved That we hold our next Sunday school conference in connection with our church conference next year, leaving the appointment of the programme committee and such other arrangements as may be necessary, to the bishops of this conference.

Conference closed with prayer by J. S. Coffman.

J. S. SHOEMAKER | Secretaries,

REPORT

Of the Ninth Annual District Conference, of the Amish Mennonite Church for the State of Indiana.

According to previous announcement the HERALD OF TRUTH, a number of ministers met at the Nappanee M. H. in Elkhart Co. Ind. to hold conference, May 28th, 1896.

After singing, and prayer by Jacob Ringenberg of Tiskilwa, Illinois, J. P. Smucker gave an address of welcome

Ionathan Kurtz was elected moderator who chose David Morrell assistant moderator. D. D. Miller was elected secretary, who chose D. J. Johns ass't. secretary

Bro. Kurtz explained that conference was not a new work, but that it was ecessary, even in the time of the anostles, to hold conference because of difference of opinion or understanding, Acts 15. He then read 1 Cor. 3:1-17, and taught how we as individuals are to build upon this foundation (Christ). It is necessary to have first of all a regenerated heart, and then follows the building by keeping the commandments such as baptism, communion, foot-washing, etc., and then observing such restrictions as not going to law. etc., I Cor. 6:1-8; non-swearing of oaths, Matt. 5:33: non-resistance, and being subject to the higher powers.

Each minister in turn then gave a short address in which he endorsed the thoughts already presented and added other practical thoughts which are here omitted

The following resolution was then unanimously adopted by the lalty pres-

Resolved That we heartily endorse the thoughts presented by the ministers in reference to unity, non-conformity the world, non-resistance, and con formity to the will of God: and that we will, as much as God gives grace, stand by and help the ministry in upholding such doctrine.

After singing a hymn conference ad journed for one hour.

APPENDIN SPESSON

opened at 1:30 by singing, followed by prayer by Noah Metzler. Several questions were then read and

discussed in the following order. 1. Is it edifying for a home minister to take up much time in the services,

when a strange minister is present? Ans. As a rule we deem it not ad-

vicable but if the strange minister takes up only a short time it might be edifying. 2. What is it advisable to do with

members of our church that stay away from counsel and communion from year to year; after they have been visited and admonished repeatedly?

Ang. Every effort should be put forth to make them see that they are not bearing fruit and therefore are dead branches that must be taken away. Inc. 15: 1-2: Luke 13:6-9.

3. As a separate people from the world, and opposed to secret societies, are we blameless before God according to Isaiah 52: I1 and 2 Cor. 6: 17, if we invite ministers to the pulpit who be long to secret societies?

Ans. According to 2 John 9, 10. Whosoever transgresseth, and abldeth not in the doctrine of Christ, hath not God. He that shideth in the doctrine of Christ, he hath both the Father and th Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Goo speed"; also Eph. 5:11, 12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them For it is a shame even to speak of those things which are done of them in secret Also Ezek, 14:6-9, and James 5: 12 -we

sav NO. After prayer by J. Kurtz, and singing, conference adjourned to meet next morning at 9 o'clock.

FRIDAY MORNING

at 9 o'clock conference opened by sing ing, followed by Scripture reading and prayer by David Morrell.

What is implied in the qualifications of a minister* as given by Paul to Timothy and Titus?

After a considerable discussion in which some pointed thoughts were brought out, it was decided that no answer be written out on this question at this place, but is to be brought out later by a resolution.

5, What method does this conference advise to follow in ordaining ministers? Ans. We advise that the brotherhood be admonished to earnest prayer, then east their votes for a brother or brethren, after which the blshops and ministers present shall have the power to reject any of said brethren that have not the qualifications as given by Paul to Timothy and Titus. Then choose by lot or take the highest vote as the church may have agreed upon.

One hour's intermission was given for refreshments

* Bishop, minister, and deacon

VETERINOON SPESSION

was opened by singing a hynm and offering a prayer.

Next in order was miscellaneous business. On motion it was decided that J. S. Hartzler was to have charge of Pretty Prairie appointments for next

The programme for the Sanday school conference was next read and accepted by the conference.

On unotion it was decided that the congregation at Barker St. Mich. shull be visited every four weeks by such of our ministers as may be suggested by the brethren J. F. Funk and J. S. Hartzler on their arrangements for that congregation.

J. F. Funk, J. S. Hartzler and Jas. McGowen were appointed as a committee on resolutions.

The address as given by the committee on the General Conference was then read. On motion it was decided that we approve of the work as done by the committee, and endorse them in their further work.

Home evangelist, D. J. Johns.

D. D. Troyer was elected Home evancolist for payt your

The moderator then appointed E. A. Mast and Jas. McGowen delegates to the conference to be held in Dureau Co., Ill., next fall, and Jos. D. Miller as a delegate to Ohio conference.

J. S. Hartzler was elected corresponding secretary.

The following resolutions were adop-

1. Resolved, That Bro. D. J. Johns write an article on "The Qualifications of Ministers" in accordance with ideas advanced in the discussion of that subject by the conference, for publication in the HERALD OF TREETS

of the Sisters," for publication in the HERALD OF TRUTH.

Resolved, That we ask our sister conferences to express themselves in regard to compiling a new English Hymn and Time Book.

Resolved. That this conference extend their sincere thanks to the brotherhood at Namance for their kindness and hospitality shown during this con-

After closing prayer by J. F. Funk, conference adjourned. The following ministers were present.

Ministers

Bishops. Jonathan Kurtz, Liconier, Ind. J. P. Smucker, Goshen, Ind. J. F. Funk, Elkhart, Ind. D. J. Johns, Goshen, Ind.

David Morrell, Holden, Mo. H. Weldy, Wakarusa, Ind. J. J. Weaver, Shipshewana, Ind Jas. McGowen, Nappanee, Ind. J. S. Hartzler, Elkhart, Ind. Jacob Ringenberg, Tiskilwa, 111 Jacob Christophel, South West, Ind. David Burkholder, Nappance, Ind. D. D. Troyer, Goshen, Ind. J. D. Miller, Middlebury, Ind.

Jacob Bleily, Nappance, Ind.

For the Herald of Truth THE GOOD FIGHT.

BY S. M. SCHROCK. Figh Cibe good fight of fulli; lay to element 1 to, where mino thou lso called, - 1 Tho, 6:12; 2 Thu, 47. In the HERALD OF TRUTH of May

entitled, "Belleve and receive," which to live honestly and be sincere the Duke de Levis that they have a picture brings out many precions troths that moralist does this), but it is the watchare hidden from many a dear soul. I ing and praying and simply clinging (by hope that article has not escaped the careful readers of the HERALD. But as it is likely that it has not drawn the attention of all who take the HERALD, I would here refer to lt. A brother said. to me not long ago, "That article gave me more light than anything else that I have read or heard," Faith is set forth very idainly by the writer in a powerful way

Is it not a solemu fact that unbelief is the worst sin in existence and self its most successful agent? Ah, dear reader, if we would only believe God's word as it is and "twist our hearts to the word" and not "the word to our hearts" we would find that God is true, and then depending entirely on Him we would experience Ilis infinite love and that "Peace which passeth all understanding," and that the fire from God needs none of man's fuel to keep it burning O no. Here is where the good fight of faith takes hold. The watching and Next in order was the report of the praying to keep consecrated, to cease working "our own works" and simply holding still and seeing "the salvation of the Lord" and the wonderful working of His Spirit in and with us. Our work is only to believe (John 6:29); to simply trust that His grace is sufficient for us in everything.

The secret of overcoming is "giving uic." But is this faith? Yes, just as long as we have not learned-either because of ignorance or unwillingnessthat the "carnal mind" "body of sin" "old mau," "flesh" etc., is the world in us and is manifest by "the last of the ilcsh," "Inst of the eye," "and the pride of life," and that this "earnal mind" must be delivered up to be crucified by the power of God not by any effort on Resolved, That D. D. Miller write an our part—just so long we have not overarticle on "The Prayer Head Covering come the world by faith, but will find, if we examine ourselves by the word of God, that we are not "mispotted from the world" and are not "loving God with all our heart, soul, mind and strength." O the wondrous love of God who gave His only Son as a "com-plete sacrifice for sin," Eph. 5: 22 -27. we see that "Christ gave Ilimself to the church," It is by faith that we receive "power to become the children of God." When we overcome and receive by faith the "love of God shed abroad in our hearts," then we have power. Then "the joy of the Lord is our strength." Then we will be filled with His love and goodness, with thanksgiving and praise to Him who now carries all our burdens and trials because we are His. "He in as and we in Him." O the blessed union and fellowship of the children of God with their Savior who was manifest in the llesh to take away of His will. And it is His will that "not our sins and who is also "touched with the feeling of our infirmities," Heb.

> 1:15. All glory and praise be to His name who is now "all and in all." Dear reader, is it not strange that we often sing of the saving and cleansing power of God through the atoning blood of Jesus, and yet do not realize the

truth of it? For instance, "God loved the world of sinners lost

> He offers free to all. Love brings the glorious fulness by And to lits saints ontkes known The blessed rest from every sin

Through falth in Christ alone.

faith) to the power of God, to keep free from self and to be used by Him only in His own way, to let the Lord "work in us both to will and to do of His good pleasure." Then all praise will go to Him and the "I" will be out of sight. Dear reader, is not this the "fight of faith?" Is not this the only way that God will get all the glory? Is not this the "life hid with Christ in God"? No wonder Paul said "What shall senarate us from the love of God?" "I am persnaded," etc. Do you ask how Paul could be so sure? Because he beti-ved. Is anything surer than God's word? Is anything more satisfactory than your salvation? Are you doubting? See if self is the cause. It takes a complete surrender and a delivering up of everything to be entirely 11 is before we can "lay hold on eternal life" by faith. Does not the Scripture say "Faith is the assurance (German) of things hoped for. the evidence of things not seen." means to claim, to know, to live by faith

In 1 Cor. 9: 27, Paul speaks of bringing his body into subjection. But he does not mean the evil nature, because in Rom, 6:6, he says it is crucified and destroyed and therefore cannot be brought into subjection. But he means his natural body with its physical nature which in itself is not sinful and will not lead to sin if kept in subjection by the grace of God through faith. Dear reader, it is the desire of my heart and prayer to God that these lines may by the grace of God be a help to you to understand what it means to "give up. Self is always in the way of simple faith and will always make us unhappy. We frequently see a marked change in a sick person who is perhaps on his death bed. He has given everything over into the hands of God. The will is lost in His will, his thoughts are in heaven. It would searcely draw his attention to speak to him about worldly matters. He has an eye single to the glory of his precions Redeemer in whom he now linds everything. His soul is enraptured with the thought of being with Jesus in glory forever. He rejoices greatly in the Lord so that he forgets the terror of death which will soon claim the victory over his body. A "peace which passeth all understanding" fills his soul,

Dear reader, would it not be much better if we would live such a consecrated life when in good health? Ah, perhaps we will never get on a sick bed. And oh, how much more we could do for the glory of God and the saving of souls if we would let the Lord work in and through us all the good pleasures one soul shall be lost, but that all should come to the knowledge of the truth," In this way we can live every day as though it were the last, looking for "the coming of our Lord and Savior Jesus Christ," Then all glory will go to Ilim. Then "we will come rejoicing, bringing in the sheaves." "Blessed is that servant whom his Lord, when He cometh, shall lind so doing." Matt. 24:46. East Lunne, Mo.

DANGERS OF PRIDE

Pride is a vice. Pride is the overvaluing of oneself for some real or lmagined superiority, producing haughty In the HERALD OF TRUTH of May

The "good fight" is not the "striving" bearing and arrogance of manner. It
lst page 131, there appeared an article to keep the evil nature down, or to try is related of the French family of the

of their pedigree in which Noah is represented going into the ark and carrying a small trunk, on which is written, "Pa pers belonging to the Levis family. There are many men whose reputation hangs upon their having had a grandfather, and the only thing they do is talk about their noble ancestry

Want is pride? A whizzing rocket

That would emplate a star. Solomon says "Pride goeth before de struction, and a haughty spirit before a fall." When once a philosoper wa asked what the great God was doing, he replied, "His whole employment is to lift up the humble and to cast down the

Pride is the offspring of want of merit. Humility is the child of wisdom. Solomon says, "Before honor is huntility," and Christ says, "He that humbleth himself shall be evalted "

The stalks of wheat that hold up their heads so high are empty headed, and those which hang down their heads modestly are full of precious grain The people who hold their heads so high do so because they have not sense enough to weigh them down.

Felthem says: "Of all the trees I ob serve that God bath chosen, the vine-a low plant that creeps upon the helpfu wall; of all the beasts, the soft, pliant lamb; of all the fowls the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar nor in the spreading palm, but a bush-a humble, abject bush "

The bird that soars on highest wing Builds on the ground her lowly nest, And she that doth most sweetly sing Sings in the shade when all things rest. In in k and nightingule we see What honor buth hamility.

The saint that wears heaven's brightest crown In deepest adoration bends The weight of glory bows him down The most when most his soul ascends, Nearest the turone lise f must be The footstool of humbity.

One of Esop's fables says that there was a tortoise once that was very un happy because he had no wings and could not fly. As he saw the eagles and other birds having a good time floating through the air he said to himself "Oh if I only had wings, as those birds have, so that I could rise up into the air and sail about there as they do, how happy I should be!" One day, the fable says he called to an eagle and offered him a great reward if he would only teach him how to fly. "I never shall be happy, said the tortoise, "till I get wings and tly about in the air as you do." eagle told him he had no wings to give him and did not know how to teach him to fly. But the tortoise pressed him so earnestly and made him so many promises that finally the eagle said "Well, I'll try what I can do. You get on my back, and I'll carry you up in the air, and we'll see what can be done.

So the tortoise got on the back of the eagle. Then the eagle spread out his wings and began to soar aloft. went up and up till he had reached a great height. Then he said to the tor. toise: "Now, get ready. I'm going to throw you off, and you must try your hand at flying." So the eagle threw him off, and he went down and down and down till at last he fell upon a hard rock and was dashed to pieces Proud ambition to tly has cost many people

"Be content with such things as ve have "

For the Herald of Truth. GOD IS GOD.

(Copyrighted, All rights reserved.) DV J. M. FRANTZ. God is (lod and changes never, Hels right on, and profound God is Go I to-day as ever God when thousand worlds are round.

1896.

(and the Lord pfall creation Loved alike the great and small Laid the plan of free sulvalio God who can do what He please

God who has done all things well And whose mercy never ceases, Is the Got of Israel God saves him who Jesus el For Ills strong, simight bond

Gulded and protected Mose neylng toward the Promised Land. God who has done mighty wonders,

Sends the rain, controls the toon'e s Olyes the sunshine we enjoy. (lod who nainted all the flowers Made the III an I the rose, Also made these hearts of our-

Who crestes and can de

And our thoughts and actions knows God Is Go L no man deceives Him, But the upbellever grieves llim We blue down the road to death.

God as God, a glorious being Holy, Just supreme in mig. 1; Is all knowing, is all seeing. And in heaven Himself the light God by gracking sends us life stugs

Oh then, all our sins co Let us serve this God of tove when we we are another than we see the me Ever see God's body face; Yet we know He is forgiving.

And we trust 111m for 111- grat God by that and is perfection. Ever glorious, nover ald; Having Sa'an in subjection; Reigns supreme with paw'r unfold.

God is rich, these vales and mountains, Precions wealth, to man unknown; 8 as an I barlors, streams and fountains, Worlds on worlds are all IIIs o. n.

God Is God, kings bow before Him, While beneath His mighty wieg. All the nations round adore Him, Praise and hallelnjah sing.

God who gives man lin-e and warning. Tolly blin what to shun or do. Made the evening and the morning And sends down the nightly dew.

Moon on I stars in countless tumb in God's own work and wisdom show And the flad who never slambers. Makes all vegetation grow.

God made all things, wind and weather Winter's cold and summer's hear; Gave to fewis their coals of feathers Gives non dally bread to cat.

Singing birds that know no sorrow Eagles souring high in air, All provide not f r be morros Vot (1 of feeds them everywhere

Birds sing sweetly, show devotion. Do their Maker's voice obey Infidel, value and decelving,

Curn and seek salvation nov. Turn creult the nubelleving B w when every knee must busy Turn, avoid the awful sentence Hell is drear, a dark abode; n the grave there's no repentant

Turn, valu sinner, t ust in God. Every promise He has given In His book He will fulfil: All who would be beirs of heaven Must obey Ills sovereign will. wille, Washington (b., Md.

WHAT RELATION?

The relation between conviction and power applies not only to speech, but as really to Christian life. The church is often a powerless witness in the

between those who love God and those otherwise. A more dismal and irrational who know Him not. The reason lies folly it is not easy to conceive of, 1 in the lack of faith, not only in God. but in the truth we profess to believe. The difference between belief and faith, e this by bolief we hold to truth by faith truth holds us. Belief has no de termining influences on character; faith commands the inner life. The truths held by God's people, are grand and sublime enough to sweep everything before them. Holding them in belief only, we are standing on the bank of a historic stream and beholding how finely and strongly its waters roll at our feet. But when those truths pass into our being and become a gennine faith in us, we are like one who is caught in the central current of a great river and carried smoothly, surely on its way. Belief asks languidly in prayer for things over which our souls should be in agony, because our conviction is only sentiment. We drift into worhl-conformity when we should shun the very appearance of ovil because the Muster's call for sensration from the world comes feebly muffled in the hearts that so feebly hold fundamental truth. Instead of earnextly contending for the principles of Christianity and the faith once given to the saints, in our daily Christian life, we make our cause more a parade than a battle, because we have no deep conviction, no intensity of life that burns in the words, shines in the conduct and even marks and bends the countenance to its mighty behest. A Christian life should be the Son of God on lire in a human heart. We believe glorious and wonderful things, so glorious and wonderful, the world could not resist a life that would fully reproduce them. Let us hide the Word of God in our hearts, till it reappears in new forms in our pray-

BRINGING UP CHILDREN.

our influence. Sel.

ers, our actions, the tenor of our lives

and then we will understand that the

depth of faith measures the breadth of

Parents have laid upon them a distinet duty in the rearing of their children "Bring them up in the unrture and admonition of the Lord," This implies that parents have given them the authority to do this bringing mp. Such authority implies parental intruction, parental control. Parents cannot meet the requirements of the obligations resting upon them, unless they demand and secure obedience to their rightful authority.

Bringing up means something more than providing children a home, clothing them, educating them, and then in general allowing them to do as they please. Some parents have a foolish bles that it is wrong to bias the minds of their children on the subject of re ligion or joining the church, etc. But they do not hesitate in the least to bias their minds respecting an education, a trude, the fashions, and many other things. Bishop Potter, of New York, commenting on the error of parents who neglect the religious training of their children, says:

"More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference Your child must learn French, or German, or drawing; but he shall learn his catechism, and his Rible lesson, and a reverent observance world. It is often hard to draw the line of God's holy day if he chooses, and not

do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway llying to an opposite and worse one. And so I rlead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's cause, and God's day?

There are many parents who do more bringing down than bringing up of their offspring. The Young Men's Era has been discussing this question, and it tells how parents may surely bring Chrysostom's statement that "the true down a son as follows:

"Let him have plenty of spending money. Permit him to choose his own companions without restraint or direction. Give him a latebkey, and allow him to return home late in the evening. Make no inquiry as to where and with whom he spends his leisure moments, Give him to understand that many rs make a good substitute for morality. Teach him to expect pay for every act of helpfulness to others."

This same paper tells also how to bring up a son, in the following sensible words

"Make home the brightest and most attractive place on earth, Make him responsible for the performance of a limited number of daily duties. Talk frankly with him on matters in which he is interested. Sometimes invite his friends to your home and table. Take pains to know his associates. Encournow his confidence by giving ready sympathy and advice. Be careful to impress upon his mind that making charaster is more important than making money."

There is practical wisdom in this advice, Parents should think about it. Training, bringing up, means vasily more than many suppose. Parents will do well to give this subject thoughtful and prayerful study. Let them secure the best books available which relate to the duties of parents in the training of children. Many parents would do better if they only knew better how to meet their obligations to their children.

Some one has well said: "In no age probably has the training of children been a more difficult and complicated matter than it is at the present time. On the other hand, the possibilities that open up before the wonth of this age are unprecedently large and promising. Blessed is the man that brings up a son to an adequate appreciation and use of these splendid opportunities!" Ret. Terescope.

THE RECEPTION OF THE HOLY SPIRIT.

There are mure things in heaven and earth than any human philosophy has dreamt of. After every analysis of body and mind has been made, no idinmmet of investigation or thought reaches the secret source of power. The visible, the tangible, the comprehensible, slopes slewly into a realm of mystery, while the investigator must reverently stand at the threshold and wait.

can thy style-discunling e The hidden working Bullder spy?"

Yet the grass springs at His bidding the flower opens at His touch, the globes of the firmament roll in order by His will. Without conscious volition un our part the blood courses, the heart beats, the organic work of the system is

performed. We are surrounded and enveloped by life and power and being.

"Closer is He than breathing, and nearer than hands and feet." Divine Being works through every thing that yields access to Ilini, and so far as we know nothing in the universe resists 111m but the stubborn will of man, and again, so far as we know, only the submissive will of man is conscious of being His instrument, all things else being used as machines are used.

In all ages of the Christian Church there has been a belief that the human soul can receive the Holy Ghost, that Shechinah is man." is no vain thrase but that a person forgiven of his sin purged of self and the love of self, re solved to make all his power, physical mental and spiritual, a medium for the transmission of celestial currents, does definitely receive an outnouring from the very central source of life. This our ouring of the Spirit is not possible if the heart is already full of self and a love of what God bates, but it comes into the prepared heart as water floods a vacuum. American Priend,

SOUL FOOD.

Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts with spiced hooks of fiction, with "light reading" that is mere sillabub. Many swallow little else than their daily newspaper The moral faculties become debilitated on this flimsy dict. Now, all the athlatic Christians all those who can carry heavy londs, do thorough work, and stand a long pull - are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested. or it will be of little use to you; daily ligead of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual filer, "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bilde text lodged in the memory, and furned over and well di gested will be breakfast for your sonl, and in the strength of it you may ge through the whole day. Every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation by prayer, and soul cou yerse with God. I have always poserved that the light readers and Bight thinkers make light Christians and those who neglect their Bible and closets soon dwindle into dwarfs. Having no depth of root, their religion with ers away.

THE HIGHER LOVE.

There is an inward life which never knows Death's levelill. An Inward consciousness of calm repose-

A sacre d, bely senso-n living part -Of every purified and cultured heart. There is a dentidess love, divine desire

In hearts where glow this Intense innate fire, This inner life, Pais consecrated, this beavenly glow That vulgar nilmbegon neither learn nor know

Fals pure Elesian flame, this deathless light

Are for the free; It shines not on the solitsh or the base,

and sensual inverts its glories cannot true

DEACON JOHN BOYER

was born in Adams Co., Pa., on Jan. 12th 1812, died May 19th 1896, aged 84 years, 4 months and 7 days. On May 6th he had a stroke of paralysis from which he lingered within one day of 5 weeks when death came to his relief weeks, when death came to his relief. We have reason to believe that he sweetly fell asleep in Jesus from which none ever wake to weep. He was a member of the Memonite church nearly 67 years. He was ordained to the office of deacon in 1853, and filled that office until his death—about 43 years. He was a strong counselor; his counsel and advice was sought by many and was advice was sought by many, and was always cheerfully given. Of the church we can truly say, another pillar has fallen. He loved his chirich, he loved to see God's kingdom flourish which was evidenced by his conversation, and by his example in a modest and humble life and by the interest he manifested in religious affairs. He rejoiced in the prosperity of the church and was grieved in her adversity, by his presence and his cheerful countenance at the house of God at the regular church services, at the counsel meetings of which he was a regular attendant, when cir-cumstances would permit, and also by his liberality when financial aid was required. He was buried in Mummasrequired. He was buried in Mummas-burg Friday the 22d. His finieral was largely attended by his neighbors and friends. Finieral services were con-ducted by the brethren Philip II. Farret of Chambersburg, Samuel Hess of Shiremanistown and Martin Whisler of Hanover, Text 2 Tim, 4:6-8, Peace

"Father, thou hast left us lonely Sorrow tills our hearts to-day But beyond this vale of sorrow Tears will all be wiped away.

DEATHS.

BOSHART. On the 27th of May 1896, near Thurman, Colo., after a short period of suffering from the bite of a rattle snake, Joseph, son of Joel and Anna Boshart, aged 2 years, 2 months, 22 days. The remains were laid to rest on the 28th in the A. M. graveyard near Thurman. Funeral services by Schrock from John 3: 14 21, and 2 Sam

RAUN -On the 10th of May 1896 at RAYM.—On the form of May 1838, at Bealeton, Fanquire Co., Va., of dropsy and pneumonia, Josie, beloved son of George and Emma Raum, aged 2 years, and 6 days. All his sufferings are at end and his spirit is at rest Services by J. Borntreger from Isaiah 49:15-17, and C. Beachy from Luke 18:15-17. May be rest in peace.

Once we had a little blossom Full of sweetness, full of love But the angels came and plucked it For the beauteous realms above.

Pride of all our hearts at home But the angels, breathing lightly, Came and whispered, "Josie, come.

Death has robbed us of our Josie Whom we loved and cherished dear; It was Josie, yes dear Josie Can we help but shed a tear?

Now the little hands are folder And the little clothes laid by And our darling's gone to rest To the spirit world on high

Hearest Josie how we miss thee Hearest Josie, now we miss thee, Here thy loss we deeply feel; But 'tis God who hath bereft us, He can all our sorrows heal,

His nather, EMMA RAUM,

ODER, Catharine, widow of Jonas M. Yoder, deceased, was born April tith 1839, died April 9th, 1896. She was I the 18-20, then April 3th, 1836; She was a faithful member of the Amish Mennonite church. She was sick about four months, first with cutarrhal lung fever, but toward the last with consumption. Though she suffered greatly at times,

yet she took all with Christian patience. She thought at first that she could not part with her children, two being In-valids, but she trusted in the Lord, and the Deep Run Mennonite burying-grounds. Finneral services by John Gross and Henry Rosenberger. Her husband preceded her several months. He was in the 82nd year of his age.

varies, bit she tristed in the Lord, and about her last wish was that her time would be short in this life, for she had a bright hope for the life beyond. She leaves two brothers and four children

to mourn the loss of a dear mother. She

was laid to rest April 11th in the family cemetery. Funeral services were con-ducted by Moses Mast, John Miller and

John Zook in German from John 14:2, and by Josiah Hochsteter in English.

MILLER,—On March 8th 1896, near Hopedale, Tazewell Co, Ill., after an illness of but a few hours of croup, Leroy, son of Andrew J. and Lamora Miller, aged 3 years. He died on his birthday, and was burled March 8th Services at the Amish M. Il., by Joseph

Egli and Daniel Nafziger. The remains were laid to rest in the Amish grave-yard north-west of Hopedale.

"Dearest Leroy, thou has left us, Here thy loss we deeply feel; But 'twas Jesus that bereft us, He can all our sorrows heal.

Leroy, thou art sweetly resting, Cold may be this earthly tomb; But the angels whispered sweetly, Come and live with us at home."

WAMBOLD,-Bro. Abraham Wambold

was born in Pennsylvania, November 5th 1810, came to Canada in 1830, at-

tended Sunday school first in 1831, was

reduced Singay school first in 1831, was received into church membership in 1839. He was esteemed as a firm Christian by all that knew him; married to Hannah Wanner in 1840. He was a reader of the Herald of Truth from

reader of the HERALD OF TRUTH from the beginning of its publication. He was well versed in the Bible. He died of infirmities of old age May 21th 1896, in Zurich, Ontario, aged 85 years, 6 months and 19 days. He leaves a widow

months and 19 days. He feaves a widow in feeble health, nine children all of whom followed him to the grave, 28 grandchildren, 5 great-grandchildren and many friends. His concern was the welfare of souls and the extension of Christ's kingdom. Funeral services May

28th in the Baptist church, Zurich, by Bro. J. Nahrgang. Text Phil. 1:21; and John 14:2. On the 27th he was buried at the Christian Eby M. II., Berlin, when Bro. N. Stauffer spoke from Psa, 91:19, the text Bro. Wambold

had selected some time ago.

Our household band is broken

So then we will not murmur

That we may meet him there With all the heavenly angels.

Bright glory there to shar

which was selected by the father

The Savior called him home: Grieve not, your darling is at rest Beyond this vale of gloom,

And called him to his rest.

Fond parents, calm the heaving breast,

Let hope's bright beams dispel the gloom That fills your throbbing breast; Twas Jesus kindly bade him come.

Detweiler. — May 21st 1896, in Phinistead Twp., Bucks Co., Pa., Sister Mary, widow of Bro, Samuel Detweiler, aged 78 years, 8 months and 14 days. She was burled on the 29th of May In

The Lord has struck the blow

Father's trials and cares are o'er

KULP.—On the 2lth of April 1895, near Dauboro, Blucks Co, Pa, of pneu-monia, Abrahau B, son of Bro, I. L, and Sister Catharine Kuja, agel 14 years, and Sister Catharine Kuja, agel 14 years, live days, but suffered very much, but all so patiently, although he had a longing desire to get well again. He leaves bereavel parents, one brother and four sisters, beside many friends all him very much, as he always greeted ne

Kulp.-On the 21th of April 1896.

J. FRANK MILLER

Parents, you have left us lonely Sorrow tills our hearts to day. But beyond this vale of sorrow Tears will all be wined away

Parents, you are sweetly resting. Here your toils and cares are o'er: Pain and sickness, death and sorrow, Never can distress you more.

KAUFFMAN.-On May 29th 1896, in KAIFFMAN.—On May 29th 1896, in Conemanch Twp., Somerset Co., Pa., Jacob Kanifman, aged 80 years, 5 months and 9 days. Buried on the 31st in Levl L. Yoder's burying ground. Services by Michael Yoder and Moses B. Miller. This was the largest finieral ever witnessed in the neighborhood of Thomas' Mills.

Gibbler.—In Osborn, Ohio, Clarence, son of Jacob E., and Mary L. Greider, died May 16th 1896 aged 6 days. Funeral services by Pre. Leatherman. Text Matt 15:23

"Little Clarence was too fair In this cold world to stay, So God in mercy called him home To dwell in endless day,"

MILLER.—On the 16th of May 1896, in Lagrange Co., Ind., Eddie, son of Joslah and Fannie Miller, aged 10 months and II days. Funeral at the Shore M. H. Services by J. J. Weaver and D. D. Miller.

Dear Eddie since thou art gone We miss thee from thy place,
The place is vacant in our home—
We miss the smiling of thy face.

We miss thy kind and willing hand. Thy fond and earnest care, Our home is dark without thee, We miss thee everywhere.

Goon.—On the 21th of May, 1886, in Brauch Co., Mich, suddenly, of heart disease, Sister Dians Good, wife of Bro. Henry Good, aged 51 years, 28 days. She was born in Rockingham Co., Yu., May 11th 1842. She leaves a deeply afflicted husband in feeble health and six children to mourn her death. Two children preceded her to the elemal world. Her Goop.-On the 24th of May, 1896, in preceded ner to the eternal world. Her last hour on earth was spent in devo-tional exercises. Several of the neigh-bors had gathered in on Sunday even-ing, and some time was occupied in reading the Bible, singing and prayer, in which she took an active interest. After prayer she joined heartily in singing the hymn "A charge to keep I have." Sud-denly she dropped over and in a very short time the spirit had fied. "Blessed are the dead which die in the Lord."

BLOCHER.—On the 1st of June, 1881, near Wakarusa, Ind., of heart failure, Christian Blocher, aged 59 years, 5 months and 16 days. He was born in Erie Co., N. Y. Dec. 18th 1898, He was united in marriage to Susanna Martin, June 18th 1895. In the same year he moved to Elkhart Co., Indiana, where they since Hevel. If le leaves a deeply they since rived. He features a feeling sorrowing companion, four children, four grandchildren, a brother and sister to mourn his death. He was buried at the Olive M. H., on the 4th, where services were conducted by John F. Funk and Amos Munaw—from 2 Cor. 5;1. The funeral was largely attended,

and Sunday school mates, who will miss him very much, as he always greeted ne with a smile; two brothers preceded him to the spirit world. He was buried on the 28th of April in the Doylestown Mennonite chirchy and. Funeral serv-ices by Henry Rosenberger and Sammel Godshalk. Possenberger and Sammel Godshalk. Possenberger and Sammel Glick.-On May 18th 1896, John K Glick.—On May 18th 1839, John K. Glick, near Middlebury, Ind., aged 56 years, 10 months and 4 days. He was born in Mifflin Co., Pa., July 14th 1821, and moved to Indiana in his earlier and moved to Indiana in his earlier days. His wife and nine children survive him. His disease was consumption, and for three years he was unable was almost silent. He accepted Jesus as his Savior in his young days, and we trust he is at rest. Buried on the 20th, Services by Joseph Mast and Abraham

SCHROCK.—On May 11th 1896, infant-child of Daniel J. and Mary Schrock, near Middlebury, Ind., aged 14 days. Buried on the 12th. Services by Peter

ITEMS

June 15.

OVER 200 persons were killed in the cyclone at Sherman, Texas.

—The total loss of life by recent cyclones in Kansas is twenty-eight; the property loss \$600,000.

It is reported that General Weyler's funds in Cuba are about exhausted, and that he has very little credit.

—A NEW oil field has been struck near Marion, Ohio. A well 1,600 feet deep is yielding 300 barrels of oil daily.

property destroyed at Khartonm is esti-mated at \$100,000. The Turkish governnt has been notified that it will be held for damages.

--KATE FIELD, journalist and lecany other one person to bring about the abolition of polygamy in the United States, died at Honolnin, May 19.

-Ir is said that the Sultan of Turkey —IT is said that the Sultan of Turkey sulfered recently from fear of assassi-nation, caused by the death of the shah of Persia, to allay which he had 200 Armenians arrested and tortured. May 15, he was still making arrests.

A JAPANESE religious paper says that Christianity is gaining a foothold among business men, whereas hereto-fore its influence has been almost exclusively confined to young students and employees of the governr

A CONVERTED Chinaman on the --A CONVENTED Chinaman, on the Pacific coast, sold himself to work as a coolle in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hindred of his companions. -Christian Witness,

-Reports come from Jerusalem, that Dr. Bless, of the Palestine Ex-ploration Fund, has lately discovered, near Monnt Zion, the exact course of the city walls of Jerusalem built before and during the Roman era; also a num-ber of vases and mosaics of high histor-

—Moscow, MAY 25.—His Majesty the Emperor Nicholas Alexandrovitch, an-tocrat of all the Russias, and Her Maj-esty the Empress Alexandria Feodorovna were solemnly crowned to day in the Cathedral of the Assumption, in ordance with all the religious ancient rites.

In Iowa destructive storms vailed in different parts of the State two weeks ago. In some places cy-ciones left nothing but desolation and death in their track. Many people were killed. In places rains were so great as to cause destructive floods, which did great damage to the railroads, growing

-THE Pennsylvania Steel Company has closed a contract with the Niagara Falls Suspension and Niagara Falls In rains Suspension and Nagara rains in-ternational Bridge companies for the erection of a steel arched bridge to take the place of the present suspension bridge, built by Roebling in 1855. The structure will cost \$500,000 and will be completed in one year.

—A PROMINENT Dutch gentleman, who traveled four years in the Dutch East Indies, speaks thus of his approach to the yillage, bordering on Toba lake, where the missionaries had established churches: "To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the regenerating power of the Gospel."—Morning Star.

—Lincoln was the first occupant of the White House to wear a beard, and drant was the first to wear a mistache, considered gross and under the considered selfered gross and under the considered gross and under the beard or mustache. Lincoln had no mustache, Cleveland has a moderate mustache, and is the only one of the Presidents to wear a mustache without a beard.—New York Press.

VICTORIA, B. C., MAY 26.-A terrible accident occurred here to day. The middle span of Point Ellice bridge about one hundred and fifty feet in about one nundred and nity feet in length, gave way, plunging a crowded street car into the water one hundred feet below, and all the passengers were drowned with the exception of some on platforms who swam ashore. nty-five bodies have been recov-It is thought there may be as many more lost.

OHE MISTAKE.—We are accustomed to talk of yiving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germlinate by our power. The does not germinate by our power. The sind does not shine at our bidding. The sind does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God, He giveth thee the power to get wealth. Let us pay God His due,—Rrr. J. B. D., in Missionary Link.

—A RAINFALL of from eight to ten inches in south-east Kansas has thooded that part of the state as it never was known to be before. It has rained there known to be before. It has rained there every day for over two weeks, and the weather is still threatening. Many miles of railroad and thousants of escondarial threatening of the still threatening of the still threatening "danger line," and great damage from its overflow is feared.

-Moscow May 31.-- A disaster oc-

out" but mysterious as they

finite mind, we may be assured that He

inite mind, we may be assured that he who "maketh the clouds his chariot and who walketh upon the wings of the wind" can do no evil, and that "His tender mercies are over all His works."

NIKOLA TESLA has solved the prob-lem which he set before himself many years ago, and which may revolutionize the system of electric lighting. It is,

tachments necessary in existi

The rays are so strong that the sharpes

The rays are so strong that the sharpest photographs may be taken by them. No new dynamo is required to produce the current. The built is attached to a wire connected with the street current. There is no danger of harmful shock in its use. Stories have come from thrust to time from Mr. Tesh's laboratory this.

to time from Mr. Testa's laboratory that he was experimenting on a light of this sort. Rumors of success and failure have followed each other and Mr. Tesla's friends were inclined to doubt that he would succeed. A half dozen

curred on the Khodijnskoje Plain yes terday, caused by a stampede amount the mass of peasants attending the fete

in connection with the recent corona Various versions as to the origin of the stampede and crush are current, but the account to which the most credence is attached is to the effect that the wagons laden with the 500,000 souvenirs which were to be distributed souvenirs which were to be distributed among the people were proceeding to the Khodijnskoje plain, followed by a multitude of eager peasants, when the attendants, with a view to pleasing the people, threw a number of the souvenirs among the crowd. There was a wild scramble towards the point where wild scramble towards the point where they fell, and the news spread like wild-fire up and down the throngs of ex-pectant peasants that the distribution had commenced. This resulted in a headlong, pell-mell rash for the booths where the distribution of souvenirs was to have been made later. What added greatly to the gravity of the disaster speaker of the person of the person of the person of the speaker of the person of the point of the person of the person of the theory of the person was the circumstance that these b was the circumstance that these booties were surrounded by ditches. The fore-most persons in the oncoming crowd fell prostrated in these ditches, and those following speedily trampled them to death. Others stumbled over their bodies and met the same fate. And so bodies and met the same riste. And so the horror grew. An official statement issued this morning places the number of dead recovered at 1,35%, and the seriously or fatally injuried at 25%. But in contrast with this official statement there are 1,282 corpses lying this after-noon at the cemetery, besides the many dead and dving that are known to have been removed from the ill-fated field by

-Sr. Louis was visited by the most -ST. LOUIS WAS VISHED by the most destructive storm in its history, Wed-neaday, May 27, at about 5:00 to 10 to 10

wind. Such a scene of death and destruction as was witnessed after the storm was heartrending in the extreme. Storms in other parts of the country within the part month has given to May of this year a record of loss of hie and the storm was been as the storm of the the waste will be reduced to only sixty per cent, or thirty-seven per cent less than at present. The principle of light than at present. The principle of light curred by means of what Mr. Tesla curred by means of what Mr. Tesla terms a vibrator within a bulb, which holds the vibrating needle within a vacuum. The needle vibrates so rajidly sistance possibly and the newcomer and enquirer all the assistance possibly assistance possible. vacuum. The needle vitrates so rapudy that the figures per second sound linag-inary, but it is this intensity of energy which gives the light its brilliancy and its apparent steadiness. The lights do not have to be renewed. Friends who recently visited Mr. Tesla saw him phorecently visited Mr. Tesia saw nun pno-tographed by means of his light. The exposure was but two seconds in the light of a single vacuum tube or bill, without electrodes, having a volume of about ninety cubic inches. The light about ninety cubic mehes. The light given was approximately 230 candle power. The photograph was as sharp in suffigit. Mr. Tesla has recently obtained many photographs in his story of the consequence of the photographs of the photographs of the photographs in the story of the photographs of the ph and friends or leaving the unidentified and triends or leaving the universities, with the city morgue authorities. The death list of the cyclone in this city is easily 230. The property loss is conservatively estimated at \$30,000,000. In ants so accurately as to note its expansions and its contractions, and he has also been able to locate defects in the servatively estimated at \$30,000,000. In the adjoining towns, and their respect-ive localities, of East St. Louis, Cen-tralia, Breckenridge, Vandalla, Mount Vernon, and Mexico, Mo., there are 327 traila, Breckenringe, Valudin, Jonal Vernon, and Mexico. Mo., there are war Vernon, and Mexico. Mo., there are war free sees is towns is fully \$5,00,000. Thus the cyclone left as ghastly sonvenirs of its visit to this locality an aggregate of 521 persons dead, \$55,00,000 worth of its visit to this locality an aggregate of 522 persons dead, \$55,00,000 worth of property in ruins, and fully 700 persons the ruins of the property in ruins, and fully 700 persons the ruins of the ruins and ruins and ruins and all his wonderful achievements. For the ruins dominion over the subtler forces of nature, and the world is exclaiming. Great is the human mind! what can it not accomplish! —the work of his hands, the according to the ruins of lungs of several persons, the presence of tubercles being very evident. New York Herald,

HERALD OF TRUTH.

THE MASTER'S TOUCH.

He touched her hand and the fever left her." He touched her hand as He only can, With the wondrons skill of the Great Physi-

And the fever-pain in the throbbing temples Died out with the finsh on brow and cheek, And the lips, that had been so parched and burning.

Troubled with thanks that she could not

speak; And the eyes, where the fever-light had faded,

And the eyes whe the correspondence of the household, And she rose and ministered in her household, She rose and ministered anto Illm.

"H : touched her hand and the fever left her "H : the head her hand and he lever ich her. Oh, we need His touch of hie Man of Sorrow, Who knows us and loves us, and understands. So many a life is one long fever, A faver of anylous suspense and care A fever of anxious suspense and care, A fever of getting, a fever of fretting, A fever of intrying here and there. Ah, what if in winning the praise of others, We miss at last the King's "Well done?" If our self-wrought tasks in the Master's vine

the system of electric lighting. It is, electrical systems asy, the nearest perfect adaptation of the great force of nature to the use of man. In Mr. Teslas is laboratory in Houston street, is a bulb not more than three includes in length, which when the current turns into it, most imperent the properties of the control Yield "nothing but leaves" at the set of the

"He touched her hand and the fever left her."
Oh, hiessed touch of the man Divine!
So beautiful then to arise and serve Him, When the fever is gone from yo'r life and

il may be a fever of restless serving If may be a lever of restless serving.

With heart all thirsty for love and praise,

And eyes a laching and strained with yearn

Toward -elf-set goals in the future days, Toward -elf-set gons in true interreducys, Or it may be a fever of spirit-anguish, Some truspest of sorrow that will not down, Till the rooss at last is to meekness lifted. And the head stoops low for the thoroy crown Or It may be a fever of pain and anger, When the wounded spirit is bard to bear, And only the Lord can draw forth the arrows Left carelessly, cruelly rankling there.

Testa's friends were inclined to doubt that he would succeed. A half dozen times the discovery was it his degree that the success that the practicability of the conservation of cent light gives only three per cent of illuminating power. The other ninety-seven per cent is wasted in heat. In accordance with his theories, which have been omitted transmission of the determination of the saving of some of this wasted energy in electric lighting. The bulb which he has perfected gives ten per cent of light. Testa declares that he will, with the aid of a few more experiments, be able to produce forty per cent of light, so that Whatever the lempest. His voice can still:

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In Minnesota the renowned Red River Valley and the newly opened lands of the Red Lake Reservation attract the homeseeker.

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No. 28. am				No. 105.	No. 101. pm	No. 27. pm
			Benton Harbor			
8.50				7.10	1.10	
8.02	1.22	5 45			1.57	
7.38		5,25	Granger	8,24	2.22	
7.20	12.39	5.07	Elkhart		2.44	8.10
	12.17	4.47	Goshen	9,09	3.06	
	A. M.					
	11.53	4.24	Milford Jet.	9.31	3.27	
	11.27		Warsaw	10.02	3.56	
	10.05			11,33		
	10.00	4.40		P. M.	0,10	
	9.13	1.54		12.21	5.58	
	8.00	111 10	Anderson	1.40		
	8.00			1.40	1.10	
	77.45	A. M.	Indianapolis	9 10	8.45	
	6,35				8,43	
		11.02	Rushville			
			Greensburg	4.20		
			N. Vernon	5,20		
		8,30		6.15		
A	Il tral	ns dal	ly except Sunda	15.		
0	A LE	onwar	Ticket Agent,	E16 b	net	Ind
Cr.	A. II	Maran	ay, Traffic Mg	A STREET	sens to	mu.
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Somi-Monthly.

ELKHART, IND., JULY 1, 1896.

VOL. XXXIII. No. 13.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ABRAM B. KOLB ASSISTANT EDITORS.

Entered at the Post Office at Elkhart, as

The Meal of Christ. Report of Illinois S. S. Conference. Vielded at las'. What the Bible can do sunday School Lessons. Correspondence.
Report of Onlario S. S. Conference. port of Canada Conferen An Impressive incident. Early Impressions.
The Use and Abuse of the Tongue Ephesus Psendo-Discovery.

Maralage and Deaths

EDITORIAL NOTES.

Bro. Sullivan informs us that in the correspondence from Markham, in HERALD No. 8 current volume, the place referred to should have been Markham instead of Stouffville,

We hope our hitherto faithful correspondents will not forget the needs of the HERALD during the summer months. Send all items of church news direct to "HERALD OF TRUTH," so that they will at once be turned over to the Editorial Department.

Minister Ordained. An election for a minister was held in the Blooming Glen Congregation, in Bucks Co., Pa., on Tuesday, June 9th. There were 12 candidates, which had been previously chosen. The lot fell on Bro. Peter B. Loux. May the Lord grant him grace and strength that he may be a faithful laborer in the vineyard of the Lord.

Bro. A S. Stelner who with other brethren has been in the "Sunny South" for some time states in a card from Montgomery, Ala., June 8th that the little congregation there. The second article on their prospecting tour ap-

Bro. A. D. Wenger who has been spending his vacation visiting congregathere the two lines of German rhyme furrowed, the well-set head of hair is

arrived at Elkhart on the 12th of June so skillfully on that antique towel: and remained over Sunday, preaching at the preparatory service on Saturday evening, and again on Sunday morning at the communion service. His sermons were full of deep thought and abounded in that which makes a sermon not only interesting but edifying. He left Mon-

day morning for Ohio

Students - It is the aim to guard carefully the moral and spiritual interests of every student that attends the Ethbart Institute Homes are secured for everyone, when practicable, in Christian families -usually our own church members. The teachers and managers are constantly on the alert to prevent any demoralizing influences. When it is seen for any cause that a student had better be at home the parents are so informed, Church members are requested to bring with them a letter of membership and hand it at once to the Secretary, who will present it to the church. This should not be neglected even if the student expects to remain for only one ten weeks' term of school. The church desires that these young morphers have all the advantages and privileges of full church membership the same as they would have in their home congregations.

persons a century seems a long time. in governments, education, inventions and appliances great changes have taken place in a huudred years. But God has changed not at all, and man very little so far as disposition, passion and sentiment arc concerned. The young man's aspirations and the maiden's day dreams were much the same then as now. This thought was intensified recently at the house of Bro. J. S. Kanffman of Arcadia, Ind., when Sieter K (maiden name Correll) exhibited a towel which was the property brethren Smoker and Unzicker were of her grandmother. It was made about to leave for their homes, while he entirely of home-spun, and homewould go to Roseland, La., to visit our woven linen, on which her grandmother, Propica Wittmer, when a young girl, had worked a number of figures and pears in this issue and is full of interest. large English capital letters. The date was 1756. To prove to us that the sentiment of the maiden heart was the attending college at Oskaloosa, Iowa, is same then as now we need only print the once plump and rosy face is deeply

One Hundred Years Ago.-To young

tions in Indiana, Ohio, and Canada. He that those nimble girl fingers worked snowy white, but in the face of all these

"Lieben und geliebt zu werden, Ist die græszte Freud auf Erden. To love and to be loved Is the greatest joy on earth

At a recent conference the moderator took occasion to use his prerogative in a way that, while quite unassuming was nevertheless thoroughly timely and would be deserving of general imitation under similar circumstances. A brother, on rising to speak, said that he had heard --- "Simply tell what you saw and know," interposed the moderator. The reproof was so mildly given and so kindly taken that indifferent listeners would hardly have noticed the interruption, and yet the watchfulness of the moderator avoided the bringing in of hearsay evidence which had almost always better be left unsaid at conference deliberations, and yet which is so freely indulged in and allowed at some conferences. To say simply what you see and know is to be sure of the truth; to say what has been heard or what is imagined may be very easily colored more or less, and sometimes very much so, and to repeat it is to spread untruth, and should therefore be carefully avoided, not only in conference, but in all conversation, unless the report is supported by sufficient evidence to remove all reasonable doubt of its truth. But even then reports that are derogatory to a church or an individual should be restrained rather than spread broad-

Young at Ninety-nine,-On the 25th of May it was a great pleasure to spend several hours in the company of our aged Sister Catherine (Funk) Rice-"Aunt Katy"-as all her acquaintances familiarly call her. This visit was especially interesting on account of our sister's great age, and it is here noticed in order to present some circumstances from which younger persons may learn useful lessons. She lacks only a few weeks of completing her ninety-ninth year. The once erect body stands somewhat bowed, the feet refuse to move so quickly as they were wont to do forty years ago, a stronger arm is needed to clasp hers to steady her when walking,

facts she is still young. Her eyesight is quite good, her hearing excellent, and her memory remarkable. But something else, more than these, proves her youthfulness-her heart is as young and cheerful as a girl of twenty. She enjoys the company of visitors, chatting and laughing in a manner that appears almost gay. Her memory serves her so well that she can tell not only of things that occurred 90 and 50 years ago, but only a few years in the past, even but yesterday. We had met only once before, six or seven years ago; after a little reflection she told the time and place along with some incidents that transpired on the same occasion. After taking leave of her it was but natural to begin reasoning as to the cause for such an unusually long life. We conalude first that it was the special bless ing and favor of God in whose hands are the issues of life and death. But to receive these favors it was necessary for her to put her life into a position that God's blessings could be applied. Two of the most striking traits in her disposition are her implicit trust In God and her cheerfulness. She has had her share of troubles in life, but she does not complain of them. Long ago she might have fretted herself into the grave, but she sent trouble away on the breezes and the purified air of heavenly peace played through the windows of her soul. She tells with almost youthful glee of the time she accepted Jesus as her Savier and of the sweet peace He then gave her soul, and His abiding comfort over since. She quotes correctly many Scriptures that unfold the blessed promises of God, and says, "These promises are for me; what God has here promised for the soul that believes He has done for me: I not only hope some time to enjoy the blessings promised, but I enjoy them already; () the Lord has always been so good." When a young relative inquired of her why it was that she lived to be so old, she asked "Do you read?" "Why, yes, certainly I read," was the answer. Well, what do you read? Do you read your Bible?" "Yes." "Have you then forgotten what is the Lord's first com mandment with promise? God said, "Honor thy father and thy mother; that it may be well with thee, and thou may est live long on the earth." This visit was more convincing than words can he that those who live longest need not grow old, and that the cheerful, trusting soul may already here enter mon the blessed experience of eternal youth

For the Herald of Truth THE SUNNY SOUTH.

HOSE WER PROUND IT IN THEFE MONTGOMERY, ALBA, JUNE 6TH, 1896.

We reached the Pine Belt of southern Alabama a week ago. After leaving the Prairie we passed through a yellow and red clay belt in central Mississippi and Alabama. Here we did not stop off. This section of country compares favorably with our vallow clay of Obio and Indiana. It is neither attractive nor very fertile. We would term it a "poor man's country." But on reaching the Pine Belt at State Line, Mississippi, we were more favorably impressed. Our first stopping off place was Fruitdale. Alabama, This is

A DUNKARD TOWN.

We Sundayed with the brethren and felt unite at home. When the hour arrived for preaching they gave us the pulpit and said. "Now, brethren, take up the services and conduct them as you see fit." Our experience leads us to believe that the Lord blessed our meet ing. These people are building up a school both at this place and at Citronelle, 18 miles south. We were of the oninion that one school would be better than two located so near together but they have somehow managed to get large donations at both places and so expect to build. The Dunkard schools and colleges are surely doing a great thing for that denomination in the way of equipping their young men and women to cope successfully with the problems of this generation and of the vorld

The citizens of Fruitdale have organized themselves into a company for the purpose of placing their fruits, vegetables, etc., on the markets together and command the highest prices. They have been successful both in securing high prices for their product and in obtaining low freight rates. "In union there is strength." Fruit and vegetables do very well.

IN THE PINE BELT.

The sand top-dressing and clay subsoil makes the ground to be easily cultivated and kept clean. Peas or clover plowed under affords sufficient fertilizer for two crops a year from the same ground. The climate is invigorating, water pleuty and of a good quality. The roads in many places in this sec tion are excellent all the year round. The land is easily cleared. The turnentine distillers and lumbermen have dev astated the forests of all good timber and the fires kindled by the natives anquality have cleared up all tops and underbrush. Fine green grass covers the "new ground" and it is possible to ride over the new country ou the grass for miles in a surrey. We believe the Pine Belt to be a good country, and you will be very apt to agree with us once you see the fruits and vegetables that grow here. There is however

ANOTHER SIDE

to this as well as all other questions. We gave you an average report, now we shall give you some of the excep-

Along the river bottoms the country presents a wild scene. There heavy the South, and are ready to assist wher-

timber and thick underbrush cover the ever they can. We have received kind also had the spirit of obedience, and ver seem to reach mother earth. Malaria drives the white man out of the "bottoms" and the black man and Indian hold coutrol as inhabitauts. The soil in some bottoms is very fertile, but 840 per acre will scarcely clear the ground. All the land that any one would desire could be bought for \$1,00 per acre, or home-steaded.

We had a grand experience in this country one day. A Mr. ---, a Methodist, took us into the thicket, by the river Chickasawhay We drove as far as we could and walked the rest of the way. The suu beams could not often reach us, but the heat pressed us from all sides, which brought out persuitation in a lively manner. The large trees. heavy mosses, and thickets called to our mind some of the pictures we had seen in our school boy days when we studied the maps and descriptions of the Amazon o'The Indian buts and in mates we met on the way had however been tamed and made sensible by the application of the Gospel taught them by good missionaries. We talked with half a dozen and were much inpressed with their manner of conversation and their appearance. There is a large set tlement of this people in south-eastern Mississippi. They have their own schools and churches, God bless the native American!

MOBILE VS. MONTGOMERY

These are the two great old cities of Alahama Biomingham which lies to the north, is a modern city. Mobile, like all harbor and river cities, has in it an undesirable element—the debauchers drunkards and profane. The streets are as a rule narrow, not well paved, and bounded on the sides by second class buildings. On some streets the whiskey and tobacco odor prevails. The city lies flat, and has not the stir in it common to our northern cities. Notwithstanding this. Mobile is a good shipping point for all kinds of farm produce. Montgomery is an old city with a new

idea. In it you find the modern "huson ancieut wide) streets and in buildings that helped to make history, Within half a mile of where there words are penned "Jeff" Davis was inaugurated president of the Confederacy, not forty years ago. We meet men daily who show the bullet mark of that war in our beloved land, but who now all with one consent say. "was nnealled for." We often speak with "rebels" since we are in the South on the war question and every one is of one mind with us, that war is a wicked invention that should be discouraged Montgomery is a thriving city, clean, attractive, half black and half white, with less mischief breeding in it than is usually found in cities of its size.

We have examined tracts of land, such as we thought might be suitable for colonizing in Tennessee, Mississippi, north-western Florida, and southern and central Alabama, and are now on our way to Georgia. In price, land ranges all the way from \$1.00 to \$20.00. per acre. That for from \$10.00 to \$21,00 is, of course, under cultivation. Later on we hope to give our opinion as to the most favorable localities for settlement.

The railroad companies the M & O the N. C. & St. L., the L. & N. and the W. of A. are interested in building up

ground thoroughly. The sun and moon, and considerate attention wherever we have traveled, both from rallroads, proprietors of hotels and the public at large. There is much prejudice with uortherners that we feel certain will be removed once the facts in the case are brought out. We find in our fellowman of the south-land an open hearted, kind, sociable, sensible spirit a spirit that not only welcomes, but that actually lends JOS. SMOKER. PETER UNZICKER. a helping hand,

M. S. STEINER.

For the Hamid of Truth THE SACRIFICES OF ARRAHAM AND ISAAC.

DV DADDADA SHEDE

Because than lost done this thing etc., In blesslog, 1 will bless thee, e.c., etc., Gen. 22, 16, 17. It has been said that as Abraham

lived among a people who were in the habit of offering human sacrifices to their false gods, the question pressed itself upon him, could be, if he were called upon, sacrifice his only son to the true God. The supreme test came. God tried Abraham to see if he was willing to give the treasure of his heart. and still be steadfast, and faithful through it all. Let us for a moment think of the severity of the test. Isaac was the child of promise. God had promised that in him, and his seed, all the nations of the earth should be blessed, and now He tells Abraham to offer him for a burnt-offering. Why this seeming contradiction, this nureasonable request, what purpose in it, or apparent reason for such a sacrifice he the father, to slay his own and only son? It would have been hard enough to see him die a natural death, or bebrought home a mangled corpse, but for Abraham to bind him and lay him on the altar and apply the knife himself, oh how could be shed the life-blood of his son with his own hand, how could he heap the fuel on the the that must burn his son's body to ashes in his sight. How cruel, how inhuman must have seemed the voice that commanded him to do this, and how contradictory

to the promises given him. If it had been his silver and gold his flocks, herds, servants, his home, yea. all his possessions, it would have seemed hard for an old man but it would have been as nothing compared with the sacrifice of his sou, If it had been himself that was demanded for a sacrifice, it would not have caused such perplexity of mind or of heart. We know not what passed in the aged patriarch's mind when he received the message, but we almost seem to hear him say, "Oh, my son, my son, would to God I could die for you! Strange, terrible! Is it true, oh my God, that it is Thy kind voice that commands me to do this? Oh, Isaac, my son!" But might it not after all be some tempting tormenting demon that had assumed to speak in the name of the Lord?

Restless and alarmed he rises early. and goes out in the cool air of morning Far off in the distance he sees the hill. tops where the heathen inhabitants of the land offer their own children as sacrifices to Moloch and Baal, And shall the worshipper of the true God do likewise, and stain his hand with the blood of his own son?

Abraham however knew the voice of

was willing to believe that God could raise up Isaac from the dead, and thus ctill fulfill His promise Obedience is better than sacrifice, or superficial faith God will not take the will for the deed por the deed for the will _that is the lesson taught here. Though I give all to the poor, and my body to be burned. and have not charity, or a willing mind it profiteth me nothing. I am afraid there are many of us who have not the perfect willingness that we should have to give up everything for Christ.

Abraham knew that the quickest obedience would be the easiet and best and if God commands anything it must be obeyed. We do not find that he tried to make excuses, but goes on to his duty however hard it seems. Shall the father tell the mother of the Divine command ere he takes their only son away? It would seem cruel not to do so, and yet it might make it impossible for him to obey God, yet she must know in the end, Would it be right, would it he kind, would it be honorable not to tell her now? But he starts out alone with his son and two servants We do not find that he said anything to any one; perhaps he thought the same voice might tell him on the way, "It is enough I know now thou art faithful!

But no such voice greets him as he

wends his way toward the mountain which God said He would show him So the first and second days pass, and on the third Abraham lifts up his eves and sees the place afar off. Abide ve here he says to the young men, and I and the lad will go vonder and worshin and come again. And now he lays the wood for the burnt-offering on Isaac. and takes the fire in his hand, and a knife and both go together. See then slowly ascending the mount, Isaac in all the vigor and strength of young manhood (he must have been at least 25 some writers give his age at this time as 30 years), carrying the wood for the altar, and Abraham with the fire and the knife but his sten is slow he seems to have aged very much in the last few days. And now that they are alone to gether, the father must needs tell the son but how can be? The son no doubt has been wondering in his heart where the object for the sacrifice was. father." Very pathetic were these words! How that beloved voice must have thrilled the father's heart. How agonizing the thought that he should soon have to do the deed that would si lence it forever! It must have pierced his innermost soul, vet with calinness he says, "Here am I, my son," and Isaasays, "Behold the fire and the wood but where is the lamb for the burnt-offer ing? "My son, God Himself will pro-vide a lamb." And now he must tell Isaac, he can do so more calmly now. for he has gained the victory for which he has prayed the last three days, to give up his son. It was no longer an immediate sacrifice to him; in his heart he has already slain him.

Now they have gained the summit of the mount, and he girds up his soul anew with firmness to complete the act of faith. Together they built the altar the wood is placed in order for the fire, the last moment has come, but no Divine voice has come to stay the sacri fice. And now he tells Isaac, for it must be by his own consent that he is offered, for he is a full grown man, and God. He had heard it before, and he could easily resist or escape his aged

wares or by force.

1996

We do not know what feeling or expression this terrible announcement brought forth in Isaac, what horror, fear, agony, and distrust. Could he not have thought his father's reason had given way, or he had no right to take his life? Could he believe that the voice that commanded such a dreadful deed could be from God? While we do not know what was said or felt, we do know, what surpasses all our comprehension, that he submitted to be bound and laid upon the altar. He gave up everything, even life with all its beauty and youthful promises because his father told him God commanded it and it must be so. It were hard to tell which was most to be pitied, the father who must inflict the fatal blow, or the son who submits in silence to be slain. And now their eves meet, as they think for the last time: the hand grasps the knife firmly, the arm rises slowly, Abraham turns away his face that he may not see the blood that follows the blow; he hesitates; Isaac, with fortitude equal to his father's, calmly awaits the blow. But hark! the voice from heaven comes at last. It is enough, the faith of the father and the submission of the son are sufficiently tried "Abraham Abraham," the angel of the Lord called "lay not thy hand. etc., "for now I know thou fearest" God. etc. Gen. 22:11, 12,

While much is said of Abraham's sacrifice being great, was not Isaac's fully as much, or more so? He gave imself to be offered as a sacrifice, according to God's command to his father

We do not find that he resisted, or objected, and though he may have tried to make excuses, which would have only been natural, yet in the end he was obedient, and cousented to be bound as he had seen the lamb bound and laid on the altar. Was this not a fore-shadowing of a greater and more awful sacrifice which was completed on Calvary's mount, where the Almighty Father gave His only begotten Son, even unto death that we might live. Nothing is too precious for God to give us, and surely we should be willing to give our all to Him. We never secure the full value of anything we have, nntil we consecrate all to Him who gave it Dear Christian friends, give Him your time; a day spent in His service is better than a thousand spent in worldly pleasures. (live Him your money; you will get more of all that money is good for than by spending it selfishly and foolishly: besides, it belongs to Him and you are only the steward to take care of it, and put it to right use. Are von doing it? My sister, my brother,

are you faithful? Christians, give Him your talents. your efforts, your labor, your toil. Parents, give Ilim your children, they will be never so dear to you as when they are dedicated to God. Train them up in the way they should go. And my dear young people, remember your Creator in the days of your youth: give Him your heart while you are yet young. Be submissive and obedient to your parents, and honor them as God has commanded. Do not say, I cannot do this, or I shall not do that, it is too hard to make this sacrifice. Think of Isaac, it was not only home, parents, position, wealth (Abraham was very wealthy), but it was all, even life itself.

father if he wanted to take him una- Of all the noble characters of young men in Old Testament times, is not Isaac the first and noblest? There were, later on, many other noble ones, such as Joseph, Jonathan, Daniel and his three friends and others, but I think Isaac is foremost among them all. And now, my Christian friends, let us offer up all for Christ who died to save us. Give Him all, heart, soul, life, everything, and then He will give us heaven, eternal life, eternal joy, yea all things shall be ours forever.

Forever with the Lord, Amen so let it

Oh ranturous is the glorious thought His loving face to see.

Thou let us faithful be, and duty's call obey,

Then we shall wear the victor's crown. Through all eternity. Elkhart, Ind.

THE MEAT OF CHRIST.

BY PROF. J. G. PAHK.

About six o'clock of an evening in early summer, Jesus accompanied by a small band which formed Ilis disciples emerged into the rich Plain of Samaria. In a few moments of travel, they reached the well of Jacob. Here Jesus waited while the others went to the little town of Sychar on their work of ministry. There is every reason to be lieve that at least one of Ilis faithful disciples remained with Him. That one must have been the beloved John. The meeting and conversation of Jesus and the Samaritan woman, providential in the truest sense, are of the highest value viewed in the light and progress of the intervening centuries of Christian civili-The remarkable conversation vation. from the Christ-side about the water of life the drinking of which should ever after allay thirst, has been of incatculable value to every true seeker after divine knowledge.

But after the return of His disciples laden with food for the outward man, it seems to me that Jesus uttered one of the largest, as well as the deepest senti-

ments of all His public atterances The Samaritan woman having just left, His disciples knowing of His weariness and hunger were very anxious to have Him eat. Then comes this significant utterance, "I have meat to eat that ye know not of." To throw some light upon this statement shall be the work of the short time I shall ask your attention.

In the first place why did Jesus make such an atterance upon this occasion to His chosen disciples? It is evident that Ilis statement was made for two purposes; oue as a rebuke to their dull compreheusion of his great purposes of life, the other to teach them that true life does not consist in the eating of physical bread.

Were Jesus here to-day, it is to be feared that many of us would receive no higher commendation than did His disciples. We have so inwrought into our mental fiber that life is the product of physical food, that it would need the Master's rebuke to chill our thoughts of the material so that we may be able to grasp the higher of which He is so urgent that we receive.

He says, "I have food that ye know not of," Our inquiries at once lead us to ask as did His disciples, what and whence did He obtain it? What is this food of which He predicates its life- to eat ye know not of."

giving force? The answer to this question will lead us at once not only into the mysteries of Christ's questions but also into mystery of the greatness of every true and good man.

There can be no truer proposition than this. "As a man thinks so is he." or placed in another form in God's word: "Man does not live by bread alone, but by every word that proceedoth out of the mouth of God" Christ is God's Son, yet with His eter

nal Sonship, He came into this world to be subjected to every condition required of man. His greatness was not thrust upon Him independent of His own assimilation of true spiritual food. To me the thought is most inspiring that Jesus came into this world subject to similar conditions of growth and improvements that we encounter. In the councils of the Godhead, it was so decreed and if we see Jesus as our friend and Saylor, we must look upon Ilim as having passed through all the varying phases of this life. He chose to make Ilis greatness out of the food He assimilated, and thereby He became an inspiration to each one of us, yea an example to us all that mental and spiritual food determine our rank here and must be the factor of our future destiny. "I have meat to eat that ve know not of" is the key-note of the character of Jesus. Let us enumerate some of this life-

giving food upon which He fed. The

first I shall enumerate is the beautiful

harmony existing between Ilim and His Father It has always been an unfathomable problem in all ages to attempt to conceive of the humbleness of Jesus. To think of Him creating this vast universe and then upon one occasion saying: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head," certainly haftles the understanding of man, if man judge as man. But here again in this very element of humbleness lies another element of that spiritnal food which His disciples did not see. All the provocations that man could heap upon Him, He received in humble submission. Man suit upon IIhm; man beat IIlm with stripes; man proved traitor to Him: man falsified about Ilim; yet with all these, Jesus had so fed upon that one element of unknown food to man, that He could rise above all the injuries that man could heap upon Him, and say truly, "I

have meat to eat that ve know not of. Rich in humbleness, He became owerful in true greatness. He has forever made known to humanity the one fact that humbleness lies as a corner stone of every character that will become a guide and model for mankind

As to His disciples then, so now, the hardest lesson for each one of us to learn is true humbleness. When we contemplate Christ's orlgin. His creative power. His former association of heaveuly counsel. Ills place as one of the Godhead, yea with all these antecedents of what would be called royalty, yet humble beyond all comparison, it little be comes us to fly our flags bearing titles of glory. When ambitions arise before us. and when we are ready to proclaim from the hilltops our deeds of chivalry and of renown, the meekness and humbleness of Jesus should put to flight every vestige of self-laudation.

We should seek the deeper meaning of that wonderful saylug, "I have meat

Another element of Christ's charac ter was the purity which He exempli fied. Although tinged with the purity of association with Ills Heavenly Father yet it becomes the sweeter thought to us to believe that the depth of Ilis purity was the product of all those ennobling thoughts, not simply thought and said, but the carrying of these into practice as He walked among the Galilean hills surrounded by the multitude. Little had the multitude of Christ's time learned "That the pure shall see God," Little had the multitude learned that to see God requires like qualities. The pure are only able to see purity because like is only able to see

He who does not grow daily in purity is he who does not cherish the purity of thought and action that will enable this growth

Purity is not a gift, but a product wrought by a soul assimilating the pure wherever God has placed this purity. Oue of the most inspiring thoughts that comes to me is, that Christ chose to work out the purity of Ilis character just as He asks us to work out ours As Jesus looked upon the little flower at His feet, there came to Him, no doubt, the thought of the purity 11c Himself placed there in its origin, and having within Him every element conducive to purity. He was affected thereby; yea He grew as He desires us to grow, by the assimilation of the purity and sweetness which He had given to the flowers to keep till His coming.

It was the Maker of the pure walking among Ilis own, not reaping where Ile had not sown, but simply visiting the scenes in which He, ages before, had written these things for the unlifting of humanity. Oh, how rich to the pure are the things of the pure. Do you wonder at the statement of Jesus, "That He had ment to eat that we know not of. when you contemplate the fact that in Jesus we are beholding the Creator walking among the things of Ilis own erestion 2

Chamietry to-day is what man knows of God's work in the combination of the different elements out of which ele ments our world is created. Man has constantly been prying into the hidden mysteries of the unseen forces and ele ments of the forces until he can read with great exactness many of the secrets of God. But what can be said of Christ as He viewed these elements of His own creation? To Him there were no chemical mysteries.

Did He not speak to the elements and they obeyed? As He looked upon the beautiful and fertile valleys of Galilee tinged with all the different colors, it seems that there can be but one explanation of it all. It's the Master chemist walking among His own, and who knows what Christ's thoughts were when 11e considered the realities of those things out of which He and Ilis Father had called this world into being? At times Christ uttered sentiments so foreign to this world that there can be but one explanation to them and that is, that He was feeding anew on the mighty creative acts of the past, and reviewing and recalling the most sublime act of it all, when God said to Him, "Let us make man in our own image, after our own likeness."

But Christ came not into this world to teach a system of chemistry or botany, for He well knew these from the beginning but He did come to teach the soul's chemistry, the elements of which are love, purity, holiness, faith and hone. He well knew, when these soul elements were combined and reunited by their proper proportions, that the physical chemistry and botany of this world would be brought forth as this soul-chemistry could appropriate

But my young friends, why all this explanation, why all these examples? It is to force upon your minds this one fact that we are constantly looking mon the Christ so narrowly that His greatness, power and sublimity have almost been forgotten. Again we reutter the everlasting law that in the mental food of humanily lies the destiny of humanity. "As man thinks. so is he" "Man does not live by bread alone, but by every word which proceeds out of the mouth of God."

If I had the power to impress this one fact upon your minds, that what you are, what you shall be are but the results of your mental food, these thoughts would not be in vain. The submerged tenth of our great cities of which we read so much can only be uplifted and made better by the application of this one law of purifying their thoughts. That is why so many failures have been in this line of work because the base idea of uplifting people has been peglected. Carrying bread to them is but the smaller half of the

"Man lives not by bread alone, but by every word which proceedeth out of the mouth of God." Carrying every word of God to them is the larger half of the ennobling process.

Right here let me diverge for a moment to explain and broaden our minds in reference to what is meant by the phrase "by every word of God which proceeds out of his mouth." The very common explanation of this is to say that this has reference to what words God has spoken to man and through man's instrumentality these words have been recorded in what is called our Bible. But shall we limit God's words to what is written in the Bible alone? Are the words of the Bible alone only what shall constitute our life? It seems to me that there is a broader and deeper meaning, and I love to look upon it in its fullest extent.

Do not misunderstand me. All reverence to every thought recorded in the Bible, but are these words all that God has given us? Let us glance for a moment at some of the thoughts that God has in nature, and remember these thoughts are His words that furnish life, Who ever sees a tiny flower just rearing its bead into sunshine but sees therein the idea of modesty and humbleness? Standing and gazing upon the great ranges of mountains of the West. there is written upon the mind of the observer greatness, strength, majesty and power. The little brooklet carrying its clear pure water but teaches us that the Hand who made the water is owner than it, and carries with it the additional thought that movement is an element of parity. The planets swinging amidst space tell us that the Hand which started the great clock-work of the heavens is the Hand that guides them as well as us. and speaks to us of the majesty of God a thousand limes more strongly than feeble words. The shedding of the foliage of the mighty oak is a constant reminder to us that though our physical bodies perish vet we shall live on The constant rolling of the water over the precipice at Niagara carries with it the lesson that life is a perpetual flow on toward its Giver The little lamb that toddles beside its

dam and utters its fceble bleatings

should teach us the lesson of our heav-

enly parentage, as well as the love of

Him who considers us the lambs of His pasture. But why continue these examples Are not these flod's words out of which shall issue the grander and deeper views of life? Is there not something that speaks to you louder than words? What are some of these things that awakened in you, it may be, the loftiest thoughts of your being A wake and read them. Did the falling apple speak to Newton and tell him its story of gravitation? Did the stars speak their orbits to a Kepler? Did the flowers at the feet of I injug rice up and say to him that God had written in them a beautiful science? A thousand times, no, but these are but some of an unlimited number of God's ideas which become life to us, and exemplify the wonderful saving that "man does not live by bread alone, but by every word which proceeds out of the mouth of God." Are these great unwritten ideas words of life to us? O the duliness of man! O the incapacity to grasp unwritten words of life! How long shall man go on in his deadness? Awake then thou that sleepest, and arise and but on the beautiful garments of thought everywhere in God's universe. What is your conception of Christ now and why think you that He said to the disciples, "I have meat to eat that you know not of," Of all beings that ever trod upon God's footstool, He of all could say most truthfully these words. And here we are led to remark that true greatuess in man lies in the fact that he is able to compreheud God not in the visible but in the invisible not in the physical, but in the spiritual Most men need interpreters. The outward they see, the real they see not. "The majority of men seem to be minors, who have not come into possession of their own, or mutes, who can not repeat the conversation they have had with nature," Too feeble falls the impression of nature on us to make us artists. That man is great to me who can reveal to me those things which have tlitted across my mind at some time, but did not fix permanently. By his superjority he brings me from his full nature just what had been evanes-

which most of us are entire strangers We love to think of the poet as one who has meat to eat we know not of and yet no poet has ever been able to express in words what emotions he had when the divine in nature was interpreted to him. "All poetry was written before time was," says Emerson, and the only difference between the poet and us is, that his nature is susceptible to the unplayed music, the unwritten law, the invisible agency of things, while our natures are so callous and dead that the physical in everything is all we can see or master.

cent to me aud so applies it to my

nature that the nerve track of my

former fleeting thought fixes and be-

comes a part of me, Emerson is too

great for most minds. In the fullness

of his genius he had the power to live

in a stratum of hidden realities to

My young friends, I fear I have wandered so far away in some of these thoughte that the main legue is lost to you. Let me call your attention to the fact why I selected this subject. It is to impress as forcibly as I can that Jesus but interpreted one of the loftiest truths, when He said, "I have meat to eat that you know not of." Do you wish to be great? Do you wish to see more of God? Do you want to touch to-day the hem of His garment? Then there is but one way of which I can conceive. Take your five senses, the purpose of which is to bring you in contact with physical things. These live senses are the mediums for reading His written

and physical revelations If with these five senses you can only see the words of the Buble and the physical phenomena then of all men you are most miserable. What I would have you do is to wrench from every sentence of God's Holy Book a deeper meaning than at first it may reveal to you. Let not an idea of which the Master spoke escape until some spiritual and life-giving meaning be obtained "The pure shall see God" What is In that sentence for each one of us? Is it a mere statement? Is it just so many words and nothing more?

"A cow-lip by the riv. 1's brink,

A cowslip was to him and nothing more. Shall this be our condemnation in the future that we had eyes and saw not ears, and heard not? Shall we confess to the Master that we saw not the beauty which had been bequeathed to the cowslip, the mechanism of its form, the true modesty of its greeting, the purity of its Maker? My young friends, too many of us are carrying on our countenances our condemnation at this moment. Have you meat to eat that the world knows not of?

It was my privilege once to be in company with a man who lived close to God. This man had read many of the pure and sweet, as well as the deep and mysterious ideas of God.

He had colossal thoughts. He stood above most men in their low limitations, like a Chimborazo under the line.

At times I noticed he was thinking of something else beside the conversation in which we were eugaged. Then I could not see why he was not interested in what I was saying. It is all clear to me now. He was living there, I was here. He had communed with God in almost all ways. I had not even seen God where he had. There was no medium of comparison. Had he revealed himself to me I would have been too dead to receive the same. As I look upon it now, were he alive. I would feel like asking his pardon for my intrusion. How true it could be said of him as was said of the Master, "He had meat to eat that i knew not of." All seems plain to me now why Jesus uttered that marvelous sentence to His astonished disciples. The physical meat they had provided for Him was not that which IIe wanted; yea the mental meat brought by His disciples to Jesus had so lit le In common with Christ's great comprehension that it is to be wondered how He could so humble H imself as to live so long surrounded by such environment. What you may be able to see in this one idea I know not; but to me Hls divinity shines forth in this one act above all others.

I can see one redeeming thing amidst all of His isolation and that is, that

while He was living amongst so low environments. He would constantly steal away from His disciples and commune with His Father. Physical bread had no charm for the Master, but the true bread of life for Him was to enrich Himself with heavenly communings and to do the will of His Father. Young men and women. Jesus is our

forerunner to teach us how we may in herit the greatest things of this world and thereby secure for ourselves an endless life of helpful change, always carrying within our own natures the longing to rise and to get nearer the source of all good, to go on constantly from the low planes of our nature to the highest gifts of God, rejoicing more and more as we ascend into clearer light, and purer motives, and lovelier environments. But this is immortality. This is higher life. This is eating food of which the Master said the disciples knew not of. When we have learned this beautiful lesson which Jesus desired to teach His disciples at Jacob's well, when we have appropriated those sweet and heavenly communings which the Master labored to impress upon humanity, then, and not till then, can we truly say that we have touched upon the immortal road which has its close at the throne of God.

What shall I last say to you? What last thought can be expressed to you to impress these mighty truths of Christ?

Would you ask a Milton, a Shakspeare, an Emerson, a Luther, a Melancthon, a Gladstone, a Phillips Brooks wherein lay their nowers for good to humanity? Why has the world crouched at the feet of these great men and paid reverence to their sublime teachings? There can be but a single answer, and that answer is, that these men had meat to eat that the world knew not of, and out of the goodness of their great hearts, they brought forth this meat and spread it before us, and the world sits down to this great feast to eat and as similate the mighty truths therein avpressed, knowing that such lofty thoughts must have a purifying inlluence upon the immortal part of man.

Debtors are we to every great man and to every great thought. But while we recognize true greatness in earthly men, the Man of Galilee the Son of God, is He, from whom the great of this world must catch inspiration and help. It is He who had wrapped up in His nature the pure, the divine the true, and the holy. What is our heritage upon this earth? It is to possess purity that we may be able to see God, to drink in the divine that we may have divinity within us, to inherit truth that we may know truth when presented to us. and lastly to live so holy that God may delight to dwell with us. But now I must close these thoughts which are so imperfectly told, and leave with you the thought that through divine connection with Jesus of Nazareth, the one who sald, "I have meat to eat that you know not of," you and I may be able to feed upon this meat through the ceaseless ages of eternity: that there is a unity of the human soul with its original, and that there is a constant invitation of the ever-recurring living presence that wins us to be better to-day than yesterday; the sense of the all-inclosing, enwrapping, secluding God that shuts us in not as in a cell, but as in a great, throbbing, loving heart. - Young People's Pa

REPORT

1896

Of the Mennonite Sunday School Conference held at the Science Ridge M H near Sterling, Ill.

As appounced, conference convened at 9 o'clock A. M. on Wednesday May 90th, 1896,

Bro. Philip Nice called the meeting to order and acted as temporary chairman. After singing a few appropriate hymns led by Bro. Noah Byers, the devotional exercises were conducted by

Bro E. M. Hartman. Bro. Philip Nice then delivered a short and appropriate address in which he cordially welcomed all the delegates present, and urged them all to earnest co-operation to make this first Sunday School Conference held in this conference district a success spiritually

Organization being next in order, Bro J S Coffman was chosen moderator and Bro. E. M. Hartman assistant. I S Shoemaker was chosen secretary and G. L. Bender assistant, and Philip Nice treasurer.

The moderator's address showed the object of coming to this conference in a very clear and forcible way.

Reports of Sunday schools represented were next given as follows:

Sterling-Homer Strock, superintendent; teachers, 13; Ave. attendance, 90; collections \$50.57; school "Evergreen." Morrison - Henry T. Nice, superintendent; teachers, 8; Ave. attendance, 72: collections, \$26.00; school "Ever-

Cullom-L. J. Lehman, superintendent; teachers, 9; Ave. attendance, 87; school, "Evergreen,"

Freeport-C. C. Shoemaker, Supt.; teachers, 9; Ave. attendance, 74; collections, \$30.00; school, "Evergreen,"

Washington-John Nafzinger Sunt : teachers, 6; Ave. attendance, 36; school, Evergreen.

Metamora-Geo. Summers, superintendent: teachers, 15: Ave, attendance, 125; collections, \$20.00; school "Ever Fikhart Ind _W P Coffman, Supt.:

teachers, 22; Ave. attendance, 211; collection, \$125.00; school, "Evergreen."

Dadio-C. D. Saltzman, Supt.; teachore 6. Ave attendance, 30.

Chicago Mission-closed for the present, but will open again in the near future

Schools reported all in a prosperous

After singing No. 362 "Let us go forth," "The advantages of a Sunday School Conference," was discussed by J. S. Shoemaker, C. S. Hauder and

Following are a few of the thoughts

presented. We are assured that this Sunday school conference will prove a great advantage to us as Sunday school workers, if we have come with the right motives, if our hearts are filled with the love of God, and we are desirous to be instructed in the way and work of the Lord, and are willing to impart to others that which we by experience and otherwise have acquired, our motives are certainly right. But if we have come simply to see and be seen, and to make a display of what we may have to say, our motives surely are wrong, and this conference will prove a disad vantage to us, rather than an advantage.

The Sunday school work is indeed a great work. Being a part of the church work it demands our serious considera-

tion. The future prosperity and spiritual condition of the church depend largely on our Sunday school work. If we in the Sunday school diligently instruct our children and young people in the way of righteousness, instilling into their young hearts and minds the true doctrine and principles of the Christian religion, the result will be glorious. We have our church conferences lu

order to confer with one another, how best to carry on the church work, that the church may retain her purity, and God be glorified. It is certainly as needful for us to meet in a Sunday school conference, to confer with one another, how best to carry on the Sunday school work, that the best means and methods may be adopted to bring up our children and young people in the fear of the Lord, and have them firmly tablished in the true doctrines of the Rible In the Sunday school conference we come into touch with other Sunday school workers, and exchange thoughts. Some of us have been in the Sunday school work many years, but have by no means graduated. We may have imagined that the methods of work that we had adopted were just the methods, yet after hearing of other means or methods, we were glad to exchange our way of working for something better. We are never too old to learn. In a conference of this kind we not only discuss the means and methods of work, but the qualifications and responsibilities of superintendents and teachers are considered; we are also more seriously impressed with the greatness of the Sunday school work and of our obligations toward God and our obildren

It is a means of inspiration to us, and creates within us a greater zeal to do more active work in the Sunday school. It is also a means of strengthening and more firmly establishing our young people in the faith, and preparing them for more effectual work in the church and Sunday school. We believe our old and young people will be brought into closer touch with one another by means of the Sunday school conference, that they may go hand in hand and work harmoniously for the salvation of souls, and the promution of Christ's kingdom. We need both old and young to fully equip the great Gospel ship, the young to do the tiring and hard work, the older ones to take hold of the helm, to steer it safely into the desired haven. Bro. C. S. Hauder, - The apostles went

great distances to confer with one another, neither did they (as l'aul says) "confer with tlesh and blood," (Gal. 1:16.) Paul accepted not the opinions of men, but looked to the Lord for direction. So should we at all times. Peter had been disposed to be selfish, but when he was come to Cornelius he lost his selfishness, and came out in this language, "I perceive that God is no respecter of persons." Whether old or young, God has called us to the work. If the Lord has called some of our young people to the work, let us older ones not hinder them. If there is any selfishuess existing within us, may this conference be the means of removing it The results of selfishness are il lustrated in the parable of the Pharisee and the publican.

We can know if we examine our selves, by what spirit we are actuated. Selfishness renders us almost useless in ordaining of ministers, doing pastoral church and Sunday school work. Some work, or the holding of regular church think that the Sunday school confer- service.

ence will lead into worldliness, but we believe just the opposite. We are led by the Sunday school conference work to be more consecrated, and better prepared to do effective work in the Sun day school. The life of the Sunday school is very important. To have life in the school, we need to have the Christ-life within us. To have but the form is to deny the power of godliness, We are only benefited by this conference, if we go home being inspired to do more active work in our home Sunday schools

Many other valuable thoughts were brought out by J. S. Coffman, J. McCollob N Byers and A. Buzzard but space will not permit to give them.

Forenoon session closed by singing hymn No. 276, Prayer by Bro. J. S. Coffman

A PERUNOON SESSION

oneued by singing. Remarks and prayer by Bro. John Nice. Scripture text Deut, 6:7. After singing another hymn arthe relation of the Sunday school to the church" was discussed. J. F. Funk and Benjamin Herner not being pres ent, E. M. Hartman and J. S. Coffman were assigned to the subject as substitutes and spoke in substance as follows:

The relation of the Sunday school to the church is very close, as close as the relation of parents and children in a family. It is the duty of parents to teach their children the true principles of the Bible, and it was the neglect of this duty by some parents that brought out the Sunday school.

Many have failed to do as Moses con manded in our Scripture lesson. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6;7, The Sunday school has been the means of giving many neglected ones a knowledge of the Rible Christ asked Peter on one occasion, "Lovest thou me?" He answered in the affirmative and was commanded to feed His lambs. In the Sunday school we lead those lambs into

green pastures. In a family where there is union, there is neare and hanniness. Parents and children are in sympathy with one another, harmoniously working together. Parents grow old and pass away and the children are expected to take their places. So in the Christian work old workers are passing away to their reward and the vounger ones are called to take their places; and the Sunday school is a part of the church work to rightly instruct our young people that they may be qualified to take up this responsible work,

J. S. Coffman. - The church is the con gregation of God's people. 'The Sunday school is not a work separated from the church work, but a part of the church work.

Some think that the Sunday school work is a work that does not properly belong to the church, and for that reason are opposed to the Sunday school cause; but when those persons get the right conception of the Sunday school work. opposition takes flight, and, instead of opposing, they will heartily support the work. The Sunday school work is not the

We need to put forth special effort to bring our young people into the fold of Christ and we are particularly auxious to have our children join with us in our church work. And if the church would prosper, the young people need to be gathered in. To this end we must teach the children and get them established in the simple truths of the Bible. The Sunday school should do this, but home training should by no means be neglected, nor depend entirely upon the Sunday school for all the training necessary. "Train up a child in the way he should go, and when he is old he will not depart from it." We should give them both moral and religious training in our homes teach them to be obedient. dutiful and kind. Never neglect to take your children with you to church and Sunday school, although they be too young to understand the preaching. The Sunday school teachers will teach them beautiful Bible stories, easy to understand, by which they are brought to love Jesus and His word. But we must not get the idea that we can train the child into the church; that would be man's work. The child must be brought to know its sinful condition, and the necessity of being born again, and have a knowledge of its obligations toward God. These essentials are taught the child in that part of the church work called the Sunday school, by which it is brought into unity with Christ and the church

Many other truths were brought ont by A. L. Buzzard, C. S. Hauder, Noah Byers and H. T. Nice.

After singing, "The qualifications of Sunday school superintendents and teachers" was discussed by John Mc-Colloh and M. Ebersole.

It is necessary to know the duties of the superintendent and teachers in order to know what qualifications are necessary. The duty of the superintendent is to have the oversight of the Sunday school. Just as the bishop is to have oversight of the church, the qualification of the superintendent should be similar to that of the bishop, given in 1 Tim. 3. He needs to rale his own house well. If he cannot how could he have charge of a Sunday school? A good Christian character is also a necessary qualification. He should also be apt to teach, and when called to address a school to be ever ready and willing. He need not make flowery speeches, if he can give but a few words of encouragement, he is qualified. He needs to be kind to all and sociable that he may win the affections of the pupils Above all things he needs to be filled with the love of God. The teachers need the same qualifications as the superintendeut to be successful in their Sunday school work.

Following are a few of the remarks made by M. Ebersole on the same subject. The most necessary qualification for a superintendent is to listen to God and have his mind on things divine. The Lord has given to all talents, and the Lord expects Sunday school super intendents to make good use of the talents He has given them, those gifts can and should be cultivated. A super intendent should be free from all such traits that would hinder his work in the Sunday school. He must be a man that is free from all filthy habits. He should be a man that loves his neighbor as himself. In the physical world there are three great forces; heat, electricity and light, which are the life of nature

The superintendent and teachers need the heavenly or spiritual forces. The apostles waited at Jerusalem for the power from on high, the Holy Ghost power, the most necessary qualification We need this same power to study the Bible and meditate over its truths. The superintendent and teachers must be interested in the salvation of souls and must not be wavering. The methods of work in the natural world are continually changing. To earry on the spiritnal work successfully, it is sometimes necessary to change methods, but never principles. If we believe that sin is real and heaven is real, we should be in expost about the welfare of our children. Peter says, "Ye are a chosen generation," Superintendents and teach ers should therefore be chosen of God.

After singing, "The responsibilities of Sunday school superintendents and teachers" was discussed first by Philip Nice. Parents as a rule and even many of those that are not Christians are desirous to have their children instructed in the right way, and the true father and mother truly realizes the great respousibility resting upon them in the training of their children. So in part must the superintendent and teacher feel toward their work in the Sunday school. The Sunday school that does not prosper is generally brought to such a condition by an indifferent superintendent and worldly teachers. superintendent should see that the school is properly conducted and order maintained in the school. He should also see that each class is supplied with proper teachers. The best teacher in the school should have charge of the infant classes. They are more ready to believe everything the teacher tells them, while older ones can discriminate between truth and error. The teacher should be very careful to teach nothing but Bible truth. Both superintendent and teacher should look to God for grace and wisdom to rightly discharge their responsible duties toward God and school

W. H. Brubaker.--Christ came and established His kingdom, and then gave the work into the hands of Ilis apostles, commanding them to go out into the world and teach all nations, etc. He has assigned us to the work here and we shall be held responsible for our teaching and work in the Sunday school. He has not only chosen the minister and called him to preach the Gospel, but He has also chosen the teacher Some imagine that the superintendent and teacher are only chosen by the school, but not so, they are chosen of God through the instrumentality of the school. Therefore their responsibilities are great. The teacher is sponsible for what he teaches as the minister is for what he preaches. God will not excuse him for unfaithfulness any more than He will a minister. He must be at his post. Christ as our great example was active in 11is work, tireless and earnest in teaching, often in prayer. We need to imitate Him and be often in prayer that God may direct our workto Ilis honor and glory.

A number of short pointed talks were given by others after which the P. M. session closed by singing. Prayer by I. S. Shoemaker

WEDNESDAY EVENING SESSION opened with song service and a number of short talks by some of the younger

Devotional exercises by D. L. Ebersole, after which the topic of "Sociabil ity" was considered. Sister Malinda Ebersole first read an excellent essay on the subject, the same will be given in the Young People's Paper. J. S. Coffman then gave a very instructive talk on the same subject-we herewith give a few of the many thoughts presented Sociability is practiced by many that

hardly know its name. It is natural for some people to be sociable, and for others it is not natural. The latter need to cultivate a sociable disposition. We should study ourselves to find out wherein we lack. If we lack sociability, we need not go to an instructor to learn how to be sociable. No doubt many of you would be glad to have me give a recipe to teach you how to be sociable. I will consent to give you a recipe and a good one too. Here it is:-"Always do unto others as you would have them do unto you." If you observe this "Golden rule" at all times you will not miss it very far; we must be true in our sociability, not only be sociable to a certain class of persons or individuals. Some are ever ready to extend their hand with friendly greetings to those that are natually sociable and pass by or avoid those who are not inclined to be sociable. The recipe I have given would have you look more especially after this class of individuals and encourage them True sociability exists within the

heart. Look to Christ for the true social being. He indeed was a model of sociability. If you lack sociability do not be discouraged: by continual cultivating and looking to the great Teacher you learn to be sociable There is a mock sociability, such as flattering others, and pretending to be pleased to see certain persons, when really it is quite the opposite. Do not be sociable for selfish motives. Do not an Absalom. He stole the hearts of the people by his false, selfish sociahility Re sociable for Christ's cake and for the salvation of souls. Do not be favoring certain classes with your sociability: treat all alike, the poor the same as the rich. Let not the pocket book win your sociability. If others are not social to you, you may be to blame. Be a little more sociable vourself. May you all be led to Christ the great Teacher of sociability and be sociable for His sake

After singing, "The relation between the day school and Snnday sehool" was considered. Sister Fannie Coffman read an excellent essay on the subject after which N. E. Byers gave a pointed address. Both essay and address have been sent in for publication.

Closing remarks and prayer by A. D. Wenger.

THURSDAY FORENOON SESSION

opened by singing. Reading of Scripture lesson Heb. 2 and prayer by Bro. C S Hander

"Parental influence on the S. school" discussed first by Bro. E. M. Hartman in German as follows:

This is one of the most important subjects on the programme. Influence is one of the principal means by which onr characters are formed. Influence implies a flowing in. It was the influence of God upon man that made him a living soul. Man as a rule becomes righteous by the holy influence upon but principles never change. We must him and about him, and sinful by the have forms to maintain principles and

evil influences about him and beneath him. The influence of the parents has a great power over the child in the S school. Our children lmitate us ln all things We as parents have all observed this fact, that they ever try to imitate us in our manner of work and talk. They are quick observers and are quite frequently ready to imitate us in our spiritual work.

We should by all means be good examples to our children by being diligent, nunetual and earnest in our work and attendance at the S school So often they see that we are more punctual and more concerned about the affairs of this life than about our S. school work, which is of much greater importance, 1.et us as fathers and mothers think of the responsibility resting upon us, and use our influence in the right direction by bringing our children to the S, sehool, instead of sending them and remaining at home ourselves Let us not imagine that the S, school alone will accomplish the work without our co-operation

We should teach them as Timothy was taught, that from a child they may know the Scriptures, that in early years they may be brought to accept Christ as their Savior. We should be often in prayer with our children, if we would have the right influence with them, But I fear there are many of our heard father or mother pray with them grace that we may ever be an influence for good.

H. T. Nice, The parental influence over the child is very great and has much to do with the success of the S. school.

The parents should take active part in the S.S. work, not excuse themselves when asked to take charge of a class, Although we may feel ourselves incompetent, vet the Lord asks no more of us than what we can do. It is quite encouraging to the superintendent, when parents attend the S. school and take part in the work. Parents should help their ehildren to study the lesson during the week. We as parents need to teach them Bible truths while they are vet quite young that they may be brought up in the fear of the Lord, Our influence will only tend to lead our children out into the world and sin. when we are indifferent in our home teaching, and fail to take our children by the hand and lead them to the S S

It is very important that we evereise the right influence in our homes, and in the S. school. Destinies may be sealed by our influence.

After singing, -the subject of "Teaching simplicity of attire in the Sanday school" was discussed. Sister Annie Niee first read an excellent essay on the subject, (the same was sent in for publication). G. L. Bender next brought out many excellent points on the subject.—Simplicity of attire is looked upon by many "so-called" Christian people of to-day as a mere fogy idea, that is entertained by a mind that is narrow and contracted, and merely being an old custom. It is not a custom but a Gospel principle, conceived by the broad mind of God, and handed down in God's divine law whereby His people are to be governed. This Gospel principle is exemplified in a form Forms, methods and customs change,

they must be of such a nature that they will exemplify and maintain the princi ple. We have forms in prayer com nunion, feet-washing, baptism, etc. Where there is no form there is no order, and where there is no order, con fusion is the result. In childhood we are taught principles. Children are no skenties bence the great advantage of the S. school teacher in teaching this as well as other essential principles in the S. school that the child's character may he rightly formed. The teacher much teach it from a Scriptural standpoint: he must also teach it by example. Par ents often destroy the principle in the mind of the child by dressing the child in gaudy attire, while they themselves are true examples of the principle. We must create a conseience in the child on this principle, as well as on other right things. The principle is often destroyed with some people because of wrong teaching. Parents frequently compel their children to be plain in their attire, simply because it is the custom of the church or "der alte Ge branch," as some say, causing some to become disgusted and to discard simplicity of attire altogether. Others become downright formalists. This has had a demoralizing effect upon the principle. If we want to maintain this principle, and also maintain our dear church, we must begin teaching this Mennonite children that have never and other true principles to the children and there is no place or means so powor for them. Let us look to God for erful as the S. school. But the S. school teacher must be assisted by the parents in the home circle. If this and all other right principles have been put into the character of the child, it will, after it accents Christ, become a consistent Chris tian. Simplicity of attire is a safeguard against many evils, while on the otherhand fast dress or gaudy attire has been the means by and through which millions of young people have been led into ruin, A lamentable condition of affairs exists in most of the popular churches on account of a lack of congre tion from the world in their attire. Upon our children depends the future prosperity of our church: then let us look well after them and see that their characters are rightly formed. Let us make use of the great moral power and advantage we have in the S, school,

After singing, "The Advantages of Punctuality in the S, school," were considered first by A. Burkhard, Many good points were brought out in his ad dress upon this subject, but failing to take notes, we cannot give them.

A. L. Buzzard next gave a short address on the same tonic as follows:-The disadvantage on account of a lack of punctuality is greater than the advantage of punctuality. The first moments in a Sunday school are golden every teacher should be there with his class. A lack of punctuality on the part of the teachers demoralized the school, especially is this the case with the primary department, children will lmitate their teachers. We have only one hour out of each week that we de vote to teaching in the Sunday school, so we should be very punctual.

Forenoon session closed with prayer by John McColloh, and singing Dox-

AFTERNOON SESSION

opened by singing. Scripture lesson, Heb. 4, prayer by Bro. John Nice,

"How to interest the unconverted young people." Sister Olivia Good first. read an essay giving practical instruc- that we are much concerned about his. There is really no absolute necessity tion how to interest unconverted young people, followed by George Summers and J. O. Smith. Bro. Summers sald we must get them into the S, school before we can interest them. We need to have a good knowledge of that in which we wish to interest them. We need to be fully consecrated and spend much time in prayer, so that we have at all times a knowledge of the divine workings, that we can speak with confidence of divine things. Charlty or love in the soul should be the ruling power with us. It is not so much the fine speech that interests, as a burning desire to do them good.

1896.

The priest and the Levite may have been fine speakers, yet it was the good Samaritan that did the interesting. We should always notice and be sociable to these young people that we may gain their affections.

J. O. Smith-Believed we often fail to interest the unconverted young people by a lack of showing the social side

of our life to them. We must be willing to leave the ninety-nine and go after the one that is lost. Our Savior was kind, and approached all gently that lie might win them and save them. May we all seek to win the lost ones and bring them into the fold

of the great Shepherd. "The Sunday school as an Aggressive

Power" -Sister Emma Lefevre read au excellent essay on the subject the same will appear in the Young PEO-PLE's PAPER, A. D. Wenger followed with a short but pointed address. This is indeed a great subject and the subject of this conference. It implies the making of the first attack, the going forth to battle. When Moses and Joshua came down from Mt, Sinal with the two tables of stone, they heard a great noise. They thought it was the shouts of victory in battle. But they were sadly mistaken. The people had made an image of gold and were worshiping the same. Moses and Joshua were in the aggressive, and demanded a separation of the people, that those who would should come over on the Lord's side. Just so Christ, our great Leader, demands to know on which side we are. The Sunday school is an aggressive power, leading in the attack against the enemy and his forces. The S, school work is growing rapidly in our day, and I am pleased to know that in many places it is a mighty power in must be brought out, it were better that tearing down the kingdom of Satan, and brilding up the kingdom of Christ; but I am sorry to know there are many localities where Sunday schools are not held and the evil results are readily seen. There are millions of children that have never been in a S, school, and have never been brought under Christian influences. It would take over three years to allow the great host of ehildren that have never attended a S. school, to pass through this meeting house single file. There is a great work to be done when we consider these facts. Much has already been accomplished by the S. school as an aggresslye power. Almost every church in the state of lowa has been organized through the direct influence of the S. school work. We want our children to become Christians as soon as they come to the years of accountability. And they ean be brought to Christ as soon as the Spirit of God works upon their hearts,

made when the child is quite young, and time cannot erase them, therefore let us use the S. school work as an aggressive power to bring in the lost ones and win them for Christ and His church.

After singing the beautiful hymn, "Throw out the life line," "The Minister's Relation to the Sunday school" was considered by D. L. Ebersole, N. T. Nice, and others. Many practical instructions were given, but space will not permit of their publication.

Closing remarks and prayer by J.S. Shoemaker

EVENING SESSION

opened with song service and a number of short talks by our young workers on the subject of "Christian Separation." Evening session proper opened with devotional exercises by Philip Nice, after which fifteen minute talks were given on evil habits.

(1). Frequenting Saloons, by Abrain Ebersole

(2). Vain Amusements, by Phares

(3). The Use of Tobacco, by J. S. Shoemaker.

(1). Foolish Talking and Jesting, by Homer Strock. We should be pleased to give the

many valuable thoughts brought out by the speakers on these subjects, but our report is becoming too lengthy to give them. After considering a few questions

and passing a few resolutions, Bro. J. S, Coffman gave a few closing remarks and offered prayer. Conference closed by singing Hymn 297 (G. 11, 5 & 6).

J. S. SHOEMAKER | Secretaries.

TALKING ABOUT ONE'S SELF.

Talking about one's self is always perlious. It were far safer to exclude the theme altogether from the list of topics for conversation. There may sometimes be matters referring to one's self that it seems necessary to discuss. They may be matters of general interest, about which other people will insist on talking. But there is a way of speaking of such things without bringing in the personal element. At least, if one's own part in the affair or achievement others should do it, and not the participant himself.

But sometimes people do not know of the important part we have taken in the good work that has been done. They may even be giving the credit to others, altogether m aware that it is our wisdom that inspired the thought our unick energy that wrought it out into achievement, onr deft hands to which the final success was due. It seems to as only just and right that the truth should be known, and there is only one way to have it made known, -we must tell our friends of our important part in the matter.

But we are mistaken in all this Possibly we may be in error concerning the largeness and importance of our own part in what has been accomplished. We are prone to see our own work and inthence writ large. But even if we have been one of the chief actors, and if what we think of our own achievement is unexaggerated, it still remains true that it does not become us to talk about it.

soul's salvation. Impressions can be that the world should know of our fine achievement. Much of the best work done for Christ in this world is wrought anonymously. What does it matter whether we are praised or not, when we have been working for Christ? He knows what heart and hand have wrought for IIlm, and that is publicity enough. Indeed, one of the marks of acceptable work is indicated by the Great Teacher Himself in His exhortation that we do not our righteousness before men to be seen of them, else we shall have no reward of our Father who is in heaven. Very explicit is the counsel that we do not sound a trumpet before us in a synagogue or street when we do good; that we let not our left hand know what our right hand doeth, that our good deed may be in secret.

The inference from this teaching is not only that it is not necessary for people to know of our part in the good deeds that are attracting their attention, but that it is a diviner doing that receives no praise of men. Certainly it is very clear, from these words of Jesus, that, far from being under necessity to declare our good works with our own lips, it is our duty, as far we may, to keep secret what we have done. Our reward is not in men's commendation. It is plainly said that those who do good deeds to have glory of men, get the recompense they seek, and the intimation is that this is the only reward they get. But those who seek to conceal from men their alms deeds, shall have open recompense from the Father in heaven who seeth in secret. There is no doubt that, even with

men, talking of one's self does one harm,

defeating the very end one has in view. It is almost universally true that whenever a man begins to talk about himself he hurts himself with those to whom he speaks. He makes himself appear less noble and winning to them. The good things he says about himself, however true they may be, lose much of their luster and worthiness by being proclaimed from his own lips. The that prompts a man to talk about himself, however it may be disguised, is self-eoneeit, and self-conceit is not only a disfiguring blemish in character, it is also a mark of lack and weakness in a life. Its revealing always makes one less strong and influential with one's fellows. Instead of taking the self-con ceited man's own estimate of himself, people discount it so heavily that they are likely, on account of his self-praise to rate him below his true value. Thus man's very object in talking about himself, and proclaiming his own virtues and good deeds, is defeated. He does not receive praise of men but dislike and depreciation.

Here is a bit of good comisel on this subject from Bishop Wilberforce; "Think as little as possible of any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your success, your fol lowing above all, speak as little as pos sible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but daty should open our lips upon this dangerons theme, except it be in humble confession of our sinfulness before God,

There are some preachers who fall into this perilons habit of talking about themselves in the pulpit. They tell incidents in which they had a part. They repeat what good people have said to them, not even withholding the compliments. They take pains that their agency in important movements and achievements shall not fail to be known, and are careful, in announcing meet ings, to say that they will speak on the asion. If these clergymen realized that nearly every time they speak thus of themselves they not only violate the spirit of the Master's teaching, but also lesson their influence with their people. and make their ministry less effective, they would seal their lips against so dangerous a theme. S, S, Times.

A PRAYER FOR THE AGED.

Oh most merciful God, cast me not off in the time of old age; forsake me not when my strength faileth. May my hoary head be found in righteonsness; preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises, and when my spirit leaves this clay tenement. Lord Jesus, receive it and send some of the blessed angels to convey my inexperienced soul to the mausions which Thy love has prepared, and oh, may I have an abundant entrance min istered unto me into the kingdom of our Lord and Savior Jesus Christ, Amen.-Set. by Levi Hartzler.

I suppose all those of us who have passed the line of three score and ten will appreciate this prayer very much, perhaps use it for a daily prayer.

Goshen, Ind.

LINES.

BY MES. S. M. SMITH.

Thou art goue home; oh! early crowned and Thou tak'st our summer hence; the flow'r, the

The music of our being all in one,

To comfort with some lext divine, The well worn phrases we repent, But mock a heart so sore as lhine

That bleeds afresh as lonely days And weary weeks and months go by, And in its anguish, only prays, Beside the dear, lost one to lie.

Believe that he whose life could wake such deathless love within your hear Hires, though dust its dust may lake And this brief day of earth depart.

Believe be lives; and love, and joy, Measured by naught of earthly bliss And marred by naught of earth's alloy In such a fair abode; are his.

That could the shudowy curtain part, That hides him from our mortal ken. Not even a mother's longing heart Would call him back to earth agair

Take up the thread of life once more, Its loving tasks, and lender cares, Lef tears, for him whose lears are o'er, Give place to smiles for those death spares,

And gladly walt the day whose dawn Will ope the gate his feel have passe And love, for a brief hour withdrawn, Be yours while Heaven Itself shall last.

if the right efforts are put forth. The

child should be conscious of the faet

1896

July 1, 1896

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Monthly Calendar for July,

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat
			1	2	3	4
5	6	7	8	9	10	1.1
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

(2; (10; 17; (24.

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Mennonite S. S. Misslon will hold a regular quarterly meeting at Paradise, Lancaster Co., Pa., on Thursday, July 23, 1896. An all-day session will be held. At least a partial program will be given in next issue of the HERALD.

VIELDED AT LAST.

I heard of a wife in England who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God.

Her husband would not allow her to speak to him on the subject of prayer: but she could speak to God on his be half It may be that you have a friend who does not wish to be spoken with about his salvation: you can do as this woman did-go and pray to God about

The twelve months passed away, and there was no sign of his ylelding. She resolved to pray for six months longer; so every day she went alone and prayed for the conversion of her husband. The six months passed, and still there was no sign, no answer.

The question arose in her mind. could she give him up? "No." she said "I will pray for him as long as God gives me breath."

That very day, when he came home to dinner, instead of going iuto the dining room he went up stairs. She waited, and waited, and waited; but he didn't come down to dinner, Finally she went to his room, and found him on his knees crying to God to have mercy

God convicted him of sin; he not only became a Christian, but the Word of God had free course, and was glorified to him. God used hlm mightily. That was God answering the prayers of this Christian wife: she knocked and knocked, until the answer came. - D. L. Moody.

WHAT THE BIBLE CAN DO.

In a retired valley of Joshu, in India, there is a little hamlet of charcoal burners. A few years ago their manner of life was the rudest possible. There seemed no glimmer of hope for better things. A missionary, in passing through the valley, spoke to the people Two men became interested, and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men-it was more carefully burned. a real good Sunday school paper. In was better packed, and free from stones and grass. This charcoal was looked it out because it was thought to be a upon as a special brand, and brought a paper only for small children, an infant special price. On Sundays work was suspended, and these men, with their families, gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land around them, to plant wheat and garden stuff, and re cently one has become forehanded Record Books, Picture and Reward enough to build a neat frame house in place of his old hut. His employers say he is the most efficient and trustworth for prices and samples. We send you man in the mountain. He himself says he owes his new vigor to his weekly and Sunday school papers free, and a day of rest, and that without it he collection of picture cards for 15 cents, could not do his work,

July 1,

OLD TESTAMENT STUDIES.

Again we find ourselves studying Old Testament history. Let us not consider the lessons disinteresting or unimpor tant, While the New Testament teachings are the rule of faith and practice for the Christian, the Old Testament teachings, as far as principles of righteous ness are concerned, stand in full force. They do not contradict the teachings of the New, but substantiate them, We would never understand the power and the beauty of the New if it were not for the Old. We need this study of the Old Testament. Indeed, our knowledge of the New Testament teaching would be very imperfect without it.

LESSON L.-JULY 5.

DAVID KING OF JUDAH .- 2 Sam. 2: I-11,

(Read chapters 1 and 2.)

GOLDEN TEXT .- The Lord reigneth; let the earth rejoice.-Psalm 97: I.

TIME,-B, C, 1055 to 1048. This was the time, 71/2 years, that Davld was king over Judah before he received the full kingdom.

PLACE.-David had his capital at He bron about 20 miles south-west from Jerusalem, and about the same distance north-east from Beersheha.

CONNECTING LINKS - Our last lesson from the Old Testament, Dec. 15, 1895 told the story of Jonathan's loving leave taking of David (1 Sam. 20: 32-42, about B. C. 1062). That was the turning point in David's career. For six years there after he was an outlaw. The leading events of these six years were: (I) Da vid's receiving the shew bread and Go liath's sword from Ahimelech the priest (1 Sam. 21:1-9). (2) His escape to Gath in Philistia, where he is received with sullen suspicion, and then feigns mad ness so as not to be known (1 Sam. 21: 10-15). (3) His refuge in the cave of Adullam, where he was joined by four hundred warriors who were tired of Saul's rule (I Sam. 22: 1, 2), (4) His writing a number of Psalms describing his condition (Ps. 6, 7, 11, 59, 57, 142, 56, 34, 63). (5) His march to Moab and Ammon and friendship with their kings (2 Sam 10:2), (6) His return to the "forest of Hareth," and taking Abiathar, son of Ahimelech, under his protection.

DAILY READINGS.

M. (June 29.) David King of Judah. 2 Sam. 2: I-11

T. The first anointing. 1 Sam. 16:1-13 W. The death of Saul. 2 Sam. 1: I-12 T. Lamentation for Saul and Jonathan

F. Burial of Saul.

S. A king's homage Ps 21:1-7 Mark 11:1_11 S. The Son of David.

2 Sam. I: 17-27

LESSON II .- JULY 12.

DAVID KING OVER ALL IS-RAEL -- 2 Sam. 5: I-12.

GOLDEN TEXT - David went on and grew great, and the Lord God of hosts was with him .- 2 Sam, 5: 10.

INTRODUCTION.

TIME.-B. C. 1048, seven and a half years after Saul's death and Davld's becoming king of Judah.

HERALD OF TRUTH.

PLACE.-First Hebron where David's one another. Within the ark were defrom there, since that is my native kingdom had been set up, and later Jerusalem which became the capital of the united kingdom. DAVID,-David was now 37 or 38

years old. He was now prepared for the great work of his life. "Schooled by suffering, and in the full maturity of his powers he was a fitting instrument for God's purposes.

PREPARATION FOR THE UNITED KINGDOM.—While David's power was increasing, the house of Saul waxed weaker and weaker. (2 Sam. 3:1.) Abner, who was Ish-bosheth's brave and reclaimed from the Philistines the country called "Israel." A jealousy soon sprung up between Ish-bosheth and Abner, which caused Abner to make overtures to David. Thus David gained favor with a large class of Ish-bosheth's people. Both Abner and Ish-bosheth were foully murdered, without wish or connivance of David; but this further opened the way to his becoming king of all Israel.

Connecting Links.-A number of interesting incidents form connecting links between lessons I and II. (I) A mortal skirmish, between twelve of Abner's men and twelve of Joab's men in David's army, resulted in a great battle at Gibeon, the death of Asahel, and the rout of Abner's army. (2 Sam. 2:12-3: L) A long war followed. (2) Ahner's anger at Ish-bosheth's suspicions results in his revolt to David. (2 Sam. 3: 6-21.) (3) Joab kills Abner in revenge for the death of Asahel. (2 Sam. 3: 22 39.) (4) Ish-bosheth was murdered by two of his soldiers, and they were executed by David. (2 Sam. 4: I-12.) B. C. 1018

DAILY READINGS.

M. (July 6.) David king over all Israel. 2 Sam. 5:1-12 T. The people's hero. 1 Sain, 18:5-16 W. Seeking divine guidance.

2 Sam. 5: 17-25 T. David's helpers. I Chron. 12; 16-22 F. Israel's king. 1 Chron. 12: 23-38 S. Promises for David. Psalm 89:19-29 S. The Lord our righteousness,

-LESSON HI.-JULY 19. THE ARK BROUGHT TO JERU-SALEM.-2 Sam. 6; I-12,

(Read 2 Sam. 6: I-23, Compare Ps. 24.) GOLDEN TEXT .- () Lord of hosts, blessed is the man that trusteth in thee. -Ps. 84:12.

INTRODUCTION

Time. -B. C. 1042, six or seven years after David became king over all Is-

PLACE.-Jerusalem. The ark was brought to Jerusalem from Kirjathjearim, eleven miles west of that city in the valley of Sorek, which leads up from the Philistine country toward Je-

THE ARK.—This was a chest of acacia wood, two and one-half cubits (3 feet 9 inches) in length, and one and one-half cubits (2 feet 3 inches) in height as well as width, plated within and without with gold. The lid was of solid gold, and was called the mercy-seat. Upon it were two golden figures of winged cheruhim, with their wings stretched out over the ark and their faces toward

posited the two tables of stone en- home where I have many, many loved 1886. On the 7th of June twenty-two graved with the Ten Commandments (Deut. 10:2). According to Heb. 9:4, the ark also contained Aaron's rod that brethren there come out once and start budded and a golden pot of manna. It the tide this way from there and preach was the Jews' most sacred symbol of

THE ARK AT KIRJATH-JEARIM.-For seventy years the ark had lain in partial neglect, away from the Mosaic tabernacle at Shiloh.

WHY THE ARK WAS REMOVED .- David had made himself master of Jerusalem, and had fortified the city. The capable general, had to a certain extent power of the Philistines was broken, and years of peace and prosperity followed. The time had come for David to make his capital the central seat of the 7th when we had the privilege of worship for the nation. To do this it partaking of the sacred emblems of the was necessary to bring this sacred ark broken body and shed blood of our Reto Jerusalem. This would also help to unify the nation. David's piety and some rain, and the prospect Is good for political sagacity are both shown in this a fair summer crop, corn and Kaffir

PARALLEL SCRIPTURES.-1 Chronicles, chapters 13, 15, 16,

DAILY READINGS M. (July 13.) The Ark brought to Je-2 Sam. 6:1-12 brethren south of the Salt Fork river 23 T. The Δrk described. Ex. 25:10-22 miles from here. We found the brethren rusalem.

W. Captured by the enemy. I Sam. 4:1-11 meetings with them. Communion serv-T. Obedience needful.

1 Chron, 15:1-3, t1:16 twelve members living there, of whom F. David's psalm of praise. 1 Chron. 16:7-22 We have reason to hope that some of

S. The psalm continued. 1 Chron, 16: 23-36 the fold soon. Our brethren here also

S. Acceptable worship. Heb. 12:18-29 have a good prospect for a fair summer

CORRESPONDENCE.

their dwelling houses, but their houses TROUSDALE, KANSAS, JUNE 7th 1896. are small, some of them are "dugouts." We are pleased to note the names of Their neighbors are timid to come to the following brethren and friends who meeting for fear of intruding. If they have recently visited us here in Harvey had a meeting house they would be Co.: Joseph Horst, Chambersburg, Pa. more free to come to meeting to hear Samuel Lescher, Scotland, Pa.; Joseph the plain doctrine of the Bible as the Horst, Maugansville, Maryland; Pre. "Mennonite" brethren preach. There-John Weaver and wife, Wakarusa, Ind.; by souls might be gathered into the fold. Christian Longanecker and wife, Lan-They have the Methodists, the Roman caster Co., Pa.; three young sisters, Catholics, and the Adventists around Hettie Martin, Lizzie Burkhard and them. In a meeting house they could Barbara Souders, Lancaster Co., Pa.; also have their Sunday school, as there John Martin and wife, Maryland; John are dear children there that need to be Petry, Maryland; Noah Burkhard and cared for, so that they will not drift off Amos Hess, Pa.; E. M. Shenk; Lizzie into wrong society. Some time ago Gibble, Lancaster Co., Pa.; Lizzie and there was a call for aid to help Lydia Oyer from Reno Co., Kans.; Pre. Hiram Gibble and — Haegie those brethren so they could get a meeting house, but so far only five dollars (Dunkard Brethren) from Lebanon and have been received. Could not our well-Lancaster Co's, l'a.; Samuel Wenger; to do congregations hold a special col J. N. S. Will; Daniel Brandt; Noah Hershey and wife (River Brethren). lection for this purpose. A few pennies from each member would be sufficient Dickinson Co., Kans.; Isaac Bruhaker to buy the lumber for doors and frame, and one more that I cannot name, windows and window frames, and for Lolva, Kansas, (River Brethren;) D. King, Larned, Kans.; D. A. Lehman benches, and they could then put up a sod house. We hope the ministers will and wife, Nappanee, Ind.; Mary Pletcher, Sarah Bare, and Hettie Weldy, present this matter to their congregations. All money sent to the writer will also from Indiana. Having been from be applied to what it is intended forhome while these visits were made here money orders payable at Cameron, amongst us I did not see all that were Kan. The brethren are invited to visit here and may have missed some this part of the wide domain and see names. We believe much good may come out of such visits when the mohow we do here in Okla. All that intend to come this way who will inform the tive is right, and we kindly invite others writer at Springs, Okla., will be met at to come also and let the good work go Cameron, Kan., our nearest R. R. depot, on. On the 20th of June, if I live, I and if desired they will be conveyed shall have been in Kan. 21 years, and in south of the Salt Fork river to the this time the church here has much enhrethren there. On the way they can joyed the many visits paid us from varsee a whole township covered with salt. ious states and Canada, but as they have heen so rare from Virginia my the great works of nature. heart longs to see some also coming

ones that my heart would bound to see. Why cannot some of our ministering 60 days for us here in Kansas any time after harvest and be at our Conference in the fall. Let Kansas and Virginia colaborers get acquainted too. Come,

the words of life at three interesting

meetings. On the 8th of June Bro.

Miller and the writer went to the

in good faith and had six Interesting

ices were held with them. There are

eleven took part, one not being at home.

the brethren's children will come into

crop. Their wheat was very poor,

They are in much need of a house of

worship. They hold their meetings in

SIMON HETRICK.

R. J. HEATWOLE.

Co., Pa. was with us, and performed the rite of baptism. He preached a very interesting sermon to a large and attentive andience. Ordination services were held at Blooming Glen, Pa. on June 9th to ordain a minister. Twelve persons had been uominated. The lot fell on Bro, Peter Loux. May God SPRINGS, OKLA., JUNE 16th 1896,richly bless the Bro, and help him to The brethren S. C. Miller of Monitor, faithfully perform the sacred duties en-Kans, and J. G. Wenger of Harper, trusted to him. On June 11th services were held at Deep Run, Pa. to ordain a Kans, came to us on the 2d of June and labored faithfully day and evening till deacon for that congregation. Eight persons had been nominated. The lot fell on Bro. John Derstine. Bro. Derstine is a young man about thirty-two deemer at this place. We have had years of one May God help him to be faithful in his high and holy calling. AARON M. LEATHERMAN. corn, but no wheat of any amount. On the 13th Bro. Tilman Erb of Harper, Kans. came here and spoke unto us

PLUMSTEADVILLE, PA., JUNE 16th

persons were received into church mem-

bership at Deep Run, Pa. twenty-one

by baptism, one having been previously

baptized. Bish. Andrew Mack of Berks

McVeytown, PA, June 15th 1896,-We have been highly favored this spring in faithful labors and preaching of the word by our dear home ministers. Then came a blessed visit from D. D, Miller, followed, on May 24, by our dear brethren Nobertins Sproll of Howard Co., Ind., and Chr. K. Yoder of Logan Co., Ohio. Two weeks later our dear old Bro, John K. Yoder of Wayne Co., Ohio, came and preached for us on Sunday morning and evening, Jone 7th in German. We are gladdened and strengthened by the brotherly love manifested by these dear brethren. May the Lord reward them with rich blessings. They will find many hearts and homes and our churches open to welcome them, should they come back.

A BROTHER.

THE MENNONITE CHURCH IN GENERAL.

A destructive storm passed through Oklahonra, on May 15th, doing much damage to property. The Indian mission school and church buildings at Cantonement in charge of the General Conference Mennonites were consider ably damaged, roofs being torn off and a few of the buildings being moved from their foundations. No lives were

ACKNOWLEDGMENT.

Received March 21st, 1896, of Jonathan Kolb Spring City, Pa., To be applied to put up a meeting house for the brethren south of the Salt fork, Okla. SIMON HETRICK. Springs, Okla., June 16, 1896.

REPORT

Of the Seventh Annual Sauday School Conference of the Mennonite church in Ontario,

(Concluded from page 183.)

AFTERNOON SESSION was opened at 1:30 with a song service, conducted by different leaders. Prayer by Bish, Samuel Weldman.

The report of the schools in Canada showed an aggregate attendance of 1750; average attendance, 11t1.

Fourth Topic, "A Sunday school Lesson exemplified," by David Shuh. In this exercise Bro. Shuh used a class, and showed how the lesson may be presented to the class, the manner of ask ing questions and receiving answers, etc.

Singing, hymn No. 319.

Fifth Topic, "The Education of our Children."

David Bergey: - The subject is wide, broad and important enough for all parents. It is the most important duty a parent is called upon to perform,

The Bible calls upon every Christian parent to "train up a child in the way be should go " and that we should bring up our children in the nurture and admonition of the Lord. It is a sad thing indeed for children not to have Christian parents, or not to receive Christian

The question of training then arises. when how and where shall the education occur? Successful teaching means that the parents must be consistent and "practice what they preach." Truthful ness must shine in every word and act. The moral nature must be trained. While the minds and hauds are to be taught, yet above all, the heart must be tanght

Il'hen to begin. We do not begin early enough. The earliest impressions are the strongest. Make right impressions as early as you can get the child to comprehend them.

Obedience is the first thing to be taught. The first sin was disobedience. house obedience is the first and greatest necessity for young and old. Teach the child a conscientions and implicit obedience to God's law.

How teach obedience? On the attitude of the parent depends very much the condition of the child. Firmness, tempered with kindness, is necessary. Give such commands only as you expect to be obeyed. If there is no obedience in the family you cannot expect obedience out of it, and society and the public in general suffer the consequences. Harshness is not a wise or good means to obtain obedience of the child. Harshness makes rebels or liars or both. Punishment should never be inflicted in the heat of auger. It may cool off the parent's wrath, but the effect on the child may be the very opposite, and the possible results may be more easily imagined than described.

Cultivate habits of kindness and truthfiduess, by kind acts and consistent life. Sow an act, and you will reap a habit: sow a habit, and you will reap a character; sow a character, and you will rean a destiny. Do not make a habit of threatening. Threats frighten many a child into telling an untruth for fear of punishment. Use wisdom in all things. The child has a mind, and many a child inquires into the causes of things far more deeply than parents are aware, There are many cases where the children, the church, and society at large would be better off if parents would spend more time in the proper training and education of their children and correspondingly less time in attempting to gather worldly wealth for their children. Less money and better training would make many children richer.

Father and mother should act in unison on every matter regarding the child's training. This establishes the confidence in the child's mind toward the parents, and assures more ready obediemr.

Self-desiral, 'This virtue should, by an appeal to the moral nature of the child, be taught early. Proper training in this particular respect is important.

Reverence for God, His word, and His works should be taught. A right use of all He has given us, All our meut.

bodily powers and functions are wisely ordained for our use, and when rightly used bring happiness and benefit to man. When wrongly used, God's blessings and gifts become a bane. One of the great sins of the people to-day is irreverence and many of the social and public evils of to-day are directly traccable to this root-slu.

Kindness should be taught by precept as well as by example, in the family, toward every one, even toward dumb

Gentleness should be made a matter of principle, and developed into the habit known as "good manners."

"Speak gently, it is better far To rule by love than fear: Speak gently, let no harsh words mar The good we might do here."

Let the children learn to say "thank yon" and make use of all the little pleasant expressions of kindness and appreciation, one toward another.

Humility is a virtue and a power, and yet it is so little taught. Many parents dress simply and plainly, while they deck their children in gaudy and fashionable attire. It is one of the inconsistencies which children even are quick to notice, and which spoil many a child's contidence in his parents' out ward show of humility. Yor should children be made to believe that they are unosually "smart," perhaps by hear ing it said by their parents to others. Self-evaltation is an early froit of such pernicions training and spoils, in very many cases, the gift that may be in the child

Temperance should be likewise taught early, by precept and example, Teach the child to abstain from all that is injurious to the system, especially such as strong drink and tobacco.

Hustry should be taught. Teach the child habits of industry, and sanetification from laziness.

S. S. Herner followed with an able address, but as it was hoped that his address would appear in the HERALD in due time no notes were taken.

Jonas Suyder:- We must live a Christian life or we cannot teach it to our children. Too rigid a training is liable to make children chafe under constant constraint, and to think less of the parents' "thou shalt, and thou shalt not" than of the time when they will be free from the to them unnatural restraint to do as they please.

Too much lenience in government is likewise not good. It it a sad mistake to promise a reward or a punishment and then not fulfill it. Nor is it wise to train children to think they need not "be good" unless they have the promise of a reward for being good. Such training is simply bribery.

Train them as in the sight of an almighty God to whom we are respousible for every act and word. Train them for usefulness in God's service and for heaven.

Discussion: Pray for and with the children often.

Everything is good that God has lle has ordained all things made. wisely. Let the children be early lmpressed with this fact.

Teach the children the Bible. Never provoke a child to resentment

or wrath

Develop a child's best faculties. Find what the child is best litted for and encourage the child to develop-

should be the parents' profoundest study

HERALD OF TRUTH.

Let us have home Bible readings. It cements the family ties in the highest aims and holiest bonds. Keep the home clear of chean liction. Such books impoverish the mind. The linest stories are to be found in the Bible. Let those be read and commented on by the whole family

Train a child to become interested in its own welfare temporally and spirit

The training of the child begins before the child is boru. Mothers plant into the child what that child shall be.

Let the religions influence around the child be daily, not Sunday influences only, for such would likely be a weakly influence. Children should see by our lives and hear by our words that our hearts are not lusting after worldly things.

There is misery enough in the world. Let us not bring more in by being indifferent to our children's moral and social sorroundings. Study to make home the most wholesomely attractive and holiest spot on earth to the child. Let us remember in our home life that

' Little deeds of kindness. Little words of love Make on earth an Eden Like the beaven above

The afternoon session closed with an interesting talk by Bro. Isidore B. Snyder to the children, in which be beautifully taught the blessing of obedieme to parents and to God. Prayer by Absalom Snyder.

EVENING SESSION

opened at 6;30 with an inspiring song service, conducted by different leaders, Introductory remarks and prayer by John G. Hoover.

The Onestion Drawer, which had been deferred, was opened, and the answers given to the questions it contained were as follows: Superintendents should not be changed often, especially if there is an efficient one in office. If not, change until the best man for the place is in office. The Sauday school is not intended for a training school for superintendents, but to train souls for heaven.

Notes on Lessons or Lesson Helm are simply for reference and as an aid to the study of the lesson but not for use before the class. Let the Word be our Guide and commentator.

The teacher may rightly use a lessou or go beyond the lesson to teach Bible troth. The lesson may open the way to a fundamental principle, such as nonresistance etc. The teacher should however always use the Word to prove his

Those who use tobacco should ascertain what they are using it for. If as a medicine, by the advice of a physician, and for the health of the body, then we should be slow to coudemn it. But if there is a medicine that can take the place of tobacco by all means drop the tobacco, for statistics go to show that the use of tobacco eauses far more nervous and other disorders than it cures. Besides, if women (who are usually supposed to be more troubled with maladies for which men use the weed than men are) can get along without tobacco, it is entirely probable that men could also

In order to get more and better

The proper training of the children more study, more practice, Bible readings, teacher's coursel meetings.

Christian giving is one of the princi ples embodied in our faith. Christian giving means to give for the Lord to the extent that it will require selfdenial. Christian effort should be expended on evangelizing and mission work, philanthropic and educational institutions, orphan homes. God has eutrusted means to our care to use for Him in furthering His kingdom on earth, to the support of which we should consider it a privilege as well as a duty to render financial aid. Christian giving is not to give dollars to luxury and dimes to God's work, nor to make calculations only for gaining worldly wealth, and give of what we may have left over if there is any left over When we give so that we feel it then our giving will t. H. Giving for the cause of Christ is "lending to the Lord," The true spirit of giving is not, How little ean I give, but with how little can I get along after giving to the Lord? Many parents have toiled and saved and have amassed fortunes for their children to squander and the Lord got nothing of it all and not even the children.

A collection was taken which far more than paid the expenses of the con ference, and it was decided to use the balance for the Evangelizing Fund

At the open conference which fol lowed many expressions of deep satisfaction were made and of the blessings received through the conference. Some very practical afterthoughts were also given on the subjects that were dis cussed during the day.

The committee on resolutions then presented the following, which were adopted.

I Resolved That a full report of this conference be sent to the HERVIII OF TRUTH for publication.

Resolved. That our next annual S. S. Conference be held on Whit-Monday 1897 at this place.

3. Resolved, That John Gehman, Daniel Wenger and last year's committee shall constitute a program committee for the 1897 program, subject to the approval of the different S. S.

4. Resolved. That the thanks of this conference be tendered to the visiting brethren and sisters and those who gave their services to this conference, for their aid.

Resolved, by the visitors, that a vote of thanks be tendered to the C. Eby Congregation for their kind entertain ment of the visitors.

A hearty juvitation was given by A B. Kolb to all the S. S. workers present to attend the Indiana State S. S. Con ference in September.

A vote of thanks was also tendered the sisters for so ably and abundantly providing refreshments for the congre gation.

After a motion to adjourn, the wellknown hymu, "God be with you till we meet again" was sung, and a prayer by Samuel Bowman, the benediction was pronounced by Noah Stauffer and conference was dismissed.

The attendance was very large, and the interest was anabated from beginning to end. The exercises were interspersed with excellent sluging by the large cougregation, which added much to the pleasure of the meeting.

A heavy rain storm having come up during the evening session, the confer ence was not adjourned until a late teachers for our S. S. we need more S. S., hour, During the storm, the barn of Bro, Aaron E, Shantz which was but a mile or so from the meeting house was struck by lightning and consumed, and with it a number of horses and farm implements and a considerable quantity

The following bishops, ministers and deacons were present at conference; Bishops: Elias Weber, Samuel Weid-

man and Jonas Snyder. Ministers: - Noah Stauffer, Samuel S. Bowman, Absalom Snyder, Tobias Bowman, Moses C. Bowman, Isaac A. Wambold, Joseph Nahrgang, John F. Rittenhouse, John G. Hoover, S. F. Coffman, Moses Erb, Solomon Gehman, Jacob Gingrich, Moses Hoover, and Enoch S. Bowman.

Deacons:-David Bergey, Benjamin Shoemaker, Jacob Z. Kolb, John Z. Detweiler, David Eschleman, Aaron S. Biehn, Abraham Oberholtzer and Jacob Honsberger. S. S. HERNER, Secy.

REPORT

Of the Annual Conference for Canada. The bishops, ministers and deacons met at the C. Eby M. H., Berlin, Ont., on Thursday morning May 28th, to examine and arrange the questions to be deliberated upon at the conference,

On Thursday afternoon conference proper convened at the same place. Meeting was opened with singing,

reading of Scripture and prayer. David Bergey was elected moderator, and Samuel S. Bowman, secretary.

The deliberations on several questions were somewhat lengthy, but were thoughtful, and a very edifying feature was the fact that in every case, points in question were settled by the Word, which was freely referred to, as indeed should always be the case. Were this method always followed, many disputes and unpleasant features in conference and other church work would be avoided. There are so many instances where human reason arrives at plausible conclusions, but which do not ac-

cord with the teaching of the word. The question concerning the marriage of members with non-members, which has frequently been discussed in other conferences, was lengthily discussed, and arrangements were made whereby the matter may possibly be more satisfactorily adjusted at a future confer-

It was further resolved to appoint a delegate to represent this conference at the meeting of our General Conference Committee at their next meeting.

Strasburg, Ont., be appointed delegate to said committee meeting.

Resolved, That edification meetings (generally known as "Young People's Meetings") may be held in the meeting

The conference was well attended, the five bishops and very nearly all of the ministers and deacons of the Canada conference district having been present.

Conference closed on Friday afternoon May 20th. Meetings were conducted on Wednesday, Thursday and Friday evenings by the ministers present from a distance, and these meetings also were well attended.

SOCIOLOGY OR GOSPEL,-WHICH?

Every period of the world's history has in it one great idea that rises far above all others and seems to draw the thought of all men toward itself,

The one great thought, that seems everywhere to-day, is sociology. Magnetic in power, it attracts to itself the attention of all classes of men. With banner unfurled, it marches onward as the supreme idea of the age. Men are crowding about its standard, papers are full of its teaching, books are written by the score to propagate its lessons,

HERALD OF TRUTH.

Sociology means the science of human society. It comes to the front with a field whose scope is limited only by the boundaries of human life. It has to do, not with the relations of man and God, but of man and man. It is the philosophy of humanity. Now the divine mission of the church is clearly three-fold, even as that of Christ, her llead. It is evangelistic, educational, sociological. The trend of present Christian thought seems to be especially directed to the social science. While the church has a mission toward society, yet the danger of to-day is that the growing tendency is toward helping the temporal life at the neglect of the spiritual. The cry of reform is heard everywhere, but is there not danger that the reformers are seeking their ends by wrong methods? The present tendency is to think more about the method than the ultimate aim; more about feedlug the body than about saving the soul. Says one. "We are all familiar with the thread-bare caricature, which represents the church as glving the starving man a tract in place of a loaf. The thing most likely to happen in some quarters to-day, is that the loaf be provided and the tract be forgotten." In many places the pulpit is making sociology more prominent than theology.

Our Lord gave direction that His ministers preach the Word, but many may not realize to what extent current tonics, and especially sociology, is taking the place of the Gospel in pulpit discourses. This is notably the case in many city pulpits. There it is that we see all manner of sociologial subjects advertised for discussion on the Sabbath. "Political Reform," "Municipal Reform," "Industrial Reform," "The Immigrant," "The Pauper," "Capital and Labor," are all the actual subjects of men who are endeavoring to become "l'arkhnrsts" on a small scale. People leave the established churches of New York, and go in crowds to hear Thomas them to a knowledge of sin? Do they Dixon, in Music Hall, tell what he knows about Tammany. One clergyman in the metropolis gives up his pulpit to a man to lecture on "Improved Water Systems," In his address before Resolved, That Bro. Noah Stanffer of the World's Parliament of Religions, Edward Everett Hale is credited with saying that "he hoped the time would soon come when, at our weekly prayer meet lugs, we would discuss such practical questions as the cause of typhoid fever and the improvement of draluage." In many pulpits ministers are leaving the Word of God, on which they should be authority, for the discussion of all manner of questions bearing on economics and all social questions; problems of which the average minister knows but

That this state of things is true and on the increase, may be seen by any one who will examine the facts. So widespread is the tendency toward sociology in the pulpit that one may well pause and ask the question, Sociology or Gospel, Which? There are many writers today who seem to hold forth the reformation of social wrongs as the supreme mission of the church.

and man, is already producing results that are most harmful. Among many evlls growing out of this tendency we might mention-

1. Because of it the church is losing spiritnality. "Why object to the preaching of this man? Does he not draw the people?" Thus argued a man in a New York store this summer, in reference to a man who was mighty on social themes, but weak in the power of the Gospel. But suppose that crowds do hear, what are they benefited spiritually? Because a man draws a crowd is not always an evidence that he is doing good, A circus has wonderful drawing power, but its moral benefits might be questioned. Only a spiritual sermon is beloful to the soul, and a sermon our economics is hardly spiritual in its nature.

Because we live in the midst of this corruption of pulpit duty, we do not see the lack of spirltnal power in the church, as one does who comes to look in upon us from without. Let such a man as Dr. Andrew Murray come to us from his home in Africa, and visit the churches as he has been doing, and then hear him say as he did in a receut sermon "There is a greater work to do in the home churches than in the lands of beathendom." He sees the church "rejecting more and more of the truth of God, and becoming more and more worldly in her worship." Is it any wonder that we are losing spiritual power, when men are so eager to draw crowds that they choose themes as far removed as possible from the story of the cross and the wondrous love of Jesus?

2. The sociological tendency is causing the church in many places to degenerate into a mere club. The tendency to-day is all toward the "Institutional Church," with the gymnasium, readingroom, industrial training, concerts, bathrooms, etc. These thiugs are all very nice, but why do we need them in the church? We have no knowledge that Paul ever gave directions for a bathroom or bowling-alley to be put in the churches at Corinth, Ephesus, or Colosse. Their advocates say they reach the masses by these means. But do they reach their hearts? Do they bring lead them to Jesus Christ? Perhaps some are helped toward God by these means, but how strange that man cannot see that any man, who preaches a living Christ with all the power of his soul, draws people with more power than a hundred gymnasiums of finest

equipment. Moody has been before the world for years as a living example of the power to draw all classes of men to hear the story of Jesus told in the most simple Spurgeon drew his thousands every Sabbath to hear the preaching of a pure Gospel. He has left the world the greatest example of purity and simplicity in God's worship that we have had since the days of Paul.

Only a fortnight ago great crowds were going to hear Andrew Murray in New York. The Independent describes him as "a poor reader from the elocutionist's point of view, and as lacking the graces of oratory. He discards everything that savors of sensationalism. He did not please his andience; but he truth. He is a living contradiction to ticipation to think that in it Thy name

This leaving of the relations between the assertion, so often made by many, the soul and God for those between man that people will not go to hear the plain, simple Gospel of Christ, and that preachers, if they would attract a crowd and interest them, must preach what are called beautiful, eloquent sermons, or treat of current topics."

Let the pure Gospel be proclaimed in simplicity and love, and we will not need the bowling alleys and the bath rooms. The church of God was not intended to be a club no matter how attractive. but a temple of worship for the living

AN IMPRESSIVE INCIDENT.

I was traveling through the western portion of the state of Texas in the autown of 1889, aml stopped one night at a little village called Youngsport, having probably seventy-five inhabitants There was no inn, and I was entertained by an old settler at his residence.

About midnight I was awakened from sleep by loud voices and the hurrying of feet. I arose, and looking out saw a bright light about two hundred yards away. Hastily dressing I found that one end of a new church building was on fire.

The house had just been erected at a cost of perhaps five hundred dollars by the people of the village. They were all poor, and its loss would prove a sad blow to them. I think I never saw such signs of distress as were exhibited by many of the spectators. From their excited remarks I learned that a series of meetings was announced to begin the next day in the building, aml the impression seemed to be that some enemy had set fire to the church.

Up to this time the fire was coulined to the outside of the wall at the back of the building, and the flames were mak ing slow headway. Water, even for drinking purposes, was very scarce that fall. None, in fact, could be obtained to extinguish the thames. The excited people were running impotently about thinking it was useless to attempt to

stay the fire. At this juncture a man appeared in the crowd. He was about forty-five years of age, black-bearded, with a homely, earnest face. For a moment he stood staring at the fire. Then, flinging his arms above his head and gazing into the sky, in a strong, earnest voice he began to pray. His words and tones were the embodiment of entreaty.

"Father," he cried, "pardon us, pardon Thou of Whom we have been told that no sparrow falls to the ground but its loss is felt by Thee, Thon hast known our efforts, our self-denials for Thy sake. How we have builded this lowly temple to Thee with much hard-How we are without means to ship. build another. How we meant, if in Thy wisdom another day dawned upon ns that Thy dear word should be preached here. We are unworthy. Our very pray ers are selfish and unworthy. But. O Thou Searcher of hearts, Thou knowest it was for Thy glory.

"Many hungry souls will come with to-morrow's dawn to be refreshed at Thy altar, and we, stricken with loss, how can we satisfy them? Thy cause will be homeless here. Thy people will return with empty hearts some, perhaps, to ways of sm. Consider, we be seech Thee, our cry. Remember in help convinced them, not by argument, but and sympathy our loss. This home is by the simple presentation of Christ's our all. It has been our delight in an-

could be upheld, and immortal souls—the reasoning power came to himself. brought to Thee. O Lord, our God, stay these flames. Come Thou to our rescue. Only, if our wish lacks submission to Thy will, and is unworthy in Thy sight, forgive. But if worthy, grant to Thy servants a gracious answer, that this threatened calamity may be stayed. We plead forgiveness for those who have transgressed against us, and unto Thee, O Thou Divine Helper, be honor and glory and praise and power forever and ever Amen."

The prayer was hardly more than two minutes in length, during which the fixed attention of the crowd of people had been held and their hearts touched by the preacher. Few had noted the black wall of cloud that was sweeping with almost burricane fury down from the north-west. The last words of the prayer had barely been spoken when there fell light drops of rain. Silence followed. There was not a sound of leaf or wind to break the stillness blinding flood of light almost above us. and a burst of thunder that made the very earth rock beneath our feet.

A wild ery burst from the neonle a ery half of fear, half of faith and thanksgiving. Shrieking in its might a hurricane hustled past us, tearing the dame from the burning wall and heav. ing upon it a dreuch of rain that flooded the crowd of trembling people and the endangered building.

In the fright and confusion amid the roar and turmoil of the tempest, it seemed hardly more than an instant from the moment the first drops of rain fell until the fire was queuched, and 1 found myself stumbling half-drowned to my feet from the ground, where the wind and water had hurled me. I heard the excited voices of the people calling out of the darkness to each other, and southward was the roar of the departing

The wall of the church building was only charred, the flame had not burned through it.

I was in the city of Waco, Texas, in the summer of 1890, while a church conference was in progress, and straying into the hall where it was in session, I saw upon the platform the homely, earnest preacher of Youngsport. He was describing in glowing words to an intensely interested audience the magnitude and far-reaching character of the religions awakening which began the day following that night of fire and

He held the people spellbound while he pictured the might and majesty and glory of Him Who rules alike the hurricane, and holds gentle companionship with souls that seek His service and desire His love - Set

THE LOSS OF THE SOUL.

REV. G. F. HALL

Man has a soul which is of unspeak able value. The very nature of its powers proves its value. Physical powers are great; but the powers of the mind are infinitely greater. What are those attributes that distinguish man from the brute creation? The brute is absolutely destitute of reason, but with this faculty man is enabled to under- The day of grace will be gone, the soul stand something of God, of His divine character, His word, and the duties devolving upon him. Without this reasoning power, the Bible would be as man, Death closes up all opportunities useless to us as the dumb brute. The of salvation, After death the judgprodigal son by the use of thinking or ment.

and resolved to go back to his father's

The price paid for the soul's redemp tion proves its value. Had all the wealth of the world been paid as its ransom price, this would not have proved its value. But who can tell the value of that deathless spirit that took the blood of God's only Son to ransom from an eternal hell.

The strife going on for the possession of the soul proves its value. Far outstripping any conflict ever fought by force of arms, is that strife going on for the possession of the human soul. The devil has many agents seen and unseen, employed in this diabolical work. He not only goes about as a roaring lion seeking whom he may devour, but he goes about as a wolf in sheep's clothing and transforms himself into an angel of light, to deceive, if possible, the very elect. But while Satan is seeking to devour, and to carry out his hellish pur Then in an justant flashed forth a pose to ruin mon's sonly God through the Holy Spirit strives with the sinner. bringing to his heart conviction of guilt and danger. He uses every available agency to pluck him from the jaws of hell. The soul will never cease to exist, either in happiness or misery. The soul of Lazarus was in paradise, but that of the rich man in hell, in tor ment. Jesus says: "Fear not them that kill the body, but fear Him that hath power to east both soul and body into hell." The resurrection will be joy to the child of God but wee and misery to the workers of iniquity, for it is writ ten that the King will say to the good "Come ye blessed of my Father, inherit the kingdom prepared for you from the

foundation of the world," and to the wicked: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." But dear reader as valuable as your soul is, it is possible to lose it. Many have lost it; and now, like the rich man, are raising their fruitless cries in hell, saying: "The harvest is past, the summer is ended and we are not saved." God will never force salvation upon us. Unless we yield to His striving spirit and "seek him while he may be found, and call upon him while he is near," we must sink into eternal woe, "How shall we escape if we negleet so great salvation." Now the loss of the soul is not only possible but even probable, Could we look around us and see men striving to gain eternal life, trying in every way to please God, we should have some hope of them, but it seems the reverse, as there is everywhere manifested a great indifference to eternal matters. The depraved hearts of men are plunging deeper and deeper into the mire and clay of corruption, and they are not at all alarmed about it, they do not seem to realize their nearness to the brink of woe. Oh may God open their eyes. What can a man give in exchange for his soul when it is once lost. It took the blood of Christ to redeem it, and we would not apply that blood. The loss of the soul is utterly irreparable. When it is once lost nothing can be done to retrieve it. The lost soul will be deprived of the

restraining influence of the Holy Ghost.

will hear no more sermons, prayers or

invitations. After the judgment there

will be no mediator between God and

things what kind of preaching ought we do? Shall we tell the people of their sins and the consequences of sinning, or shall we preach smooth things and cry, "Peace, peace, when there is no "There is no peace to the wicked peace." saith my God." Is it not about time that we should cease talking so much about doctrines and things that are too deep for us, but belong to God, and preach Christ to the people as Philip did to the Eunuch. Let us cry aloud and spare not for many souls are going down to destruction. And let us give the Lord that that belongs to Him that He may send other laborers into the vinevards where we can not go ourselves,-Caristian Conservator.

SELF-EXAMINATION.

BY REV. S. H. BAUMGARTNER.

Self-examination is a very grave matter, involving weighty interests, and is opposed to hilarity and vivacity. Such an examination is averse to human nature. The attempt to descend into one's own bosom is attended with anx ious fear, because memory will immediately, on such examination, truthfully present a panoramic review of one's past life. Hence man in his sinfulness is very reluctant to undertake such a grave matter. To do so, great moral courage is required, for the picture will be anything but religiously correct and beautiful. And not to do so, betrays cowardice, and a spirit of covetousness. which is striving for things divinely forbidden and harmful to one's future felicity.

This perverted nature of man seeks opportunities to cover up his own sins, by nucovering the transgressions of others; and thus he becomes a non-authoritative censor and a two-fold sinner. Men, who thus deal with their fellow men, endeavor to work for their own temporal advantage (a sin expressly forbidden in God's word), and put their neighbors in an unjust light before the scrutinizing eye of the world. Man is not appointed to judge man as to his moral and religious standing before God, "Judgment is mine saith the Lord." He is infallible and will recompeuse justly. God's word emphatically declares, "Judge not (others), that ve be not indged, and with what measure ve mete, it shall be measured to you again." "First cast out the beam out of thine own eye, and then shalt thou see clearly to east out the mote out of thy brother's eye," "Let every man prove his own work." Everyone should first carefully sweep before his own door, before he undertakes to sweep before the doors of his neighbors. Persons living in glasshouses do well not to throw stones into other people's houses. A rubber hall violently thrown against a solid wall is likely to rebound beyond him who threw the ball; so those who make it their business to expose other men's sins, are usually opening the way whereby their own shame, defects and

moral crimes are exposed A thorough self-examination is of inestimable value to him who sincerely wishes to know the right, do right, and die right. It was no pleasant matter for the prodigal son, after he had fallen to the greatest depth of human deprayity, to descend into his own wicked. reckless heart, and let memory view his wretched moral condition. But it was manly for him to do so, even then; and light upon our pathway"; 5. In the

Dear brother minister, knowing these it was still more manly of him, after he realized his deplorable situation, to re solve in true sincerity, to turn away from his sinful ways, and arise and go to his father and confess his slns, and re pent for them from the depth of his heart. By so doing he again found favor forgiveness and adoption into his father's household as the lost one found.

It was no enjoyable circumstance for Peter to be led into self-examination. by his own curiosity, that caused him to follow Christ at a distance into the high priest's palace, to see what would be done to his Lord and Master. But here he found out what sort he was, and after having made this all-Important but undesirable discovery, he went out and wept bitter tears of repentance for his denial of the Master, and was subsequently, after Christ's resurrection, on the sea shore, fully restored to his apostleship. He saw his great error in denving his Master, in this examination and nevermore committed this like sln. Henceforth, through Christ, he became an unconquerable enemy to Satan and a mighty and eminently successful defender of the cause of his Master The purpose of examinations is to

prove what men are, as citizens of a nation as to their qualifications as teach. ers, doctors, ministers, lawyers, business men, mechanics, etc. So also a self-examination into our religious standing before God, and of our conduct and in tercourse with the world, is highly profitable for the correction of errors, and to lead to a better, holier, happier and more fruitful life in the service of the Lord. Such examinations should take place at the end of each day, each week, each month and each year. Such periodical examinations are exceedingly important in the Christlan life, vastly more so than in temporal affairs. Business men look daily, weekly, monthly and yearly into their financial standing. Can any one give a reason why believ ers and unbelievers should not do like wise in reference to their prospect for eternal life, and whether or not they are fulfilling their earthly mission? If there are no souls saved in a pastor's life in seven years there certainly must be something wrong with the and his mode of work, and should cause earnest self-examination. So likewise with the laity. If they have no fruits unto everlasting life in seven years, there is something wrong, somewhere, with them, and should move them to a thorough self examination, Oh, how barren the lives of many religions professors are. Like the fig tree on which Christ found only leaves they only bear leaves. What if such should be dealt with as Christ dealt with the tree?

This self-examination should be prosecuted with a sincere, humble heart and with an obedient mind, to do as conscience dictates and the Word of God directs, otherwise it will be futile. Such examination should be done: 1. In the light of conscience, which approves of right-doing and disapproves of wrong, and simultaneously with the latter gives an important alarm, "Pre pare to meet the God" 2 In the light of memory, which is able to bring the past before the moral eye for review; 3. In the light of reason and common sense: 4. In the light of the Word of God, which is a "lamp to our feet and a light of the life of Christ. He is our example in choice of occupation, in honesty, in conduct towards parents. friends, the sick, needy, sorrowful and comfortless; in plety, prayer, devotedness to His heavenly Father, and to the work entrusted to Him; in constant activity, generosity, unselfishness, and one to the end of His earthly career. We should never be found where Christ cannot go with us, or do what He cannot sanction. We are to walk in His footsteps, be like Him. 6. In the light of the Holy Spirit, which is given to the world to instruct, enlighten, guide, counsel all men; and is

1896.

For the holy men of God "spake as they were moved by the Holy Ghost." FARLY IMPRESSIONS

the proper interpreter of God's Word,

which is the product of Divine Revela-

tion, by inspiration of the Holy Ghost.

"Papa, I am walking right in your footsteps," shouted a child in high glee, The father turned with alarm, for he was traveling over a dangerous bog in order to shorten his journey. Unconsciously, he had led his own boy into a place of danger. He caught the little fellow in his arms, and hastened back to take a roundabout path, but one in which the child would be safe if it again followed him.

It is often the undesigned examples that leave the most lasting influences, The moods and manners that lead us when we know it not; the stinging words that spring to the lips without forethought; the angry looks that grow upon the face unbidden; the unkind deeds that were not planned-these make impressions that eternity cannot efface.

I stood in the cell of a murderer, who on the next day was to suffer the penalty of his crime. Speaking of his reckless career, he said:

"How could it be otherwise when I had such bad training? I was taught these things from my youth. When only four years old my mother poured whiskey down my throat to see how I would act."

On the morning of his execution 1 saw the wretched mother bid goodbye to the son whom her influence had helped to that shameful end.

On the other hand, kind words and holy deeds dropped casually by the way leave a holy fragrance that can never be lost.

One of the grandest women I have ever known, now nearing three-score years and ten, said to me not long ago:

"My mother once blamed me for a thing which I did not do. I went to my room, and had a good ery over the matter, and, while I was there, mother came in and said, 'Perhaps I was wrong; I hope you will forgive me,' That made me love my mother twenty times more than before, and 1 often think to this day how sweet she was to me."

That good mother's influence is still bearing holy fruit, and the daughter's life is helped by sweet memories of the childhood days

Children have a way of finding out what father and mother are. Outsiders may be deceived, but not the children in the home. Parental influence is remembered in after years, and the children are better or worse for the memories .- The Pacific.

THE USE AND ABUSE OF THE TONGUE.

Human nature is about the same as it was in the days of St. James, who wrote the Epistle which bears his name, and which forms a part of the New Testament Scriptures. The church at the time seems to have been afflicted with bad tongues. Hence, in writing a letter "to the twelve tribes scattered abroad," this "Servant of God" tells them -"The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8.

The tongne, like every other part of the human body, is a great blessing when properly used. Like water, when it is regulated and under proper control, it is a blessing indeed; but when turned from its proper channel it is a great curse. It is very probable that the church has suffered more from unruly tongues than from any other curse.

"God requires truth in the inward parts;" i. e., without mental reservation, and that at all times, and under all cirenmstances.

"Buy the truth and sell it not." Not for money nor for life; nor for any other object whatever. The world can do without money, and without any man's life. But the truth must be established in the earth. The martyrs kept the truth and gave up their livesso have many patriots done. And so will every true man do when it comes to a choice between the two.

The tattler, busybody, and the "social whisperer" are all lirst-consins to the slanderer. Tattlers seem to be generally a class of persons who love to talk, but their heads being barren of healthy ideas, they know nothing to talk about but such things as they hear from scandalmongers.

Busybodies are a class of people who know everybody's business but their own. They surmise what is not otherwise known to them, and tell for truths their own heart's imaginings. While social whisperers practice the secret assassination of human character with a gusto that would do credit to the archfiend of darkness.

"Skilled by a touch to deepen scandal's tinis, With all the kind mendacity of hints, While mingling truth with falsehood, success

with smiles, A thread of candor with a web of wileplain, blunt show of briefly spoken seeming, hide her bloodlers heart's soul-hardened

Thus do these human buzzards gorge themselves with putridity, real or imagined, until -

"Before their breath the healthy shoots and Of social joy and happiness decay."

Even the mild and gentle Adam Clark tells us that, "Vipers, basilisks, and rattle-snakes are not more dangerous to life than the above characters are to the peace and reputation of men."

No age, or class, or sex is spared. The widow, battling with the ills of life to obtain for herself and fatherless offspring an honest'crust; the married and the unmarried; the rich and the poor; the minister or his flock: must all alike submit to be smirched by their foul tongues. Dr. Clark says, "Only excision, death, or the grace of God can cure a slanderous tongue."

It is said that one l'ambo asked a learned man to read to him. In complying he began to read the 39th Psalm: "I will take heed to my ways, that I sin not with my tongue." "Stop," said Pambo, "I will go and learn that first."

he had learned it, he sald, "No." Fortynine years afterward he was asked the same question and gave the same reply. Why should we not try to learn this great lesson? It may take a life-time, but it is worth it to succeed,

The world is hungering for words of kindness. And if a man "ask bread shall we give him a stone?" tongues are given to speak words of kindness to our fellow-creatures who so much need them. Not long ago a little flower girl met a lady and tried to sell her a bouquet. The lady had left her money at home, and could not bny, but she spoke kindly to the child and hoped she would sell her flowers before long. "Oh, thank you, ma'am," said the girl, "you have done me so much good in speaking so kindly to me, I think I shall feel well all day."

This little creature hungered for words of kindness, and needed them far more than money or bodily food.

An old Irish woman being arrested for drunkenness and brought before a judge for trial, remarked, "Ah, yer honor, if you only knew what it was to be a poor old lonely woman, no home, no triends, and no memories but shadows," and then she put her face in her apron and sobbed aloud. The judge replied kindly, "You may go; be good, keep sober, and sunshine may yet come to you through all the shadows." "And them's the first blessed kind words I've heard in ten years," was the response. Just think of a woman in a Christian land who had not received a word of kindness for ten years! And why should we not speak kindly of the absent? l'eter the Great was accustomed to say to backbiters, "Well, has he no bright side? It is easy to splash mud, but I would rather help a man keep his coat

EPHESUS' PSEUDO-DISCOVERY.

BY G. A. FERCKEN, in Gospel Messenger.

The Roman Catholic church has always been very prolitic in inventions and discoveries bordering on the marvelous, the wonderful, the miraculous. How happy she must feel at the thought that millions within her pales are willing to believe, with blind faith, whatever of supernatural she has ready for them. Surely, upon the credulity of her blinded children has she been able to rear her magnificent churches and Rome was completed by her clever discovery of the indulgences which it took a stordy Luther to stigmatize and brand with lufamy. The invention of the conl'essional and masses for the dead, supports her bishops and clergy. What is known as the "Peter's pence" defrays the expenses of the papal court and its pageantry. The Congregatio de Propaganda Fide lills (as the name suggests) the world with Catholic missionaries, ready to convert the heathen and more especially those Christians whom she has been pleased to call "heretics," Notre-Dame-de-Lourdes and Notre-Dame-de-la-Salette, in France, draw every year thousands of feeble, sickly, dying pilgrims from all over the world because of their miraculous waters and still more miraculous cures. At those two places did the Blessed Virgin appear; and if a shepherd's little daughter did see the mother of our Lord, would not the very spot of her appearance be ple and Smyrna also visited the spot in forever sacred, a shrine of pilgrimage August of the same year and, as was

When asked a few weeks afterward if to rove about,-a sacred place of miracnlous healing!

But now it (unfortunately) befalls the seat of the Seven Churches to furnish once more to members of the Catholic church a shrine for pilgrimages and a scheme for money-making! Where can it be? What can it be?

It is the so-called new discovery at EPHESUS of the Virgin Mary's house! Those who, like some of our Brethren, have visited Ephesus, the seat of that church, know well what unearthly penetration and sagacity is required to discover, amid the heap of scattered ruins the last vestiges of an ancient house, and especially of the l'irgin's house! But it seems that the clergy of the Roman Catholic church does not lack in sagacity as we shall soon have to re-

mark. Now the discovery of Mary's house occurred on this wlse. Of course we are vonching for nothing and are only relating the facts as we were fortunate enough to find them in one of our Smyrna local papers.

The Virgin's house was found through a vision! About the beginning of this century, an Augustinian nun,- Anna Katharina Emmerich in the Agnetenberg cloister at Dulmen, Westphalia, received the "stlgmata," or wounds of Christ, on hands, feet, and side, and soon after began the mysterious existence without food which rendered her such a phenomenon. Clemens Brentano believed her eestatic utterances to be revelations, and committed them to paper in several volumes.

It was while in that eestatic state that

she had, among other revelations, the

vision about which we are at present concerned. During one of her trances says Brentano, she saw the country she had never visited, the rivers, the forests. the mountains around Ephesus, all the edifices and their architectural charac ter, the inscriptions on the monuments, everything, down to the house of "the Blessed among all women," which St. John had built for her and in which she dwelt nine years. That house, said the entranced nun, was not in Ephesus properly, but three and a half miles distant on a gentle slope at the foot of the mountain. It was the only stonebuilding in Ephesus, which will surprise the reader very much? The house was partly square and partly oval. It had a tlat roof, and windows perforated in the upper part of the walls, near the replenish her treasury. St. Peter's at ceiling. In that house Mary had her oratorio, where she often resorted to pray alone before a wooden cross which the beloved "disciple" had made for her. On that cross, three feet long, was painted the image of the Savior, and some of His words were engraved. Back of the house was a little Via Dolorosa which sister Emmerich had traced, and in which Mary walked every day, to remember the one she had trod with her Son at Jerusalem. Thick vines covered the sacred house, shading it and giving it the silent appearance of solitude and

restfulness. About ninety years later was the dis covery made when, in July, 1891, Father Young to priest of the Lazarite Order in Smyrna), accompanied by another priest, found, after long and laborious searches, the ruins of the Virgin's house. In order to give this discovery the impress of gennineness, both the superiors of said order in Constantino

expected, corroborated the facts. That to confess," he writes, "that with the with absolute carelessness and impar-charity-is forever greater than possible there should be no room left for doubting, three prominent Catholic laymen of our city, Messrs. Borrel, d'Andria and Herogner, were sent to the spot. These geutlemen drew plans, photographed the house and "controlled nutely the Informations of Anna Katharina Emmerich." And now, that nobody should ever again question the of which my nature is susceptible." veracity of the visions of the euraptured min, His Emineuce, the R. C. Archhis clergy and several prominent laymen," went, in December 1893, to Ephesus, to "examine the topography and ruins of the house and control the exactness of the description given, under inspiration, by Auna K. Emmerich. An official report was drawn and signed by all persons present." It was, finally, last year that Father Eishach superior of the French Seminary in Rome, desiring to ascertain for himself the reality of the discovery, undertook a voyage to Ephesus, accompanied by Father Young, from which voyage, says our local paper, "the Superior returned fully persuaded of the accuracy and precise ness of the nun's revelations" (In his return to Rome he submitted "to his holiness, the Pope, and all the cardinals, the tangible, irrefragable evidences of Sister Emmerich's visions."

We may now ask. What next? What is to be the ontcome of this so-called "discovery" at Ephesns? Prespniably Anna Katharina Emmerich will, first of all, be heatified or canonized! Then a destroyed the worthless thing, chapel or basilica will be erected at Ephesus, where pilgrims, from all over the Catholic world, will come and wor-Mary. More money will be ponred into the church's treasury and in our archbishop's pocket. Our railroad line will also realize a good benefit. I have found this wonderful house! I am awaiting the visit of some Brethren from America that we might go together.

The only Romanist in Ephesus is the short, stont little iun-keeper who to wash your hands in his "hotel." He his principles. will no doubt be the only Catholic there for many years yet! Would it not have years ago to preach the Gospel to the 250 Greeks of this modern Ayasoluk? dedicated to Christ, would have been a brighter candlestick than a vostly church built in honor of the Virgin Mary

No nobler, holier woman ever lived! more sacred place - in the heart of her dutiful Son who was "subject onto her." and in the memory of all who recall her life of devotion to Him who was her offspring and, through "the power of the Highest," the "fruit of her womb." Sururna, Asia Minor.

SOME TESTIMONIES

Professor Romanes, of Oxford University, England, a leading champion of evolution and an agnostic until shortly before his death, confessed that his nubelief "had destroyed all the worth of life" to him. And this was no mapulsive atterance in a transient mood of dejection. He had said as much years before in his book, "A Candid Examl-

virtual negation of God the universe to tiality. Think of it! This great flying me has lost its soul of loveliness. When fate which came we know not whence at times I think, as think I must, of the and is going we know not whither, and appalling contrast between the hallowed in whose clutches we and our fortunes glory of the creed which was once mine, are held fast, feels no pity, can be and the mystery of existence as now I find it at such times, I shall ever feel it sympathy and intent for us, has no impossible to avoid the sharpest pang wise superintendence and control,

A lawyer of note in a New England city recently committed suicide, 11e bishop of Smyrna, "accompanied by all had filled his mind with the speculations of Darwin and Huxley and others horror. I feel like invoking an Alof the agnostic school until in the maze mighty into existence to put the monof perplexities and objections to which they introduced him, he threw himself in despair on the proffered infallible guidance of the Roman Catholic Church. But rest did not come. The thicket of nettles and thorns in which he had been wandering had left too severe marks on him to be cured so easily. They had "lestroyed all the worth of life" to him. So he destroyed the worthless life,

Lonce preached in a neighboring city on the "Trustworthiness of the Scriptures." At the close of the service a young man came to me to talk over my theme and its cognates. I found that he, too, had been wandering in the briery agnostic thicket, and not without having been torn. A year or two later, a pistol shot startled the quiet shades of a certain university. That young man had pushed both his logic and his life to a conclusion. "All the worth of life" had been destroyed to him. So he

I recall another who had adopted agnostic principles before Iluxley had coined the word agnostic. He was most ship at this new shrine of the Virgin expert and diligent in his attempts to propagate them. The years rolled on. His hair whitened, his strength decayed the end was not far off. Life began to seem to him a desert and a burden. neither time nor money to go and see No God to go to, no Savior to trust in, no prospects nor retrospects to cheer him, he was tired of life. He did not kill himself. But he tried to: and the short sequel of his life was full of a darkness that could be felt by all near charges two francs for being permitted him. That darkness was mothered by

Romanes was right. The logical outcome of unbelief is pessimism, despair been better if a missionary of our and suicide. If the unbeliever has not church had been sent some eight or ten vet arrived at the gulf he is on the way to it. He has only to proceed in order to arrive. He has only to yield to his Surely a plain meeting house there, tradewinds and gulf streams, and he will soon find himself in the heart of the midnight. Happily, Romanes did not do this. He struggled. He publicly for sook the evil way. As did Taine and Renan at least so far as their families Her shrine is not in Ephesus, but in a were concerned. Their experience was too miserable and menacing to be bequeathed. So the fathers took care that their children should be brought up in the Christian faith. Many another agnostic father is wisely doing the same at this moment fending carefully off from his household the horror of thick darkness in which he thuls himself in volved, and from which, perhaps, ex-

trication seems well-nigh impossible. Think of it? A Nature, crowded with mighty and tempestnous forces, storming through the black immensities without a pilot, Think of it! This great flying machine mechanically turning out worlds and systems, vegetables and animale levelies and souls eainte and sinners, truths and falsehoods, virtues and vices, happiness and misery, nation of Theism," "I am not ashamed life and death, characters and destinies,

moved by no prayers, has no loving knows no Savior, nor forgiveness of sin, nor renewing Holy Ghost, nor blessed immortality. Such a universe is a frightful thing. I look at it with ster out of existence. - E. F. Burr.

CONTENTMENT.

We are rich or poor according to what we are, not according to what we have. Happiness consists not in multiplying wealth, but in subtracting our desires. Of course no advice will do the covetous man any good; he will heap up for some one else to scatter.

I sometimes go musing along our streets, and few faces look as if any joy had come down and sung in their souls. I can see lines of thought, of care and of fear. Successful men I see plenty, but few contented men; scores of handsome men and women, but few happy faces. The great majority of mankind are dissatisfied: they are always on the wing; they never settle; they never alight on any tree to build their nests. This tree is not green enough and that is not high enough and so they are always fluttering from one to the other. Oh, for the contentment! Like von little bird upon a tree, he hath fed himself to night. He knoweth not where his breakfast is to-morrow. He settleth there while the wind rocks the tree; he shuts his eyes, buts his head under his wing and sleeps and when he awakes in the morning sings:

Mortals cease from toll and sorrow, God provideth for to-morrow.

Make less ado about your hardships and think more of your blessings. Those people who were never petted and fondled and spoiled by fortune have health of body given them in largest quantity. They sleep sounder on a straw mattress than fashionable invalids on a couch of eagle's down. The dinner of corned beef and cabbage tastes better to the man whose appetite is sharpened on a woodman's ax thau wealthy indigestion experiences seated at a table covered with partridge, quail or venison. I tell you. I would not take that man's magnificent residence if with it I had to take the owner's gont. Nor would I take that man's money if I had to have the trouble he has in taking care of it.

Be content with such things as you have If you have a quiet conscience and the love of God, what more do you

PARENT AND CHILD.

Nothing is sweeter than sometimes finding a father who confesses himself a child with his children, a mother who is a young girl with her daughters, There is no question of authority or in fallibility with these, yet somehow there is always harmony; dignities are not sacrificed, while something better than blind homage is rendered. There are no barsh indements no moral reactions Each recognizes that the thing to be attained, the quality to be expressed -as. for example, beneficence, love, courtesy,

human attainment, yet that each individual grows in knowledge, perfection and under tanding while he strives: grows without pain, development being normal, and grows without effort, the impetus being from within and recreative, not from without, coercive and de structive. True respect each for the other-and this is the vital point-true respect each for the other, for even the opinions and the standards of the other, is at last attained. Certainly this is something better than any obedience born of the exercise of blind authority, or cultivated by a parent's personal pride in his position,-Selected,

MARRIAGE.

SHUDY-DUBLER,—On May 31st, 1899, by Bish, Martin Rutt, at the home of the bride's parents, Simon W. Shudy of Milton Grove, Pa., to Mary C. Dubler of Fallmonth, Pa. May their voyage through life be richly blessed and happy

DEATHS.

BELT.-On the 4th of June, near Waterford, Elkhart Co., Ind, of measles, Emma, wife of John L. Belt, and daughter of Frederick, deceased, and Catherine Landis, aged 29 years, 11 mouths, and 20 days. She was the youngest of fourteen children of whom eight -- four brothers and four sisterswith her aged mother, her husband and six-year old son survive her. Her dis-position was of that rare quality which attracts the attention and holds the esteem of all. Since her conversion her life has proved such consecration to God, such devotion to her church, such faithfulness in worship as is seldom witnessed. The whole Christian community feels that they have lost more munity leets that they have lost more than a friend, and the church mourns deeply the departure of one of our no-blest and most useful sisters. Fuueral services were held at Yellow Creek meeting house by ---- Menaugh and J S Coffman

FOLKE, May 31st, 1896, near Tub, Somerset Co., Pa., of cancerous affection, Matthia Polk (maiden name Hershon, Matthia Polk (maiden name Hersholm), and the polk of the polk o sorrowing husband, who was the first deacon in the church at this place, 4 brothers, 2 sisters, 11 children, 42 grand-children and 9 great-grandchildren, She was lame for 43 years, and for the last four years was unable to walk, or to be taken from the house. But she was an example of Christian forbear ance, she scarcely ever uttered a com plaint. It may truly be said of her she was "patient in tribulation." She was a consistent member of the Mennonite consistent member of the Mennonite church for 45 years. Interment in the Folk Mennonite cemetery. Funeral services by D. II. Bender and G. D. Miller from the text chosen by the family 2 Tim. 4:6-8.

REACHY -- On the 14th of May 1896 in Lagrange Co., Ind., Emma, only child of Joel and Catharine Beachy, aged I month, 6 days. Funeral services by Daniel Hochstetler and David by Daniel Hochsteller and Kauffman from Mark 10:13—17 and

MILLER-On the 16th of March, 1896 MILLER.—On the folio of March, 1889, in Lagrauge Co., Ind., of inflammation of the bowels, Anna, daughter of Pre. Emmanuel and Anna Miller, aged 2 years, 28 days. Funeral services by Daniel Hochstetler and Manasses Borntreger room Matt. 19:13—16, and John

Brit - June 7th 1896 at Kinder hook, Lancaster Co., Pa., suddenly, Mrs. Barbara Bell, wife of Henry Bell, aged 57 years, 2 months and 27 days, Funeral on the 10th. Text, Rev. 22: P2. MILLER.—On the 10th of June, 1836, near Haven, Kansas, Andrew, son of Joseph and Polly Miller, aged 1 year, 4 months and 7 days. Funeral services at the house of Daniel J. Isantreger by Bish, J. J. Barntreger. It parents with the property of the con-parents with the depth of the con-trol of the control of the con-trol of the control of the con-trol of the control of the con-circle. BARNES .- May 4th, 1896, in Manheim, Lancaster Co., Pa., Bro. David Barnes, aged 89 years, 6 mouths and 18 days. Funeral on the 8th. Text. Psa. 37:37. Buried at Hernley's M. H. One son and five daughters survive. Bro. Barnes was a faithful Christian, having led a

Rett.—May 18th, 1896, in Landisville, Lancaster Co., Pa., Sister Esther E. Rutt, widow, aged 53 years, 7 months, and 24 days. Funeral on the 21st. Text, Job 14:14, and Isaiah 28. Buried at Millersville M. H. Two sons to follow Father is gone-a vacant seat

STEVANI'S.—John Stevanns, on June 5, 1986, near Tub, Pa., of infirmities of age and kidney affection, aged 85 years, 11 months and 5 days. Buried June in the Antish Mennonite cemetery. in, in the Anish Mennonite centerly. Services by Moses Yoder and D. D. Yoder. Deceased was an active member of the Amish Mennonite church for

Oswald, On June 10th, 1896, near Weinsburg, Ohio, Robert, son of Bro. Emanuel and Sister Lydia Oswald, aged I year, 9 months and 21 days. Buried on the 12th, at the A. M. meeting house near Walnut Creek, Ohio Services by Josiah Kaser of Weinsburg Ohio, and Moses A. Mast of Walmat Creek, Ohio, from Matt, 18:6. May God bless the bereaved parents for the loss

WEAVER .- On the 7th of June, 1896, Emma, wife of David Weaver of Hess-ton, Kansas, and daughter of Joseph ton, Kansas, and danginer of seeping to the country of Nappanee, Ind. Funeral services were not held until the 10th, awaiting the arrival of Emma's father and her sister, Mrs. Blosser. An unusually large number of friends were present to show the last tribute of respect to to show the last tribine of respect to one who had been a faithful compan-ion, a fond mother and a devoted sister in the Dunkard church. Her age was 30 years, 8 months and 18 days. Serv-ices by Elder Bradley and D. D. Zook.

HARSHBARGER. On the 29th of HABSHBARGER.—On the 2500 o. May, 1886, near East Lynne, Mo., of consumption, Daniel Harshbarger, aged 47 years, 4 months and 22 days. Bro. Harshbarger came to Missouri from Indiana, a widower with three children early in 1811 and married as his second wife on Nov. 4th of the same year. Sarah E., daughter of the late Isaac J. Hartzler, who so soon is left a sorrow Hartzler, who so soon is left a softow-ing widow, with the care of three or-phan children resting upon her. But such is temporal life. May God the "Judge of the widows" grant our dear sister wisdom and grace, that she may theerfully fulfill the duties of the pre harge now resting upon her.

TROYER .- On the 5th of June, 1896, THOYER—On the 9th of June, 1885, near Mt. Hope. Holmes Co., Ohio, David Troyer, aged 85 years, 3 months and 8 days. He was married to Elizabeth Plank, Dec. 17th, 1882. She died the 9th of July, 1892. They lived in wedlock 30 years, 6 months and 25 days. This union was biessed with 10 cliburer; one preceded them. They are also about 10 grandehildren and greater and the property of number of the old Amisi Membries church for many years. Funeral services were conducted by David Miller and David Troyer, June the 11th. Text, John 5:21—25. His funeral was largely at-tended, he being one of the oldest settended, he being one of the consistency. He came with his parents when he was live years old, and lived all the time in Holmes Co.

C. Berntrager.

CUNNINGHAM.—On the 11th of June, 1896, at Cearfoss, Washington Co., Md., of a lingering illness of catarrh of the stomach, Bro. George W. Cunning.

ham, aged 52 years, 1 month, and 28 days. He was buried on Sunday the 14th. The funeral was largely attended. Services were conducted at the Broad-fording Dunkard whurch by Geo. S. Keener and Elder Jos. Weibert, text, Acts 16:30. Those mourning the loss of a kind father are a widow and twelve of a kind father are a winow and therein highly respected children. Although Bro. Cunningham's Christian career was of short duration, he was fully resigned to the will of God; pa-tiently enduring to the eud; giv-ing his dear family the blessed tiently enduring to the blessed hope, that he has attained the rest prepared for the people of God. We trust that the bereaved family may by their the bereaved family may by their the bereaved family may be the beautiful and the beautiful as a spiritual gain. that the bereaved than may may have the bereaved that gain. Oh! what a consolation to the weary mind, when met by reverses in life, that we can cast our burdens on the Lord who has promised to sustain us. What a comfort to ised to sistant is.

those having buried a Christian father, whose kind admonitions still come to sanew, cheering our hearts with the blessed thought that they are calling us

In our circle now remains;
Dear wife and children, do not weep,
Earth's sympathies are vain;
But turn to Him, whose words of love
Can mitigate your grief,

For from that pure overflowing fount, You'll only lind relief. KAUFFMAN.-On the 14th of May,

C K. S.

KAIFFMAN.—On the ltth of May, near Masonville, Lancaster Co., Pa., at the home of his nephew, Ephraim Kauffman, Bro. Nathaniel M. Kanifman, aged 41 years, 8 months and 13 days. He was scalled to death by the bursting of a line in a stationary engine. Bro. Kauffman was not length. gineer, he was attending to the engine while his nephew took his breakfast and was just in the act of opening the fire door to check the fire when the fatal the linest, and the boiling water and the hirst, and the boiling water and steam rushed out over his whole body. He was scalled in such a manner as to be unrecognizable, and yet was con-scious, and when the steam had spent scious, and when the second mat specin its force, he groped his way toward the house a distance of about a hundred yards, and when within about thirty feet of the door he fell exhausted to the ground where he was found, no person having witnessed the accident. Medi-cal aid was quickly summoned and all that human hands could do was done to relieve his sufferings which were in-tense, but he lived only about two hours tense, but he lived only about twid moles and a half, and was conscious to the last. While his condition was such as cannot be described, yet he never nurmared or complained; he only longed to be at rest. A remarkable part of it is that the accident occurred in the morning of the condition of the control of the condition of the that the accident occurred in the morning of the day he was to be baptized, and as he requested to be baptized, however, and the requested to be baptized, however, and the property of the pr unknown. He was buried on the 16th at the Masonville meeting house at the Masonville meeting house. Services were conducted by A. M. Witmer, Benj. Hertzler and Martin Wisler. Texts, Matt. 24:14; Amos 4:12. This sad occurrence was a loud call for all.

A Summer Cruise on Inland Seas.

"It is indeed the trip of a lifetime," said a lady traveller who had enjoyed the tour of the Great Lakes between Dulnth and Buffalo. But few people are aware that there is nothing like it elsewhere on earth; 2,100 miles on fresh water and all within the limits of the water and all within the limits of the United States; or that this is the greatest highway of commerce in the world. A more important point is the excellence of the service on the palatial steamships North West and North Land. Ask your local ticket agent about it, or write to F. I. Whittensky, G. P. & T. A.,

GREAT NORTHERN RAILWAY, St. Paul, Minn.

A BOILER explosion on a pleasure boat at Little Falls, N. Y. on June 18, blew the steam yacht to pieces, killing eleven and seriously wounding a nun ber more, three of them fatally

CARACAS, JUNE 17th.— President Crespo has issued a proclamation invit-ing political refugees to return to Venezuela He will instruct the Venezuelar consuls abroad to furnish free passage in cases in which it is needed.

WILLIAM MCKINLEY of Canton, Ohio, was nominated Republican candidate for President of the United States at the National Republican Couvention held at St. Louis June 18. Garret A. Hobart was nominated for Vice President

-THE province of Tonkin, China, is suffering terribly from a famine, crops having utterly failed. At Ilanoi a poor mother offered her three infant children for eight cents, preferring to see them in the hands of a European rather than see them perish of hunger in her arms. Cholera has also broken out in the famine district.

BHEST, France, June 17. The British steamer, Drummond Castle, Captain N. M. Pierce, bound from Cape Town, South Africa for London, struck a rock near the island of Molene at midnight while going at full speed and went down three minutes later with 247 souls on board. Only three persons are known to have been saved. The Drum-mond Castle was about 2,350 tons regis-

-A REPORT from Yokohama, Japan on June 17, states that an earthquake visited the island of Yesso, northern Japan, cansing the death of nearly ten thousand people and immense des tion of property, a huge tidal wave a tion of property, a ringe than working companying the earthquake and delug-ing the towns along the coast. The town of Kunaishi was wiped out of existence. Immense damage was also done to shipping, and the full extent o the calamity will not be known for

London, June 17. — The Daily News has a dispatch from Constantino-

ple, which says:
"Miss Shattuck, the conrageous Amer-'Anssnattick, the comageous Andrican who remained at Orla during the ontrages, has been forbidden to send orphans here, despite the fact that the people of Orfa are dying of starvation.

"Mrs. Lee, the wife of the American missionary at Marash, was not allowed to leave there with her children until to leave there with new children and the American Charge d'Affaires, Mr. John W. Riddle, had intervened. She was peremptorily forbidden to bring away Armenian children."

What They Are Like.

Persons not familiar with travel on

the transcontinental lines do not under stand what the tourist cars are really like. Those in use on the Great North ern Railway are built on the same plan as the regular sleepers but have not the same ornate linish. They have, however, similar berths and bedding, toilet ac cessories and competent porters. In addition there is a complete kitchen range with ample facilities for its use, and an adjustable table for each section. The Great Northern Railway runs these care daily from St. Paul to Pacific Coast points, to Portland via the scenic O. R. & N., from Spokane along the Columbia river, without change. Persons contemplating a trip to the Pacific Coast. please write to F. I. Whitney, G. P. & T. A., St. Paul, Minn., for printed matter and rates.

A Great Another great wave of emigration is a-Country. bont to flow over the country. The northwest will receive the greatest ben-

efit from it and every state in that re gion is prepared for it. From the Great Lakes to the Pacific Ocean Boards of Immigration have been formed, full of energy and enthusiasm and glad to give the newcomer and enquirer all the assistance possible.

In Minnesota the renowned Red River Valley and the newly opened lands of the Red Lake Reservation attract the homeseeker.

North Dakota there are rolling hills and rich prairie lands. In Montana, the great Yellowstone Valley, with its new irrigation enterprises, the noted Gallatin Valley and the Bitter Root Valley extend arms of welcome In Idaho and Washington the Nez Perce Reservation lands recently ceded, and the Palouse, Potlach and Yakima Valleys east of the Cascades, are bound to be rapidly settled. West of the mountains are the fertile valleys of Puget Sound in Washington, and the Colambia and Willamette Valleys in Ore-

Homes for millions of people are found here. Come and take possession; others are coming, you come too; write

Chas. S. Fee, General Passenge Agent, Northern Pacific Railroad, St. Paul, Minu, 1f

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8,50	2.10	6.45	Benton Harbon	7.10	1.10	5.30
8,02	1.22	5 45	Niles	8.03	1.57	6 57
7,38	12,57	5,25	Granger	8.24	2.22	
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	11.27	3 56	Warsaw	10.02	3,56	
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				P. M.	0110	
	9.13	1.54	Marion	12.21	5.58	
	8.00	12,40	Anderson	1.40	7.15	
		A. M.			******	
	6.35	11.15	Indianapolis	3.10	8.45	
		11.02	Rosirville	3.26		
		10.25	Greensburg	4.20		
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Elkhart & Western Ry. ELKHART TIME TABLE.

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Semi-Monthly

JOHN F. FUNK, EDITOR.
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ABRAM B. KOLB,

Entered at the Post Office at Elkhari, as

Contents of this number.

diliori.d Notes. or lowa Field. Unistarial Visit to West Virgini . Ministerial Visit to West Virgini'. The Unspeakable Gift, Prafane Swearing. Alimai Miniery and Human Pretense. The Frnits of Youthful Conversion. Pramascus the Ancier. The Theater destroys Sensibility. I le your Council. The Theater destroys Sensibility.
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Love of Enemies.
On a Spanish Bullway.
Some Terrible Truths.
Principles of Heredity.
Offences.
Fruit and Husks.
Feaths.

EDITORIAL NOTES.

Bro. J. F. Funk is at present visiting the congregations in Michigan.

an opportunity to obey God's word,

They repeat the Golden Rule best tunity.

Change of address. -- Bro. David ville, Wayne Co., Ohio.

The meanest, most contemptible cowards are the ones that impose on people who either cannot or for good reasons will not take "their own part."

Life is as it were the vestibule of eternity wherein we may remove our evidence of any incriminating character wraps ("lay aside every weight, and the sin which doth so easily beset ns"), make our toilet (put on Christ), and thus prepare ourselves to pass into the manner of evil against you falsely for immediate presence of God.

We are called upon to chronicle the death of our esteemed and venerable which were before you." brother, Bish, Ulrich Hege of Reihen, Germany, which sad event occurred at his home on the 13th of June. Bro. Hege had reached the ripe old age of over eighty-four years, and had, up to within a few months, edited the Gemeindeldatt, a work in which he had served faithfully for about a quarter of a century. A short sketch of his life will appear in our next Issue.

J. K. Brubaker of whose trip to the West we spoke in a recent issue, wrote from Seattle, Washington, on the 21st of June that they were well, and were on the eve of leaving for Alaska, of the body of Christ, as well as of the the land of the midnight sun, about 2000 miles north. This will lengthen out their trip at least two weeks. During their stay with the brethren in Oregon they filled thirteen appointments at Eugene, Laue Co. The last day of their stay there fourteen souls confessed Christ. The congregation rejoiced greatly at these "showers of blessing."

We cannot increase the light of the sun, but we can remove obstacles so that the sun can shine on places that would otherwise be in darkness. We cannot carry a ray of sunlight to a plant in a dark cellar, but we can carry the plant to where the sun's light will fall upon it. So, in a spiritual sense, we can be justrumental in removing obstacles A chance to do good to an enemy is which prevent the vivifying rays of the Sun of righteonsness from falling on some places that sadly need them; and we can, by the help of God, bring ourwho put it into practice at every oppor-selves into a position where the light of God's love will prove a blessing to us.

Our brother, E. J. Berkey, who is Garber from Smithville, Oh.o, to Orr- earnestly engaged in city mission work in the city of Chicago, was a few days ago made the victim of the prejudice of certain classes against mission work. deal, and to this end we shall devote They had him arrested and placed in iail, where for five hours he was left, as he says, in sweet communion with his God and in the study of His word. He was tried and promptly discharged, no whatever being brought against hlm. "Blessed are ye when men shall revile yon, and persecute you, and shall say all my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets

> For the Heraid of Truth. OUR IOWA FIELD.

BY DANIEL KAUFFMAN.

On Monday, June 8, I left my home at Garden City, Mo., for a short evangelizing trip to Iowa. Wednesday morning I was met at the depot at South English, Iowa, by Bro. N. T. Lineweaver, who conveyed me to his

The brethren J. S. Lehman and school house, about three miles southeast of South English, where we held continued meetings for nearly two weeks. There were only three members at this place, but the zeal they manlfested showed that they were members visible church. Through the grace of God, two more souls were added. The people here show a deep interest in our faith and practice, and I shall ever re member the warmhearted, Christian way in which they supported our meet-

In company with Bro. Lineweaver, I left Keoknk Co., June 22, for Johnson Co. Remaining there a day, we went to Henry Co., where we held two meetings. The people here show a commendable zeal in maintaining the faith and practice of our fathers. The church here is in charge of Bro. S. Gerig, assisted by D. Graber and C. Gerig. As I beheld the sea of Christian faces before me, I was reminded of the Scriptural passage: "The Lord reigneth: let the earth rejoice." I took the train at Wayland, the evening of the 26th, and arrived in the state of my adoption the following morning.

I have attempted this communication, partly because I feel gratilled that the Spirit of the Lord is still awake among our Iowa brethren; but more especially to offer a few thoughts concerning the needs of our Iowa field. It is not necessary for me to state that this field has been neglected. That, I believe, is generally admitted. Nor is it my object to place the blame on any one. The past is gone, and is useless to us, save as a field of reflection. It is the present with which we have to

There are quite a number of our members scattered abroad over the state: but at no place have we a regular organization. Grouped about in one, two and three families, some are actively calling for aid, some would be glad to have our ministers call on them, and some are in a state of "inocuous deenetude" Resides there are quite a number in the state who are of Mennonite descent; but who, from some cause, have either drifted away or never belonged to the church.

Our Amish brethren have several strong congregations especially in the eastern part of the state. The "Progressive," "Conservative," and "Old Order" wings are strongly marked. The ministers which I met seem to be earnest and active in the work, and seem to have the earnest co-operation of their congregations.

The condition of the field, as it apnears to me, having been described, I shall endeavor to give a few of the needs. In the first place, they need an evangelist,-ore of our best evangelists home, and later on, to the Locust Grove -to cut loose from all other places and not afraid nor ashamed to preach and to

devote himself for a whole year to the state of Iowa alone; for the following

VOL. XXXIII. No. 14.

1. There is not a single minister in the state who can teach our faith ably in the English language. Several of the ministers there are efficient workers, but they use the German language alone. Now, time is changing the language and the surrounding conditions, and unless we arrange ourselves to meet this new condition of affairs we may expect to count the costs.

2. There are a number of places in the state, where I confidently believe that a church of our faith could be built, provided the proper efforts are put forth. These scattered members should be visited; and wherever the locations seem to be favorable, they should be encouraged and assisted in organizing S. schools, etc. If unfavorable, let them be encouraged to move where a church can be built.

3. Our Amish brethren in this state, have, in times past, been rigidly held to old customs. The wearing of buttons (a restriction of man) has been more violently opposed than the wearing of gold (a restriction of God.) New customs were forbidden because they were new, with little question as to their relation to Gospel truth. The effect is becoming apparent. While our people were thoroughly indoctrinated as to church form, they received, ln some cases, very little indoctrination in Gospel principles. The result is, that as these people open their eyes to the fact that many of these church restrictions have no Scripture to support them, they break loose from them, and not having been indoctrinated in Gospel truths, they regard all restrictions as restrictions of men. Thus the principle of self-denial is lost sight of, and they are delivered, body and soul, to the world. What is the remedy? Preach the Word. Let our church, Amish or Mennonite, send ministers into Iowa, who have the ability and the inclinations to defend our faith in its purity and assist Bro, Gerig, Bro, Graber, and the rest of our faithful Amish Mennonite ministers to indoctrinate our people, and teach them to avoid, for conscience' sake, the sinful practices of worldliness on the one hand, and the ruinous dognras of formalism on the other. I am not advocating proselyt ism in any form; but when we see that many of our most zealous formalists have broken over and plunged headlong into the world, where in the name of Him who has commanded us to "go preach" is our anthority for sitting down, and not presenting the "golden mien"- the pure Word of God?

Yes, Iowa needs an evangelist, one who has the ability to defend the faith and practice of our church, one whose whole heart is in the work, one who is

wear plain clothes one whose faith and practice is neither formal nor formless. May God grant that such an evangelist may be found for this field.

Grateful to our heavenly Father for His wonderful grace and love, iet us labor to the end that Hls name might be glorifled among all people.

Garden City, Mo.

For the Herald of Truth MINISTERIAL VISIT TO WEST VIR-GINIA.

BY L. J. HEATWOLE.

The ministers in Rockingham Co., Va., have for the past 30 years or more been making monthly trips (from April to Nov.) among the mountains of W. Va., that the people of that region might hear the Word of Life. As a resuit of this iong interval of Gospel labor, there is now a membership of about 88 scattered over the counties of Pendleton, Randolph and Hardy, and that the readers of the HERALD OF TRUTH may form some idea of the hardship and self-sacrifice that is still required in furthering the work and caring for these otherwise shepherdless folds, the following account is given of the various incidents and experiences that befell two brethren white laboring in portions of this field during the month of June, 1896;

Early in the morning of the 18th of June myseif and brother minister Abraham B. Burkhoider ieft our homes in Rockingham Co., Va., for a twelve days' sojourn among the scattered members in Pendieton and Randolph counties, W. Va. Our manner of travei was by private conveyance and the road lay across a wild and mountainous country. The mountains of W. Va. as a rule extend in parallel ridges from north to south at a height of from 2,500 to 4,000 feet above sea and the traveler who goes westwardly across the state is all the while confronted with a succession of these mountain harriers, and the roads leading across them are nearly always found tortuous and winding and often so steep and rugged as to render travel over them extremely toilsome to both man and beast

During this trip some 14 appointments were filled and something more than 200 miles of road traveiled over, along a route that many times lay by the base of overhanging cliffs or by the slippery edge of yawning gulfs, where there was nothing between us and a fearful plunge to destruction except God's benign care and the trusty feet of the horses that carried us.

At other times the rapid current of greatly swoiien streams forbade any attempt at crossing at the regular fording places, and such points where the streams had widened out into shallow eddies were sought out and even at these points crossings were attempted under the earnest protest of friends and accomplished only at the risk of being carried down stream by the swift flowing corrent.

The first day's jonrney of some 36 miles brought us to the home of Bro. Robert Eye, who lives several miles east of Franklin, the county seat of Pendleton. An evening meeting was held at Shady Grove Church, near Bro. Eye's, when early in the morning of the following day we started on what proved a most wearisome day's travel of some 30 miles. The endless windings of the road, together with the sultry and

showery nature of the weather combined to add greatly to our discomfort, so that when we had reached the home of Bro, Samuel Milier, in the northwest corner of Pendleton Co., we realized quite a God-send in the opportunity we had for rest and refreshment before going to fill the appointment at Seneca meeting house at candle lighting the same evening.

HERALD OF TRUTH.

Early the next morning we hastened 4 miles north to Carr's school house, where hy previous arrangement it was expected to receive an applicant for membership by water baptism, but later developments proved that the applicant had been influenced by his Dunkard relatives and by them induced to withdraw his application. Though no baptismai rite was performed as was exnected, the audience gave marked attention to a brief doctrinal discourse in which the subject of water baptism was expounded from a scriptural standpoint.

In the afternoon we crossed the river and wended our way along the steep and tortuous course of a narrow bridle path that led us up among the fastnesses of the rocks and into a region never yet traversed by a wheeled vehicle. It was here in this secluded mountain retreat that we found the home of Bro. Cyrus Champ, Himself being absent at the time of our arrival, Sister Champ gave so warm a welcome that we feit perfectiv at home under her roof.

This couple, together with a small family, have lived here for many years in ail the primitive freedom and blessedness that pertains to life in the backwoods. Many days pass by in which they see no person outside the members of their own family, yet the grass grows as green here, the skies are as bine, and the sun shines as brightly as they do anywhere else in this wide world. After filling another appointment at Carr's school house Saturday night, we lodged with Bro. Noah C. Helmick, when on Sunday forenoon we again repaired to the Seneca Mennonite meeting house, where the communion was celebrated and the ordinance of feet washing observed. Though the number of communicants was smail, the congregation in attendance was unusually large and the interest good. At 3 p. m. of the same day an appointment was filled at the Brushy Run meeting house and another at night at the Boggs school house on the Harner Mountain, where a strange and unlooked-for incident oc

While Bro. Burkhoider was in the middle of his discourse, the large heating stove which stood in the middle of the floor suddenly fell over and the pipe shot down from the ceiling, which together made such a startling crash that would have served to stampede and break up a meeting in most cases, but greatly to the credit of this congregaion, no one appeared to be seriously disturbed and remained quiet in their seats, thus enabling Bro. Burkholder to continue his discourse uninterrupted,

curred during the progress of the meet

The next day we continued our course again westward up the eastern slope of the Aileghany Mountains, When nearing the summit we stopped at Carnes' school house, where a small congregation waited for the bread of life.

At about 3 p. m. we passed over the crest of the Alleghanies and entered into Randolph county. Expecting to preach in the town of Whitmer the

same afternoon, on account of delay occasioned by a rainstorm we reached the place an honr late and as it also proved that the appointment had not been made known, we were doomed to disappointment, there not having a single person appeared to hear the Word of Truth.

On the following day a communion service was held at Thorn Grove, in the Dry Fork Valley, where a few of the cattered members of this section came in to be partakers at the Lord's Table.

Shortly after 12 o'clock on the same day, in response to a message delivered by Bro. Andrew Smith, we again contimed our course to the west across Rich Mountain by way of the Beveriy road. When traveling for some hours through a dark, dense and overshadowing hemiock forest the rain betimes pouring down upon us in torrents we ascended the slopes of Middle Mountain, where in a quiet deil we found the home of Adoniish Lambert

He proved to be sorely afflicted with cancer in the mouth and throat and it was his desire to lay hold of Christ, the hope of saivation. He had heard of the Mennonites through Righons Joseph N Driver and Samuel Cottman, who visited this region many years since, and the hread that they here cast upon the waters has returned after many days and hope; there was no agreement and has resulted in his conversion in his old age.

It was indeed a season for great rejoieing in his household when both he and his wife were baptized and admitted to membership in the Mennonite Church

From this place we turned our faces homeward, but as we had three days of continuous travel before us and our progress much impeded by incessant rains, treacherous mountain roads, and high water, and there being also a number of appointments to fili by the way, the return trip covered a period of six days instead of three. During the trip we stopped with 26 families and in nearly every case left a copy of the Mennonite Family Almanac, published at Elkhart, Ind., copies of Conference Minntes and in a few cases, pocket Testaments for children.

We found the desire generally prevathe HERALD OF TRUTH.

Date Enterprise, Va.

the hearts of men.

gor the Herald of Truth THE UNSPEAKABLE GIFT.

BY E. L. YODER. "Thanks be unto God for his unspeakable gift." 2 Cor., 9: 15.

The occasion which called forth these words is interesting, as showing the grand and generous character of the lospei, and its benevolent influence on

The Christians of Judea had fallen into great poverty and distress. Paul pleaded their cause in several of the Gentile Churches, and asked them to heip them in their distress. They came forward cheerfully and liberally, presenting a fine picture of that tenderness and enlargement of heart, which could only be inspired by a religion of Divine charity: that sympathy which binds to each other men the most distant as children of the same Parent, and subjects

of the same redeeming grace. No wonder Paul rejoiced when he thought of the many blessings the

Gospei would bring to the world, as far as it would be allowed to spread. But in his usual rapid way of thinking, he traces the biessings up to their first source-the gift of our Lord Jesus Christ, and devoutiy exclaims, "Thanks be unto God for his unspeakable gift,' But is would be impossible to enumer

ate all the blessings that have come down to us by this one great gift of God to failen man. We can safely say that all the biessings of our present civilization and liberty of conscience, can be traced to this unspeakable gift, and 'tis sad to think that many intelligent enough in the common affairs of life, pay no attention whatever to this thing most needful, the salvation of their im mortai souls, which we have aione through faith in Christ, and living as though they were sufficient lu themselves, without the help of God.

In ail ages of the world man has been deeply interested in religion of some kind, and a mistake on this subject affects both our present condition and our future salvation.

The great variety of opinions which have prevailed, proves the interest that has been taken in the subject, and their difference proved their want of light and direction. It was impossible for man to lay even the foundation of love either as to morals, or the method of forgiveness, or a future state, and even if they had known the true moral iaw they would have had no nower (within themseives) to enforce it, as it is impossible for man by his own works to be ustifled before God

It is only by Christ through the word

of God, that we come to know the fact that the God whom we have offended is pleased to forgive us through the sac rifice of Christ for the sins of the world If we go to nature, that shows His severity as weii as His goodness; if to His moral government, we will find that re pentance will not remove the conse quence of our transgression. But here the glorions fact comes forth for which prophecy prepared the world, and was confirmed by spiendid miracles, that God is in Christ reconciling the world to Himseif: and if anyone doubts now. that under the morai government of lent for Mennonite literature and sev- God, sins may be forgiven, we may say eral requests were made for copies of with John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." Can we ever tell the value of this hope, when it breaks upon the darkness of the seif-condemned and alarmed spirit? Can we ever express that grace of our Lord Jesus which, when this great change in our condition has taken place, leaves us not in doubt of it, but sends the Hoiv Ghost, the Comforter, to as sure our consciences of pardon and to bear witness with our spirits that we are the children of God.

By the gift of Christ, a new order of affections is opened in the hearts of men Good affections were always the result of true religion, but they were strengthened in their manifestations to the world by the coming of Christ; and, as to the world at large, it knew nothing of them, and the spirit and influence of their religions were altogether opposed to them. It is shown in the love of God, by His goodness and providential care; by His redeeming mercy; and by manifesting Himself in the care of a Father, by receiving us, and forglving our transgressions; and the love of man, by new and enlarged principles of a

common brotherhood; zeal for the happiness of ali men; forgiveness of ali injuries through a sense of the greatness of our own sins against God, and the freeness of Hls forgiving love to our selves; and a charity that was never even conceived of by the best and wisest of the heathen philosophers; that charity which suffers long and is kind; which envieth not; which thinketh no evil: which believeth all things, hopeth

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ail things, endureth ail things. It is true that in many of us the heart is but partially transformed into the image of these beautiful affections, but this only proves the stubbornness of the matter which our religion has to meit, and the earthliness of the material which it has to purify and change. For the love of the world and the things that are in the world, are so prone to draw the soul away from God, that it is necessary at all times to watch and pray that we enter not into temptation, and become untrue to ourselves and God. "For we must all appear before the judgment har of God and give account for the deeds done in the body." And may we so live that we may hear that relcome plaudit, "Weil done, good and faithful servant, enter thou into the joys of thy Lord,"

Canton, Kans.

PROFANE SWEARING.

BY MADISON C. PETERS

Exodus 20:7. - Thou shalt not take the name of the Lord thy God in valo; for the Lord will not hold him guilfless that taketh his name in vain.

Our text is one of the commandments given under those unparallelled circumstances and sublimity by Jehovah to Moses on Mount Sinai.

In other parts of the sacred writings it is frequently referred to as one part of the moral code. It is of perpetual obligation. The Savior of mankind showed its importance by presenting it as the first petition in His divine prayer, "Hallowed be thy name."

Now, we have five reasons why the name of the Lord our God should not be taken in vain. By the name of God we mean the tities and attributes under which He is known. Taking it in vain, using it lightly or profanely; as, invoking His name, appealing to His testimony, provoking His judgment upon any slight occasion; in common talk with vain or profane boldness; to countenance and confirm what Is said; to take up IIIs name and prostitute it to vile or mean uses; to ahuse and debase His authority by citing His name to aver false hoods or impertinences. In short, by profanity we mean laying hold on God's name without due regard and reverence -with unhailowed breath vent and toss the name of the King of kings and

Lord of lords; the dreadful Judge of all the world, in whose presence the brightest and purest seraphims veil their faces and cry in notes responsive to each other, "Itoly! Itoly! Holy! is the Lord of Hosts!" The very thought should strike awe through every heart: the mention whereof make the viiest swearer tremble.

We should not take the name of the Lord our God in vain, because, I.-IT IS USELESS.

Some people can give reasons for the sins into which they have failen. We pleted. The old man is smitten with can understand why a man may be gay, the black leprosy. Boils -sore boilsor sensual, or worldly, or even revenge-Some commit sin because they our patience) covered Job from head to

foot. He became so offensive that no hurried to the grave-yard. Darkness find use in it. Suppose a merchant ls selling a lot of goods, in order to get a ilttle more for them he lies about them among the ashes, with nothing to use In the surgery of his wounds but a pots and sticks to it, and though no iie could make it right, he gains an object, and herd. At this point when he needed we may say that he found use in it, for consolation and encouragement his wife - a woman of an impatient spiritthe time being. Indeed, we may accomes to him and says virtually, "This count for every sin which men commit, hut for profane swearing no reason is intolerable! All our property gone. our dear children slaip, and now this whatever can he assigned. 'The swearer loathsome, disgusting disease is upon offends heaven and ahandons happiness you. Why don't you swear? he knows not why nor for what. He God,' as the author of your miseries, has not so much as the common plea though you die in so doing." But proof infirmity to excuse him! It has weil fanlty would not have removed one boil been said: "It gratifieth no sense; it from his agonized body, would not have yieldeth no profit; it procureth no honor; brought to his door one of the captured for the sound of it is not very meiodious, animals, would not have restored any and no man surely did ever gain an esone of the children. It would simply tate by it or was preferred to dignity for it. It rather to a good ear maketh a have been useless. We should not take the name of the horrid and jarring noise; it rather, with Lord our God in vain, because, a greater part of the world, produces II .- it is Cowardly. displeasure, damage and disgrace. What, It is universally conceded that it is therefore, besides monstrous vanity and cowardly to do behind one's hack what unaccountable perverseness should hold

men so devoted thereto?" Did curses

ever start a heavy load? Did curses

ever unrayei a tangied skein? Did they

ever extirpate the meanness of a custo-

mer? Did they ever collect a bad debt?

Did they ever cure a toothache? Did

the swearer is the silliest of all dealers

those in the prophet, sells his soul for

nothing. And this reminds me of the

true, but very forcible, "The devii," says

he, "sometimes turns fisherman, and

You have no doubt read that marvel-

man in all the East. He had camels,

burned up the sheep, and the servants,

and consumed them; and I only am es-

caped to tell thee." And while he was

vet speaking, there came another mes-

senger, and said, "The Chaldeans have

come and captured the cameis, and

killed all the servants but myself." And

while he was yet speaking another mes-

senger rushed in, and sald, "While thy

sons and thy daughters were at the

feast, a great hurrlcane struck the cor-

ner of the tent, and they are all dead."

But his misfortunes are not yet com-

(one of which is sufficient to exercise all

oxen, asses, sheep, and ten chlidren-

devil's account.

Verily

they ever accomplish anything?

you would not do before one's face, and does not the profane swearer act as though he were behind God's back? As though He did not fill immeusity with His presence? As though He were not an all-hearing and an all-seeing God? Or else, indeed, would be be afraid to swear by the name of God? It is cow ardly, not brave. Think a moment of in sin. He makes the worst bargains the circumstances under which the Lord for himself. He sins gratis; and like of Hosts gave this commandment to Moses on the top of blazing Siuai, During the whole of that awful solemnity remarks of an old writer, quaint, it is the mountain shook, the thunders roiled, and the lightnings flashed out of those when he fishes for ordinary sinners, he dark clouds that covered all the top of the mountain. O, the tremendous scene! is willing to go to some expense; he Think you the vilest swearer in the land baits his hook with the riches of the world; the honors of the world; and the would have been willing to go and stand at the foot of the mountain, and while pleasures of the world; but when he it shook, trembling under his feet, as if fishes for profane swearers he throws it was afraid, with the lightnings flashthem the naked hook! And they bite ing, and the thunders rolling swiftly at the naked hook! Cheap, even in the around him, appalled by the voice of ons Oriental story of Job-the richest dared there to jay hold on God's name irreverently? Would he hot have felt that God was nigh unto him? Would seven sons and three daughters. It was he dare do there what he does behind His back, as it were? But, though we the custom of this man's family to have neither see the mountain smoking, nor family re-mions. One day he is at hear the voice of thunders, nor see the home thinking about his dear children flashes of lightning, we have as much who are keeping banquet at their elder occasion to tremble for ourselves as isbrother's house. Yonder comes a mesrael had when they stood at the foot of the senger in great haste, evidently from his mountain. God still, by His everywhere looks bearing evil tidings. Recovering present power, upholds and governs all himself sufficiently to speak, he says: "The oxen were plowing, and the asses things. O, that you had an abiding sense of the nearness of Almighty God! feeding beside them; and the Saleans Would to God I could impress you with feil upon them, and took them away; reverential fear of the Lord's authority yea, they have slain the servants with the edge of the sword; and I only am and infinite majesty, and you would be restrained from committing the cowescaped to tell thee." While he was yet speaking there came also another ardly act of profanity. nessenger, and said, "A great fire of God is fallen from heaven, and hath

There was once a man who swore dreadfully in the presence of others, but was rebuked by a gentleman who told him that it was cowardly for him to do in the presence of others that which he did not dare do by himself. "Ah." said the man, "I am not afraid to swear at any time or in any place," "I'li give you ten dollars," said the gentleman. "if you will go in the village grave-yard at tweive o'clock to night, and atter the same oaths you have just uttered here, when you are alone with God " "Agreed," said the man, "it's an easy way of earning ten dollars." "Well. you come to me to-morrow and say that you have done it and the money is yours." He was Impatient for the midnight hour. When the time came he

one would come near. So he sits down and silence were brooding like spirits o'er the still and puiseiess world. Beneath him the many dead, above him pitch darkness. The words, "aione with God," came over him with mighty power; a deep sense of his folly and heinous wickedness fell upon him like the sudden pealing thunder of a midnight storm. His further endeavors were thwarted by the Invisible One. He could go no further. Instead of carrying out his purpose, acting rudely and saucy with God; instead of blister ing his mouth with hot and suiphurous oaths, he was humbled, and trembling cried with a joud voice, "God be merci ful to me a sinner." The next day he went to the gentieman, and thanked him for what he had done; and said he had resolved never to swear another oath as iong as he lived.

We should not take the name of the Lord onr God in vain, because,

III.-IT IS IMPOLITE. "To swear is neither brave, polite, nor wise," says the poet. It is contrary to the rules of good society. Would it not blight all that is lovely in society? Is it not grievous indecency? Can he who lards every sentence with an oath or a curse wear the name and garh of a gentleman? This reminds me of that incident of the sainted Abraham Lincoln, who said to a person sent to him by one of the Senators, and who, in conversation, uttered an oath, "I thought the Senator had sent me a geutleman; I see I was mistaken. There is the door, and I bid you good-day." It is offensive to any particular society or company, wherein there is any sober person in whom there is but a spark of goodness or concern for God's honor. Can any language he more disgustful, more grate the ear, or fret the heart, than to hear the God of heaven summoned in attestation of title, or challenged to damn and destroy? It is impolite bethe Mighty Sovereign. Would be have cause the main body of men justiy reverence the name of God, and detest the abuse thereof. It is moreover insolent deliance of the law and religion of our land which disallows and con demns it. True politeness will always lead us to avoid doing anything that will hurt the feelings of others. Would you not regard it as the height of impoliteness if any one should use the name of your dear father or loving mother in vain? But think a moment of Jesus. Yes, men swear by the name of Jesus. It makes my hair raise, my flesh creep, my blood chill, my breath eatch, and my foot halt. Who is this Jesus Christ I hear men swearing by? Who is He? Some great destroyer that they should so treat His name? What has He done that His name should be spoken in a thousand-voiced jeers and contempt? Jesus Christ is the only and well beloved Son of God, who left the songs of angels for the temptations of devils; the throne of glory for a cross of agony. He came with blistered feet and streaming eyes, with aching head and broken heart to relieve us. He humbled Himseif that we might be exalted. He endured reproach that we might not be put to shame. He suffered death that we might be acquitted at the judgment seat of God. He was pierced, spat upon, crowned with thorns, and suffered ilis body to be nailed to the cross that He might there blot out our sins. He is a good Saylour. Thank

God, He is my Savionr. He took my

feet out of 'the horrible pit and mary

clay, and established my goings.' (). let none take His blessed name in vain. There is nothing in heaven He is not willing to give you. He is the highest object of Ilis people's love. He is dearer to His people than father, mother, sister, brother: yea, than the whole world. If you do not fear God, I ask you out of politeness to give up swearing: you will surely hurt the feelings of His servants. Who will ever again malign His name? Is there a hand that will ever again be lifted to wound Him? If so, let that hand blood-tipped be lifted now. Which one of my readers will ever again use His name in imprecation, and thereby insult His people? If any, let them speak,

Not one! Not one! Some years ago, a man in a London omnibus was using very violent language, swearing and taking the name of the Lord Jesus Christ in vain, when he was quickly rebuked and requested to desist by an elderly gentleman sitting opposite. The first named having resented the interference, the old officer-Admiral Hope-added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insulting a very dear and precious name which I love and honor; and can only say that if you are dead to all feeling or consideration of common courtesy and will persist in using the language you have done, you will compel me to do that which I shall be sorry to be obliged to do." Upon this the augry man broke out afresh and defied him, when the Admiral stopped the omnibus and got out, the other watching him, expecting he would call a policeman, but seeing him walk quietly away, he remarked to unother passenger about his impertinence, when the person whom he addressed asked if he knew who it was that had been induced to remonstrate with him. He replied, "No; nor do I care, except that he was very imperti ment for threatening me in that way." The other remarked that he was mistaken for there had been no threat, but a meek and courteous remonstrance: that the man was a kind and benevo lent man and a gallant officer who was quite incapable of any mean act, "What right had he to threaten me? Did he not say he would do something if I did not desist?" said the other. "Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do," "And what was that?" asked the angry man. "Why, get out and walk, which his age and infirmities would hardly allow him to do, for he spends a great part of his income in succoring the afflicted and destitute, and he would not like to throw away even a six-pence." "You don't mean that was what he meant?" asked the angry man. "What is his name?" "I am quite positive it was all he meant," replied the other, "and his name is Admiral Hope-a true-hearted Christian man." The angry man looked puzzled, then thoughtful, and at last cried out, "God forgive me! what a fool I have been. Give me his address, in case I should miss him." He stopped the outlibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of hlm, for he should never forget the lesson to the last day of his life, This anecdote was related by the gentleman himself, who became an humble fol-

lower of the Lord Jesus, but who has

since gone to his rest, trusting only in

that blessed name which he had so blasphemed and lightly spoken of. We should not take the name of the

Lord our God in vain, because,

IV .- IT IS WICKED, It is a question whether a man who daily and honriy, without the slightest provocation, violates one command in the sacred Ten is to be trusted to keep the other? Whether a man who will deliberately insult his Maker will refrain from injuring his fellow-man? Some habitual swearers would be frightened at the thought of robbery. murder, adultery, perjury and covetousness; yet these are only sins against their fellow-creatures, while profanity is sinning directly against a glorious God. "Thou shalt not take the name of the Lord thy God in vain," was written before it was written "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor,"

"Thou shalt not covet." Good old John Griswold, passing through a crowd where God's name was taken in vain, hurriedly buttoned his coat. Being asked to explain himself, he said that a man that was wicked enough to swear would be wicked enough to rob, murder, or do anything

As far as the violation of the command of God is concerned, the swearer is equally guilty with the murderer, the unchaste person, the robber, and the liar

Our Saviour (Matt 5:34-37) condemns in a most unqualified manner the wicked habit of swearing in private conversation; of swearing on every oceasien and by everything. It is enough simply to affirm or declare that a thing is so. As soon as a man begins to swear his word is doubted. It is a pretty good evidence that he knows what he is saving to be false. It is at once an evidence of a wicked and deprayed heart.

St James writing to his brethren says: "Above all things swear not." That is, be especially careful on this point: whatever else is done let not this be. He evidently apprehended this sin above all others the most heinous and pernicious. He could not have said more, and would not have said so much, if he had not conceived the matter to be of exceeding weight and consequence. Of a truth, profanity is a vice that excludes all excellencies and opens the flood gates to all vileness and hardness of heart.

We should not take the name of the Lord our God in vain, because, V -IT IS DANGEROUS

It is the sin of sins. The third commandment is the only one in the Decalogue to which is affixed the certainty of punishment, "For the Lord will not hold him quittless that taketh

His name in vain. It is above all sins clamorous and provocative of the divine judgment of God. He is bound to punish this sin in the extreme, in honor and interest to Himself to vindicate His name from abuse and assert His authority. He must punish the swearer, because he does brave him to punish his wicked-

No wonder that it was a capital offense under the Levitical law. (Lev. 24:10). No wonder that the prophet, many years ago, said: "Because of swearing the land mourneth." No wonder that the flying roll, a quick and inevitable curse does surprise the swearer and cut him off as in the Prophet. No wonder that the New Testament reiterates in paragraph after paragraph, and chapter after chapter, that profane swearers are accursed now, and are to be forever miserable. No wonder that this iniquity has so often been visited with the immediate curse of God. At New Brunswick, a young man was standing on the railroad track swearing. The cars passed and he was found on the track with his tongue cut out. People could not understand how, with comparatively little bruising of the rest of his body, his tongue could have been cut out. He cursed God and died.

Near Catskill, N. Y., during a thunder-storm, a group of men were standing in a blacksmith shop. There came a crash of thunder, and the men were startled. One man said he was not afraid. He made a wager that he dared go out in front of the shop, while the lightnings were flashing, and dare the Almighty. He went out and shook his fist at the heavens, saving, "Strike if you dare!" Suddenly a terrible flash of lightning fell upon him and struck him dead on the spot.

O, dear reader, take warning. There is danger in summoning our Maker. It is dangerous to call Almighty God from heaven to attend your leisure, to youch your idle prattle, to second your giddy passions, to concern His truth, Ilis justice, Ilis power, in your trivial affairs. O, remember that it is dangerous to trifle with that judgment upon which the everlasting doom of the whole world depends; at which the pillars of heaven are astonished; which hurled down legions of angels from the top of heaven and happiness into the bottomless pit.

O, profane swearer, whether you think so or not, each of your oaths is a prayer-an appeal to the Holy and Almighty God. How frequently the awful imprecations, damn and damnation, roll from your profane tongue. Tremble, swearer, while I tell you. Your oath is a prayer. If you call for damnation, do you not in effect say, as follows: "O, God, Thou hast power to punish me in hell forever: therefore, let no one of my sins be forgiven. Let every oath that I have sworn, and all the sins that I have committed, rise up in judgment against me, and eternally condemn me. Let me never take part of Thy salvation; and let me never enter into the kingdom of heaven. May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal."

Swearer, this is your prayer. O, dreadful imprecation! O, horrible, most horrible! Do you like your petition? Are you desirous of eternal torment? If so, swear on-swear hard. The more oaths, the more misery; and perhaps the sooner you may be in hell. Swearer, be thankful; oh, be exceedingly thankful, that God has not answered your tremendous prayer. Think, a moment, you, a poor worm of the dust defying that vengeance the least touch or breath whereof could dash you to nothing, or thrust you into outer darkness. where there is weeping, and wailing, and gnashing of teeth. The oaths that you utter may die on the air, but God hears them, and they have an eternal echo. Never let Him hear another oath from your unhallowed tongue, lest it he your last expression upon earth, and

your swearing prayer should be answered in hell. I beseech vou, I conjure you, break off this wicked habit, 'ere the brittle thread of life will break and you are plunged into everlasting misery. Oh, let your oaths be turned into supplications! Repair immediately to the throne of grace, and beg for pardon and mercy. Before you lay down this sermon turn to Jesus, who died for swearers as well as for His murderers. And then, O, then, though you may have sworn as many oaths as there are "stars in the heavens, and sands upon the sea shore innumerable"-then you shall find to your eternal joy, that there is love in His heart, and merit in His blood, sufficient to pardon your sins, and save your soul forever. Swearer, can you ever again blaspheme such a God and Saviour as this? Does not your conscience cry. God forbid!

God grant that I may in conclusion.

drop one thought into your ear in the

hope that it may drop right down into your heart, that profane swearing is a dreadful sin, and I thank God some in mercy are made to see it, and repent before it is too late. I have in mind a man who had been remarkably profane. The man had a lovely boy, an only son. This beloved child gave evidence of early piety; and when, perhaps, he was not more than nine years of age, he was laid upon a sick and dying bed, He talked sweetly about Jesus, and much about heaven. On one occasion, when near his end, he called his father to his bedside, and with great respect and affection said: "Papa, I wish to make a request of you before I die." "What is it, my darling?" said the weeping father, bending over his sick and now dying child, "O, my dear son, your father is willing to do anything in the world for you; what do you wish me to do?" "Papa," said the dying child, "dear papa, if you please, don't swear any more." The father, as he narrated the affecting incident, wept. Tears rolled down his cheeks. "O." said he. "I never had anything come to me with such power before-the language of my dving boy. Papa, dear papa, if you please, don't swear any more.' It was blessed to my poor soul," It need only be added that the man came to himself his eyes were opened and his heart was changed, and may we not suppose that when he comes to die his cherub boy will hover over his dving bed and he the first to welcome his happy spirit home to glory and to God.

And now, dear reader, if you are a swearer, let me say to you, as that dear, dving child said to the father who n he loved, "If you please, don't swear any

May God guard your lips, and watch against the rising of your heart. Pray God, in mercy great, to deliver you from all sin. Pray for Ilis Holy Spirit to make you a new creature in Christ Jesus, to whom be forever all glory and praise. AMEN.

Frankfort,, Ind.

ANIMAL MIMICRY AND HUMAN PRETENSE.

BY HUGH MACMITTAN

One of the strangest chapters of nat ural history is that which tells you about the disguises of animals. There are among all kinds of animals, and especially among the insects, numerous examples of what is called mimicry.-that is the imitation of one creature in its

1896. form and color by another of an entirely different kind. Very often a timid, harmless animal puts on the appearance of a fierce and dangerous one, armed with sting or poison fang, in order to be protected from its enemies; and very often a poor, helpless creature assumes the shape and hue and characteristic ways of a creature that has got rich resources of its own, in order that it may get the benefit of its help and food, You know how the cuckoo lays an egg that resembles in color the eggs of the bird in whose nest it places it, in order that it may be hatched by that bird, and the young cuckoo may enjoy the attentions of its foster-parent. There is a kind of bee which makes no nest for itself, but, like the cuckoo, enters the nest of other bees, and lays its eggs there, to be reared at the expense of the owner. It looks exactly like the hive and honey-making bee, and doubtless, in this way, it is not found out by those upon whom it sorns. In the nest of ants are often found blind beetles, so remarkably like the ants upon whose

difficult to detect them. Now we should call these cases of mimicry impostures and deceptions did they occur in the human world. But there is no reason or moral sense among these creatures; they are the slaves of circumstances; they put on these deceitful appearances because it is part of their nature, and they are made so. But it is widely different in the world of men whom God has made in His owu image, and gifted with the wondrous faculty of reason and choice. When he puts on such disguises, and practices such deceptions, he becomes guilty of sin, and draws down upon him the wrath of God and the condemnation of all true and honest men.

labor they live that it is exceedingly

Jacob was a deceiver, and put on the appearance of his brother Esau for the very purpose of deceiving his father. His mother clothed him with the dress of Esau, and put upon his smooth hands the thin skin of the Augora goat, with its black silk-like hair, so as to resemble the hairy hands of Esau, and, giving him a dish of venison such as his father loved, brought him into the presence of Isaac that he might take him for Esau, and give him the blessing of the first-born. Isaac was almost blind, and deaf with old age, and could not penetrate the fraud that was practiced upon him. He was, however, suspicious that, though the dress and the hands were those of Esan, the voice was the voice of Jacob; and it was only when he smelt the raintent, the hunter's coat which had caught aud kept the smell of the aromatic fields through which Esau had chased the game, that he was reassured, and gave Jacob the blessing that he wanted. But that blessing was dearly purchased. The deceit of Jacob, aided by his mother, brought hatred and alienation into the family. Esan, full of rage, wished to kill his brother for what he had done; and Jacob had to flee to a distant and strange land, and be a fugitive and a slave there, and he never saw his mother again. God punished him for his sin in the line of his sin. As he deceived his blind old father by the coat of Esau, so he himself was deceived by the coat of Joseph dipped in blood, which the wicked brothers brought to him, saying that a wild heast had destroyed his son; and he was left for years to mourn for

Joseph, thinking him dead, while, all

the time, he was living. Thus what he did to his father was done to himself.

Now doubtless you condemn severely the conduct of Jacob, but the sin of which he was guilty is by no means rare in our own day. Deception is often practiced among us. What is every hypocrite but one who acts the part of Jacob, puts on the form of religion in order to deceive God and his fellowmen, and thus get the blessings of religior without earning or deserving them? How many people put on the appearance of devotion in order to get God to bless them, as Jacob wanted his father to bless him? How many people wish to get credit for good actions that are done by others, and claim the rewards that belong to those who are overlooked? I am afraid that there is as much pretense and deception among us as there is of mimicry among animals. Even Christians have their own hypocrisies, and imitations of virtue and good ness, and acted falsehoods. I need not tell you that all such disguises are vain and foolish. God cannot be deceived as Isaac was. He looks not at the appearance, but at the heart. He searches the heart, and tries the reins, and He sees the real character beneath the cloak of hypocrisy,-the true face behind the mask; and He marks such deception with His strongest hatred, and punishes it with His severest punishment.

Nothing hardens the heart so much as such deception,—pretending to be what you are not in order to get what you ought not. It makes your life an acted lie, and every blessed and holy feeling a mere sham and make-believe and thus nothing becomes true or real to you, You walk in a vain show, and have no true hold either of this life or of the next; and even by your friends and neighbors such deception is easily detected and severely punished, Jacob may dress like Esan; and may try to personate him, but the voice is still Jacob's, and the whole acting and outcome are Jacob's. The mask slips aside, and reveals the true face. Dogs and children are said to be good judges of character, just because of the simplicity of their nature. They know their friends at once, and no pretensions can cheat them in regard to those whom they can trust. And so the true character of the religious deceiver produces its own proper effect upon the minds of all simple-minded persons who come into contact with him, however much he may try to hide it under the robe of holiness; and there is nothing that people hate and despise so much as hypoc risy. The most terrible words in the Bible were uttered by our Saviour against the Pharisees who wanted to get the blessing of God and the praise of man on false pretenses by their sounding ostentations piety, which He said was a whited sepulcher, without fair and beautiful in all its marble brightness, but within full of dead men's bones.

In the animal world it is the weak, helpless creatures alone that put on the appearance of other stronger creatures, in order to get their advantages. They have no stability or resources of their own. And so among human beings the very fact that you imitate another person shows that you are a poor, weak creature, without any character of your own. You sink your personality, and consent to be a nobody. You each of you bear the image of God in your own special individuality, in a way that no than that. He got the nominal bless-

other person bears it; and, instead of being satisfied with being yourselves, instead of wearing the image which God saw it best that you should wear, you ape the image of another, for whom God meant an entirely different life and experience. The old poets of Greece and Rome were fond of describing a strange class of beings called fauns, They seemed to be men, but, when ex amined closely, they were found to be only animals that had the form of men. They had no cares or sorrows or tolls such as human beings have, because they were beneath them. They were also below the nobler joys of human beings. They had the appearance of human beings, but not the nature. And so they were neither men nor animals; they had not the good points of either, and were consequently degraded below them both. And all who put on the appearance of other people, in order to get their superior advantages and blessings, become spiritual fauns, having only the form of the superior goodness, but not the nature, and destitute of their own true experiences of joy and sorrow, by which alone they can be exalted in the scale of being.

One human being cannot take

place of another, as Israel took the

place of Esan, without forfeiting much in himself that, if rightly exercised, would have ennobled him. You often see on a railway ticket the words "Not transferable." The meaning of these words is that you cannot give that ticket to another, but must use it yourself. Now religion is au untransferable thing. You cannot hand over your religion to another, nor can another hand over his religion to you. You cannot give "a character" to another; he must earn it himself. The conscript who is chosen does not belong to you, to get personal by ballot to serve as a soldier in the French or Prussian army can get a substitute who will take his place if he will pay him a sufficient sum, but in the army of the Prince of Peace there can be no substitute for any one. Each soldier must serve himself. Faith and repentance are personal duties, and necessary to salvation; and no one in the world can repent and believe for you. These acts, if performed at all, must be performed by yourself. You must exercise a personal faith in a personal Savior. You cannot pray by proxy. Others may pray for you, but that won't stand as a substitute for your own prayer. Although all God's saints should pray for you, that won't profit you unless you pray for yourself, You cannot turn over upon another, upon your parents, or your minister, or your Sunday school teacher, what the Lord has specially called and qualified you to do for yourself. Each of you possesses a special fitness for your own special work, and no one in the universe can take your place, or do the work allotted to you. And, however obscure may be your sphere, or humble your talent, it has an important purpose of its own to serve. An archangel in heaven could not do your work, as you could not do his; and your work is just as necessary in its own place as his. The glowworm with its lowly light is as truly fulfilling its mission as the sun that illumines all the earth and sky.

And I would have you think of this one solemn thing in conclusion. You suppose that Jacob got the blessing as the substitute of Esau in this cheap and easy fashion? No. God is more just

ing, but not the real blessing. He got the name, but not the reality of the good that was contained in the blessing. As the deceiver he obtained a deceitful blessing. For the real blessing he had to work hard, and go through much suffering for many years. He had to prove his right to hold the blessing, and use it aright. He had to show by his faith and good works that he was a better man than Esau, and worthier to have the birthright and the biessing of the eider son, in whose line all-God's promises to mankind would be fulfilled. The good that his birthright did him was to bring him more immediately under the searching discipline of God, to be redeemed by the angel from all the evil of his nature by much sorrow and suffering: to enable him to live the life of a pilgrim, going on painfully from strength to strength, and from victory to victory, while he halted upon his thigh. And so you may get a name to live by a clever impersonation of one who lives a godly life; but you can only get the reality, the true spiritual blessing, by becoming worthy of it, and by you yourself living a good life. Depend upon it, if you deceive to get any good thing, you will not get the good thing, but what you have earned,-the mere counterfeit or shadow of it; for God always pays in kind. If you put on the appearance of the godly person whom you admire, without having the reality of his godliness, not only will you lose the right to claim his work as your own, but you will lose the benefit of all the discipline to which the doing of the work by yourself was intended to sub-

ject your own spirit. Learn, then, to be manly and honorable. Never try to get a blessing that gain and advantage by putting yourself in another's place and claiming his merits. Stand on your own footing. Be always yourself. Seek to win for yourself the probity of life which cannot mislead your friends, "which scorns to hide, and hates to be overvalued." The only one whose appearance and manner you can put on safely and with advantage, whose merits you can assume, whose righteonsness you can make your own, is the Lord Jesus. You can clothe yourself in His robe, you can cherish and exhibit His spirit, you can speak with His voice; for the more closely you resemble Him the more you will be raised above all need of decep tion. And He who is the Light of the World will assuredly give that blessing which maketh truly rich, and with which no sorrow is added, to every one who strives for His sake to live in the light, and never to shame the name of Christian by pretending to be what he is not S. S. Times.

For the Herald of Truth THE FRUITS OF YOUTHFUL CONVERSION.

BY 11, A. METZLER,

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night when thoushalt say, I have no pleasare in them. Eccl. 12: 1.

These words show us that we are not to wait to serve the Lord until old age, but that we should accept Him in on youth. Those who think they will serve the world while they are young. and defer serving the Lord until they are old, should remember that it is very

For the Herald of Truth

SELFISHNESS.

BY A. K. KURTZ.

In direct antagonism to that supreme

law of love which says: "Thou shalt

Selfishness is a great sin because it is

Nothing mars our happiness so much

This is a sure indication of self-love.

This nature always wants to bring all

things in subordination to its mandates,

There is such a thing as being selfish

without our being aware of it. We be-

lieve this to be the condition of many

church members. It is by some errone

ously supposed that at conversion peo-

ple get about all the light necessary for

their pilgrimage through the world,

when in fact that light has but dawned

upon them for the first time and except

they follow this light "more and more un-

to the perfect day," the chances are they

will be left in darkness again before hav

ing fully discovered the great depravity

of their selfish nature. It is a common

saying that the last thing that is con-

secrated to God is the purse. It is hard

for a selfish person to understand why

all he possesses is the Lord's and just in

this one thing of earthly possessions we

see a great deal of selfishness crop out.

This is why we see so little mission-

ary zeal manifested. We see a prosper-

ons well-to-do society representing

millions of wealth searcely able to sup-

port a small band of consecrated work

ers in one of our cities, when we would

be able to support not only home but

Selfishness excludes all that noble,

Godlike principle that God intended

man to possess. God's purpose in creat-

ing man was to glorify Him, and the

only way to do this is to act out that

great law of love that manifests itself

in disinterested benevolence, and it is a

duty of the church and all that consti-

tnte it to act ont this principle of love.

The heathen that lives in ignorance and

darkness has less to answer for his sin

than the church or individual which

refuses to contribute means to bring

the gospel within his reach. Selfishness

bars the doors and closes heart and

This earth would certainly be a para-

dise if all professing Christians were

free from this sin in all its detestable

forms. There would then be no canso

for general church conferences to con-

sider measures and adopt resolutions

looking toward a closer union with each

other, much less could any one affer any

objections against making efforts in this

direction when such action has become

hand to every benevolent object.

foreign missionaries.

dangerons to do this, for we may never presented to Solomon. How close its shoe, and many other bazaars, and now columns lean heavily against tottering

Long life is not promised unto us. not even have we the promise of tomorrow. "To-day, if ye will hear his voice harden not your hearts." To-day is the only opportunity promised unto us, "Seek ye the Lord while he may be found, call upon him while he is near." and that means to-day. The difference between a life early devoted to the service of the Lord, and one spent in sin mutil old age bows the body in grief, is very great. Especially is there a great and Tyre. Julian the Apostate decontrast between the influence or the scribes it as "the eye of the East" fruits such lives will bear. We can see Recognized at one time as the metropolis the fruits of early consecration in the of the Mohammedan world, its fame is life of Samnel who was consecrated unto the Lord when he was a mere boy and Tamerlane. and lived a holy life until called home in old age.

Daniel, Timothy and others are also examples of what a young man should be and what kind of fruits may be expected of us. Jesus Himself was about llis l'ather's business at twelve years of age. These examples show that we should give our hearts to 11im just as soon as we know we are not doing what is required of us. Our thoughts and affections should be directed heavenward and our hearts filled with His love so that our minds may be developed in the right direction, and the influence we have over our associates may bear fruits of which we need not be ashamed in after years.

our hearts will become hardened in sin. our minds filled with worldly pleasures will be much harder to forsake all these evils. Why is it then that so many live so unconcerned as though they were never to die? If they would only stop for one moment to think how dangerous it is to sow that kind of seed and what a harvest it will yield, they doubtless would shudder at their condition. How sad it would be if those who are using their best days to serve the world, should be called away in their unprepared state.

All my young friends who are still sowing to the wind, let me warn you, that you shall reap the whirlwind, unless you change your course.

If we seek Christ in our youth, and are obedient to His teachings, it matters not when we are called away, for then we have the promise that we shall meet in heaven, there to enjoy forever the fruit of our labors.

Mahoning Co., Ohio.

DAMASCUS THE ANCIENT.

While the ancient cities along the Nile are known only by the magnificence of their rained temples, while Baafbee and Palmyra have long since passed away, while Babylon is a hear in the desert and Tyre a ruin on the shore, Damascus, which Josephus declares was standing before Abraham's time, and which is called in the prophecies of Isaiali "the head of Syria," is to-day, as it has been for thousands of years, a mighty city, influencing the customs and trade of a region of hundreds of miles around it

Its importance in the flourishing period of the Jewish monarchy we know from the garrisons which David placed here, and from the opposition it

relations continued to be with this people we infer from the chronicles of Jerohoam and Ahaz. Its mercantile greatness is indicated by Ezekiel in the remarkable words addressed to Tyre: Damascus was thy merchant in the multitude of the wares of thy making for the multitude of all riches, in the wine of Helbon, and white wool," Alexander the Great saw its greatness and sent Parmenio to take it while he was engaged in marching from Tarsus

mingled with the exploits of Saladin The tradition that the murder of Abel took place here is alluded to by Shakespeare (I. King Henry VI. I., 3);

Winchester; Nay, stand you back, I will not budge a foot: This be Damascus; be thou cursed Cair To slay thy brother Abel if thou will.

The cause of its importance as a city in all the ages is easily seen as you approach it from the South. Miles before you see the mosques of the modern city the fountains of a coplons and perennial stream spring from among the rocks and brushwood at the base of the Anti Lebanon, creating a wide area about them, rich with prolific vegetation. These are the "streams of Lebanon," which are poetically spoken All these worldly pleasures then will of in the "Song or Solomon" and the have no charms for us, and will no "Rivers of Damascus," which Naaman, longer be such strong temptations to not unnaturally, preferred to all the us. If we reject Christ in our youth, "waters of Israel." This stream, with its many branches, is the inestimable treasure of Damascus. While the desert and desires, then when we get older, it is a fortification around Damascus, the river, where the habitations of men must always have been gathered, as along the Nile, is its life.

> The city, which is situated in a wilderness of gardens of flowers and fruits, has rushing through its streets the limpid and refreshing current; nearly every dwelling has its fountain, and at night the lights are seen flashing on the waters that dash along from their monntain home. As you first view the city from one of the overhanging ridges, you are prepared to excuse the Mohammedans for calling it the earthly paradise. Around the marble minarets, the glittering domes and the white buildings, shining with ivory softness, a maze of bloom and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green, is presented to the sight, in striking contrast to the miles of barren desert over which you have inst ridden

> Damascus remains the same true type of an Oriental city. Caravans come and go from Bagdad and Mecca, as of old; merchants sit and smoke over their costly bales in dim bazaars: drowsy groups sin their coffee in kiosks overhanging the river; the bread boy cries alond. "O. Allah! who sustaineth us, send trade; the drink seller as he rattles his brass cups, exclaims; "Drink and cheer thine heart," and all the brilliant costumes of the East mingle in the streets. Although Cairo contains a much larger population than Damaseus, its bazaars are by no means as extensive or imposing. These bazaars are ln long ies, roofed over, and each is devoted to some special trade. There we find the slik, the saddler's, the tobacco. the coppersmith's, the bookseller's, the

and then we come across an "antique" walls, as if determined to postpone their Damascus blade" which was made last fall to the last moment, and over the year in Germany.

Friday, the great market day, I was gives a chilling look. attracted by Persians in gorgeous silks, ringlets, Bedouins, Druses, Kurds, and Armenians mingling together, and lines of pilgrims on their way to Mecca-a marvelous medley of humanity, not to its death, here you see the ruin of an be seen, perhaps, elsewhere on the The great mosque (there are over 200

styles of architecture, marking three epochs in the history of the place, and proclaiming the three dynasties that have successively possessed it. In the transept is a chapel said to contain the head of John the Baptist, which was found in the crypt of the church. The "street called Straight," which is interesting to all New Testament readers, is about a mile in length, and runs across the city from west to east.

In round numbers the population is about 150,000, 100,000 of whom are Moslems. These are notorious for their fanaticism, which has a terrible proof in the massacre of July, 1860, when 6,000 Christians were slaughtered in the streets, and 9,000 more in the district about the city. In this butchery we have a true picture of the "nnspeakable" Turk when he is aroused. The churches and convents, which had been filled with terror-stricken Christians, presented piles of corpses, and the thoroughfares were choked with the slain. Through the influence brought to bear upon the Turkish government the Governor and three city officers were shot, 56 of the citizens were hanged 117 others received the death penalty, 400 were condemued to imprisonment and exile, and the city was made to pay the sum of \$1,000,000. Some refused at first to believe that the Turks were responsible for the massacre, but it has been shown beyond a doubt that they connived at it, they instigated it, they ordered it, they shared in it. Their conduct north of Damascus at present is a

repetition of the same thing. Besides the Biblical allusions that have been made in this paper to Damascus, it will be remembered that Paul was converted on his way here, and that when the Governor sought to apprehend him he was let down in a basket through a window and made good his escape, and that during his residence here "he preached Christ in the synagogue, that He is the Son of God, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ," We are tempted to think that it would take more than the eloquent voice of a Paul to disturb the consummate indifference of the average pipe-smoking, coffee-drinking, sleeny-

eyed citizen of modern Damascus, Standing among the ruins of this inglorious city, you look upon the remains of two distinct but blended civilizations, The popular natural religions, which for centuries held Asia captive, mingle the wrecks of their colossal architecture with the exquisite forms that the artistic genius of Greece created, Camela. sheen, and goats graze on the grass which grows over the fallen, crumbling columns and capitals, and the opening spring casts fresh green garlands over these retics of the dead past. Great

scene of desolation the white chain of While passing through the city on the Lebanon, capped by perpetual snow,

Here is the ancient Heliopolis of the Nubians in black and white, Greeks in Greeks and Romans, celebrated for its their national costumes. Jews with long sun worship in the temple which was one of the wonders of the world. Here you may witness how the pride and pomp of paganism arrayed itself before entire city, full of disorder, poetry, grandenr, and as you study some of this enormous debris in detail you find that smaller ones) exhibits three dictinet nowhere is the Corinthian Acanthus carved with more delicacy than on these gigantic blocks,

The temples of Baalbec, dating at least from the reign of Antoninus Pins, were erected on the acropolis of the city, which was placed on an eminence, surrounded with gigantic walls, the stones of which belonged to that I'he nician architecture which has carned the name of Cyclopean,

First, there was the great temple of Jupiter, which has preserved a large part of its portice, its ornate architrave its finted columns and a rich profusion of decoration; then there was the Temple of the Sun, the ruins of which clearly indicate its past grandenr, and the last was what was known as the Circular Temple, the only remains of which are a few highly decorated chapels. Passing through a long passageway we enter a court. 70 yards long by about 85 wide, which is in the form of a hexagon, with here and there rectangular recesses in the wall, each with columns in front. From this hexagon originally a handsome portal led into the great court, about 150 yards long by 125 wide, in the centre of which stood the basilica, while around were rectangular recesses, called by the Romans exedrae.

In front of the great court the principal temple of Baalbec stood. This temple had columns running round it, only six of which are now standing. These are 60 feet in helpht, with Corin thian capitals and bordered with a frieze. When the temple was in its glory there were seventeen columns on either side of the temple and ten at either end, fifty-four in all, the building inclosed by them being 200 feet long and 160 broad. The masses of broken columns and falling walls indicate not only the work of the "tooth of time" but the ruthless ravages of the Arabs who have destroyed priceless treasures in art in order that they might secure the iron clamps in the columns. In the grand portico of the temple there is an inscription, which may be translated as follows

"To the great gods of Heliopolis. For the safety of the Lord Aut, Pius Aug. and of Inlia Aug., the mother of our Lord of the Castra (here it is quite indistinct) Senate. A devoted (subject) of the sovereigns (caused) the capitals of the columns of Antoninus (to be) em bossed with gold at her own expense."

The second temple, or Temple of the Sun, stands on a platform lower than that of the Great Temple Nineteen out of the forty-six columns, each sixtyfive feet high, remain, and the capitals and entablatures of the columns and the friezes around them are as evquisitely executed as anything in Baalbec. The portal of the temple claims one's special attention. The door posts

are monoliths, mostly richly ornamented with foliage and genii; the architrave is of three stones, on the lower side of which is the figure of an eagle, the emblem of the sun, and the basement, which is 100 by 70 feet, is ornamented most profusely. Built into the outer wall are three stones, the largest being used in architecture. The temple was at one time called Trilithon, or three stoned, probably from these stupendons blocks. One stone measures sixty-four feet long, another sixty-three feet eight inches, and a third sixty-three feet. Each is thirteen feet high and thirteen feet thick, and placed in the wall at a height of twenty feet above ground. It is still an unsolved problem how they were ever raised to their present position.

1896.

At the quarries in the Lebanon Mountains where doubtless these stones came from, I examined an unfinished block which is seventy-one feet long and nearly eighteen feet in thickness. The Circular Temple, which is located near to the modern village, is surrounded by the Corinthian columns, is richly adorned by a frieze of flowers, the entablature is heavily laden with elaborate decoration. As I sat upon an ornately sculptured parapet and, quietly and alone, studied this wilderness of magnificent ruins, where were displayed Phenician glory and power, the poetry of Greeian art, and the pomp of Roman pride, the transitory character of even the most permanent and glorious of the material was pictured before me as never before. -Damuseus Correspondence Bulti

THE THEATER DESTROYS SENSI-BILITY.

BY JOSIAH STRONG.

The theater and drama had a highly respectable origin. The parentage was Grecian. The tragedy of the Greeks was dignified and noble, and originally possessed a certain religious signifi-

Among the Romans the dramatic art became disreputable, and for many centuries there has been a recognized hostility between the church and the theater. There are those who hold that the drama can be, and that as a popular educator it should be, restored to its pristine purity and influence; that this can be done only by educating the public taste, and that it is, therefore, the duty of men of high character to give the theater their patronage.

Among the Greeks the drama was largely, if not chiefly, addressed to the intellect; but the press has forever superseded the stage as a means of communicating thought, and the latter is compelled to address itself to the feelings. Its supreme object is to present a spectacle. The drama, whether high or low, aims at scenic effects. The scenery, the costumes, the acting, are all addressed to the eye, and the eye is the great highway to the sensibilities. A tragedy to which you may listen in your literary club with only a keeu intellectual enjoyment, cannot be seen, well rendered, without profound feeling. The object of the drama is to arouse the sensibilities by means of an artificial spectacle. Here we touch the essential character of the theater and its essential

At this point glance at two of the great laws of life: first, that all active powers are strengthened by exercise; and second, that the power of feeling, which is passive, is exhausted, impaired by exercise. The blacksmith's arm and hand afford an illustration of both laws. The muscles have grown strong by use, but the palm, which was once tender has become caflous. Acting has in creased the power to act, while feeling has impaired the power to feel. When the surgeon begins practice, the cutting hurts him almost as much as his patients. But practice, while it increases his skill, decreases his sensibility. The feelings, like metals, grow harder with each melting. Practically men seem to have a definite and limited supply of feeling, which is expended by use; and nature, appreciating the fact, guards more jealously the approaches to it as the supply is reduced.

Our feelings are a large part of our forces, and were designed to impel us to action. Every feeling seems to find its natural expression and satisfaction in an act. The feeling of pity urges to an act of relief; the feeling of love to an act of sacrifice; the feeling of indignation to an act of pnnishment. Observe now how beautifully these

two laws, which have been pointed ont, supplement each other. The feeling of pity often appealed to grows less sensitive: but if the good impulse has been obeyed, the act of relief which it prompted has with each repetition grown easier, and a habit of benevolence has been formed. Thus I feel less deeply but the habit of obeying a kindly impulse makes less feeling necessary to induce action. If, however, I have not obeyed the kindly impulse, no active habit of benevolence has been formed, there has been no repetition of the act to make it easier, but all the time I have been growing less sensitive to suffering, so that at length it becomes well nigh impossible to move me to an act of charity.

Simple knowledge of right and wrong is not sufficient to impel us to do the one and to resist the other. We must have motives to action, which are fur nished through our feelings. A right character is formed, a true life is lived, only as our good and pure impulses are wrought out into habits of action. If such habits are not formed, the character inevitably degenerates, the heart becomes dry and hard, wrong doing becomes more easy, and right doing more difficult. No one can afford to waste his sensibilities, to allow feeling to evaporate, instead of being crystalized into an act, thus contributing to the formation of a good habit. It is a sin against his future. But because men love to feel, they resort to artificial means to excite feeling. Hence the

drama and the dram. The occasions of the theater are of course unreal, so that the pity for suffering, the indignation over wrong, which are aroused, have no opportunity to find expression in action. The feelings are thus awakened, without compensation in the formation of an active habit of benevolence. Thus a part of the power given us to move us to right activity is thrown away, and we naturally become unequal to real occasions. The theater, therefore, is peculiarly calculated to waste the feelings, and thus deform the character and enfeeble the life.

This criticism does not concern itself with the accidents of the theater. The talent of the actors may be high or low, their character may be good or bad, the play may be pure or impure,-all these differences simply mark various degrees in the theater's power for evil. The argument condemns the theater in its essential character.

If the argument be correct, the evils of the theater cannot be removed by elevating its tone. Is it characteristic of actors of genius and of high tragedy that they make no draught on our sensibilities? Is it the second and third rate artists, and they only, who sway and thrill and melt their audicuces This being the case, there will be no room for the distinction so often made

one should feel the suffering of another, humanity suffers?

Darkness was coming down upon the desert. There were no trees to cast lengthening shadows, no hilltops to hold the lingering rays of sunlight, but suddenly, all over the wide extent of level sand, darkness fell like a black

"Allah's care is over his children," said one of the band. "I will even loose my camel, and trust in Allah that I shall find him again in the morning at

grave, uplifted linger, "tie thy camel, and then trust in Allah."

at which we see men and women con tinually loosing their camels, with loud protests of trust in Allah, and showing presently pions resignation at their loss I mean the care of their health. Of conrse this earthly house of our tabernacle must decay, and we must bear the infirmities cheerily and patiently; but there is neither sense nor piety in com mitting our lives to God and then breaking all the laws of hygiene.

"This is a strange dispensation of providence," I said monrnfully to my neighbor, as we attended together the third funeral which we had followed from B-'s house within two years.

"Providence, indeed!" answered my neighbor with a gruff disrespect which I hope was intended for me, not for providence. "Humph! the Colonel keeps rotting potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said

"Ah," said her doctor in a confidential winter to go to a party!"

Friends, eat plain, wholesome food, wear sensible clothes, ventilate your houses, be temperate, be prudent; in short tie your canuel, and then trust in God, and take cheerfully the dispensations of His providence. - Christian Work.

love thy neighbor as thyself." The selfish heart shuts out God and therefore robs its possessor of the greatest pleasure of earth; namely that sweet communion with Father and Son. John 14:23. If we are filled with self-love we not only make ourselves miserable but all that are about us. as to be in company with such as are continually complaining of and bewailing their imaginary misfortunes in life.

in favor of "high" theatrical art. The feelings of pity and sympathy are the gentle threads with which God has kuit ns to our kind. He intended that not to multiply the misery of the world, but to relieve it. Is it not selfish, is it not mean, is it not shuful, to sever or weaken these threads which cause my heart to thrill when the great heart of

TIE YOUR CAMEL.

Mahomet and his attendants halted on their journey, and a tent was pitched.

"Friend," said the prophet, with

There is one point of our daily living

a girl in the last stages of consumption.

whisper, "if she had only asked a year ago for common sense to keep from putting off her flannel shirt in mid-

To attempt to notice all the different phases of selfishness as it comes to the surface when not atterly destroyed in the human heart by the grace of God would make a long article. Let us remember that if we would gain heaven we must leave self in the back ground. "Thou shalt have no other gods before me."

Weiterwille Ohio.

necessary.

July 15, 1896.

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LESSON IV .- JULY 26. GOD'S PROMISES TO DAVID .- 2 Sam. 7:4-16.

(Read Chapter 7.) GOLDEN TEXT .- In thee, O Lord, do I put my trust .- Psalm 71:1.

INTRODUCTION.

TIME.-B. C. 1012, probably not long after the last lesson. PLACE,-Jerusalem, the royal palace. PARALLEL SCRIPTURES.-1 Chron-

icles 17:1-27

DAVID'S DESIRE.-It was in perfect harmony with David's disposition that he had a desire to build a house of worship in which the presence of Jehovah should dwell. The kingdom was now established, the people were united the ark was on Mount Zion, and the religious services were renewed; so the conditions for the building of the Lord's house were favorable. David consulted the prophet Nathan whether he should not build a fitting temple for the wor- . fashions change so often it keeps a poor ship of Jehovah. It was a noble desire, the perfecting the religious work he

had already begun. THE DESIRE NOT GRANTED.-The proposal to build a temple of worship struck the prophet favorably, and he bade David God speed, for God approved it; but the desire could not be granted in the form that David proposed. The reasons are unfolded as the lesson proceeds.

DAILY READINGS.

M. (July 20.) God's promises to David. 2 Sam. 7:4-16 T. David's response. 2 Sam. 7:18-29 W. The promise remembered.

1 Chron 28-1-10 T. The promise fulfilled 1 Kings 8: 12-21

F. Precious promises. S. A firm covenant. Jer. 33:14-22 S. The established throne.

Heb. 1:1-12

LESSON V.-AUGUST 2. DAVID'S KINDNESS .- 2 Sam. 9.1-

Psa, 132

GOLDEN TEXT.-Be kindly affectioned one to another with brotherly love - Rom 12:10

INTRODUCTION.

TIME.-Probably about B. C. 1040. The time is uncertain.

PLACE,-Jerusalem; Lo-debar in Gilead, east of the Jordan.

CONNECTING LINKS.—There are several links quite apparent connecting lessons IV and V, (1) David's psalm of thanksgiving. (2 Sam. 7:18-29.) (2) David subdues the Philistines, Moabites, the king of Zobah, and the Syrians, puts garrisons in Edom, and dedicates the spoil to God. (2 Sam. 8:1-15,)

ORGANIZATION OF THE KINGDON -David found the kingdom a chaos, and made it an orderly, well-arranged government. He found it small, and made it large. He found it divided, and made it a unity. He found it sorely pressed by enemies, and he made it victorious over them. He found religion at a low ebb, and brought it into a full flowing tide.

DAILY READINGS M. (July 27.) David's kindness.

July 15,

1 Sam. 20:11-17 W. A sorrowful parting.

1 Sam. 20: 35-42 T. A glad welcome. 2 Sam, 19:24-30 F. Constancy in friendship.

Prov. 27:1-10 S. A blessed memory. Job 29: 1-16 Epb. 3:8-19 5 The love of Christ.

IN EASHION.

They had struck up a temporary friendship at a lonely railroad station. In the course of their desultory conversation the younger woman remarked impulsively;

"I hate fashion. For myself I'd as lief wear my hat three seasons as one. The money I spend on unnecessary flowers and feathers 1 let go from my fingers with real reluctance, I need it all so much for other and better things. But I can't endure to look out of date We're simply bound to fuss and frizzle and feather ourselves into line with other foolish women -willy-nilly. The girl forever poor."

"If an old woman's thought on this matter is worth offering," returned the other "I would say since you are not rich enough to follow all the vagaries of fashion, you should follow the most enduring, and not trouble yourself about the rest."

"Very good: but first, how to detect the enduring, and, second, how not to care for what you cannot have?"

"What is not rooted in actual need or unquestionable common-sense must be transient," quietly reasoned the elder woman. Draperies on tables and shelves, on pictures and brackets have had their day and mainly departed. Clutterers and catchers of dust were they Whatever makes a guy of a room or of one's self, or makes unnecessary work, and is not along the line of hygiene, poor people and sensible people must not follow."

"But when everybody else wears beautiful fur capes and you wear plain cheviot; or everybody else carries a muff and you have only black worsted mittens, O, there's the pinch!"

"Emerson says, "Strong will is always in fashion "

"No doubt, but how to make the strong will?' Does he give directions for that "

"You haven't to make it, my dear, It's made. You've only to take it."

"Take it. Claim it. By faith. Be at ease Re satisfied Re rich in content clothed upon with the conscious possession of superior riches,-garments of beauty and of holiness."

Then the elderly woman quoted softly:

"I want by spirit serene, My actions and words, lo declare That my treasure is placed in a country un-That my bear's best affections are there

"I want as a traveler to haste traight onward, nor pause by the way; No forethought in anxious contrivance to

On the tent only pitched for to-day." Morning Star

THE time is short; eternity is near: vea, the coming of Christ the second time is at hand. Make sure of being one with the Lord Jesus that you may 2 Sam. 9 be glad when you see Him,-M'Cheyno

CORRESPONDENCE.

PALMYRA, Mo., JUNE 25, 1896,-On Wednesday June 3d, Bro. D. F. Driver, of Morgan Co., and Bros. Johnson and Detweiler, of Shelby Co., came to see us and remained until the 8th. Meetings were held each evening during their stay, and on Thursday afternoon instruction meeting was beld for the purpose of instructing the applicants. Bro. Driver preached an instructive and edifying sermon ably setting forth all the peculiarities of the Mennonites, and supporting with the Word of God all that he said. On Saturday afternoon was our fast and preperation meeting, and again we were ably instructed. On Sunday morning the applicants (two in number) were baptized and received into the church, after which we partook of the bread and wine and observed the ordinance of feet washing. May God bless the two brethren (father and son) who were added unto our small number here, and may they remain faithful until death. May their confession and union with the church open the way for many others to follow. May God bless the dear ministering brethren, who from time to time come here to minister unto us, preaching the word so faithfully and purely. May God bless us all. Con.

BERLIN, ONT., JULY 2, 1896.-Bro. A. D. Wenger of Oskaloosa, Iowa, who is visiting the congregations in the East, arrived at Berlin on the 24th of June, and the following morning he preached at C. Eby's M. H. in the morning and at Bro. Moses Schantz's in the afternoon, and at D. Eby's M. H. in the evening. On the 26th he preached at Latschaw's M. H., on the 27th at Hagey's and on Sunday he filled the regular appointment at Cressman's M. II., where a large congregation listened to the earnest words of our dear brother. At the regular appointmeut in the evening at C. Eby's M. H., Berlin there was also a crowded house. His sermons were well received as they were interesting and edifying. Monday the 29th he took the train for Markham, and to-morrow, Friday, he expects to be at the Twenty, Lincoln Co., with Bro. S. F. Coffman. He expects to visit all the other congregations, Cayuga, Rainham and Clarence Center, N. Y., and then go to l'ennsylvania. The Lord bless the young brother and use him to the upbuilding of His church.

1.7 K

FROM JOHNSTOWN, PA.-On the 23d of June Bro. J. A. Ressler and wife of Scottdale, Pa., came here. Bro. R. preached four sermons, one at each of the Stahl, Thomas, Blauch, and Weaver meeting houses and on the 27th they left for Blair Co., from whence they expect to go to Dauphin Co., and then to Lancaster Co. May the power of the Spirit be with him in all his labors,

LEVI BLAUCH.

NEWTON, KANSAS, JUNE 25, 1896 .-Bro. D. Coffman, of Lyon Co., Kansas, was with us last Sunday and preached two interesting sermons, one in the morning, and one in the evening after our Bible reading. We were glad to have this dear young brother with us, and were sorry he could not remain longer. The Lord richly bless him in every effort to preach the unsearchable riches of Christ. DAVID WEAVER.

27, 1896.—Bro. Daniel Orendorff of Illishort visit. On the 24th of May and afterward we had meetings, in which we were faithfully admonished and

HERALD OF TRUTH.

this labor of love in our midst. D. D. Zehr.

-Bro. Benjamin Zimmerman, of Cumberland county, Pa., paid our county a flying visit some time ago but on account of the heavy rains at that time was able to hold only one meeting while here which was well attended. Some of our brethren came long distances to hear him preach, and surely they had no need to go home empty. We hope the brother may come again under more favorable circumstances.

There are still a few souls coming out on the Lord's side in our district and many that seem to be almost persuaded, but are still putting it off for a more convenient season which may never come. Our field is open and the harvest is ripe, but there is a scarcity of laborers, yet once in a while just when we are about to give up in despair the Lord sends us some one to encourage us in the way. I would like to emphasize Bro. Heatwole's invitation to the Virginia brethren to come over to Pennsylvania and lend a helping hand, and not only to the Virginia brethren, but to all those who come in the name of the Lord we extend the invitation, and to those that can not visit us we would say, Pray for us. 11.

CHERRY BOX, SHELBY CO., MO.-The little band of workers here have again been encouraged to press on in the Master's service. On the 29th of May Bro. D. F. Driver came to us. On the following Sunday we commemorated the suffering of our Savior by partaking of the bread and the fruit of the vine. The brother preached seven earnest sermons for us during which time one young man accepted Christ, On June 27th we were gladdened by a visit from Bro, Daniel Kauffman. On the evening of the 1st of July the young convert mentioned was received into the church by baptism and that night Bro. K. took the train for home, being unexpectedly called away on account of his father's illness. We were sorry to see him leave us so soon as interest in the meetings was on the increase. Brethren and sisters, pray for the work here and especially for our young brother as he will now be the only young person in the church at this place. May we be often visited by the COR. brethren.

EUGENE, LANE CO., OREGON, JUNE 17, 1896. We have been wonderfully blessed by a visit from our brethren J. S. Lehman, of Elkhart, 1nd., and J. K. Brubaker, of Rohrerstown, Pa., who came into our midst June the 12th and remained till June the 16th, in which time we had eight meetings, all well attended and a good interest manifested. Such a time as we had, we have not experienced in the seven years that we are in Lane Co., Oregon. All the members were awakened by the Spirit of God, and the best of all was that seven young souls came out and confessed Christ, and more were almost

MANSON, CALHOUN CO., IOWA, JUNE persuaded. Oh how glad we would be to have more such visits. But thanks nois recently paid our community a be to God for this one. The brethren left here for Hubbard, Oregon, to meet the brethren and sisters there. Oh may the good Lord be with them through greatly encouraged from the word of their journey and lead them safely God. May God richly reward him for home to meet their dear ones at home. J. D. MISHLER.

EUGENE, LANE CO., OREGON, JUNE OAKLAND MILLS, PA., JULY 6, 1896. 17, 1896. On May 19th the writer, in company with Bro. L. J. Yoder, Bro. C. 1. Kilmer and Sisters Rachel Mishler and Mary Hershberger went by conveyance north about 90 miles to Unbbard, Oregon, where we met a band of seventeen soldiers of the cross consisting partly of Old Mennonites and partly of Amish Mennonites. We had in all six meetings and we together with them had the opportunity to partake of the emblems of the broken body of Christ, which privilege some of the dear brethren there did not have for five long years. Everybody there seemed to be in good spirits and encouraged. We have now made arrangements to have meeting there once a month and it is the desire of the hrethren and sisters to see some able minister locate there if it is the Lord's will. Our prayer is that the good Lord will direct some one to that place sooner or later. Yours in J. D. Mishler. Christian love.

SUNDAY SCHOOL ITEM.

FROM HOWARD Co., IND. On Sunday June the 21st a number of Amish Meunonite brethren and sisters met to reorganize their Sunday school for the remaining six months of the year 1896. Bro, E. A. Mast was then chosen chairman and opened the meeting by prayer, after which he spoke briefly upon the importance of the Sunday school work and the training of our children. The following officers were elected, -- Bro. Michael J. Troyer, Superintendent; Bro. J. F. Slabaugh, Assistant Superintendent; Sister Delilah Mast, Secretary and Treasurer. May God bless our dear young Bro. Troyer in the noble work and give him much grace and boldness, and let us as brethren and sisters stand by him in this work.

CONFERENCE. The Annual Sunday School Conference of the Mennonite Church for the state of Ohio, will be held near West Liberty, Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continuing until Friday evening the 21st. A cordial invitation is hereby given to the Sunday school workers of the different branches of the Mcnnonite churches of Ohio and other states, to meet with us in conference, in the name of 11im who said, "Suffer little children to come unto Me." Those coming from the north or south will stop at West Liberty; from the east at Bellefontaine; from the west at DeGraff. Any information cheerfully given by

DAVID PLANK, Cor. Sec. B. ll. fontaine, Ohio.

TREASURER'S REPORT. Mennonite Evangelizing and

Benevolent Board. RECEIPTS, JUNE, 1896. FOR EVANGELIZING. John B. Landis, East Petersburg, Pa.

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I, C. Springer, Hopedale, Ill.	.25
A Sister, Freeport, Ill.	5.00
saiah Christophel,	1.00
Benjamin Huber, Maxville, O.	1,00
Total	88,25
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A Sister, Topeka, Ind.	8.50
'Canada,"	5.00
B. Kroeker, Limon Station, Colo.	5,00
Bible Class, McVeytown, Pa.	2.35
Elizabeth Eicher, E. Greenville, O.	3,00
II. llorst, E. Greenville, O.	.50
Howard and Miami Co. Ind. Cong	3.20
Total	§ 19.55
FOR THE ARMENIAN FUND.	
A Sister, Topeka, Ind.	81.00
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Mo.	18,46
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A I Henry was Darkin Out	6.78

E & Hallman, Berlin, Ont. .25 A Bro. Elkhart, Ind Nancy Zook, Belleville, Pa. 2.00 ,50 G. Z. Ernst, 12,00 Elida, O. Cong. Bible Class, Allensville, Pa. 3,00 Total 849.21 8.25 Evangelizing 19.55 Chicago Mission 877.01 Total Receipts

DISBURSEMENTS, JUNE, 1896. To David Garber for Evangelistic work in Howard and Miami Cos., Ind. 85.75 To A. D. Wenger for Evangelistic work in Iowa. To E. M. Hartman for Evangelistic 20.00 work in Minn. To Malinda Ebersole for expenses of

Mission work in Chicago (during July) 30.00 Total disbursements, 870.75 Gratefully acknowledged,

M. E. & B. B. Per. C. K. HOSTETLER, Treas. In addition to the above, we report 50 cents, which amount was sent direct to Chicago for the Mission work by

Bro. G. C. Ernst. Gratefully acknowledged, E. J. Berkey.

A SECEDING MACCABEE GIVES AN INSIDE VIEW OF THE ORDER.

The foundation of the Maccabees, as I suppose you know, is insurance; but in order to make it a success they have added to it a most disgraceful initiation. I cannot give you the work as minutely as I could other orders, for I was not associated with them so long as with the other societies. I did not give it the attention I did the others, for the Maccabees in our town are the lower class, and what imbuced me to join them was their cheap insurance.

In the preparation of the cambidate he is blimifolded, his coat and vest are removed, and his pants taken off. If he has drawers on, one leg of the drawers is rolled up to the knee. They have a suit to robe the candidate with which looks very much like a circus clown's, only not so neat. It consists of a striped pair of pants, a coat of striped cloth which is not made to fit anyone, but is like a night-gown. He has an old hat running to a peak like a clown's and one foot is bare and the other is dressed with an old slipper. In this way he is

As it is insurance he is after, he has to pass a rigid examination. But it is a \$1.00 sham, - a laughing, insulting sham.

The Church of Christ amusing the peo-

ple! A thousand times no! The law of

Christ is the law of the Church, and

that law says, Whatsoever ye do, do it

to the glory of God," 'and "Avoid the

very appearance of evil, and "Bo not

conformed to the world, but be ye

transformed by the renewing of your

mind," etc. Recently a religious organ-

ization gave a public entertainment

which was reported in the secular

papers as consisting of operatic singing

and performances, and that the selec-

tions of young companions for the even-

ing furnished great amusement. The

young ladies were concealed behind a

canvas with holes cut out to the their

noses! And all this done in the Church

of Christ, erected for His worship, and

conducted by religious young people!

The Church of Christ Is losing the re-

spect of sensible, worldly people by such

performances. There is no need for the

Church to go on the devil's territory to

find recreation. Luther's utterance can

be applied here: "If you wrestle with a

chimney sweep you will become sooty."

Doubtful amusements should be strenu-

ously avoided by all Christians, "Come

ont from among them and be ye sepa-

We as a Church must be separated

from worldliness-the spirit, principles

and practices of the world. This sep-

aration must be positive, marked, con-

stant and consistent. "Love not the

world, neither the things that are in the

world," for "the world passeth away

and the lust thereof, but whosoever

doeth the will of God abideth forever."

-By W. H. Bucks, in Evang. Mes-

THE SUNNY SOUTH

HOW WE FOUND IT IN JUNE.

TIL

New Orleans, La., June 15th 1896.

The country in the vicinity of north-

west Georgia was more of a puzzle to

us than any we have investigated. The

land is rolling, somewhat broken and

washed. A red clay soil predominates.

Much of this land has been under culti-

vation for fifty years, and consequently

the best results can be expected. Some

has been left to grow over with pine

peaches. Atlanta, the Chicago of the

hustle, and the "get up," and the busi-

part of the southerner.

For the Herald of Truth.

rate, saith the Lord of hosts."

The victim does not know it, and so it six feet from the floor, then he is told cruing from these privileged lotteries me that one of his cierks got a taste for is called a two-years' warfare. He is taken first to a so-called doctor to be examined. His hings are tested by giving him a tin horn to blow. He is told to blow once aml again, harder and stronger. The first born is a common dinner horn: but ho is given another which has a shoulder in it and the month of it comes up against his ear, This one he has to blow with all his might, and the consequence is he is almost knocked down and deafened. It seemed terrible to me, yet they say it is all for fun. The candidate is made to get down on all fours like a dog and run in this fashlon all around the room. Men in the room are allowed to come up and test him by grasping him and handling him roughly to test his constitution: and all of this is for sport.

When he is first brought in he is asked if he is sound. All these questions that are really necessary, if answered in the allirmative should be have your arm taken off above the sufficient; but now by severe tests they try to make him contradict his testimony. He is then taken to another examiner who asks him a good many a Maccabee." You will see the point, if foolish questions, and finally he is bound to make him lie. He is asked if he ever visited a house of prostitution which of course he will answer no, whether he has or not. But this is not enough, for members will cry out from different parts of the hall with such insignations and remarks as those "What about the time you and I visited such and such houses of ill-fame?" Then another will cry out, "What about that prostitute I saw with you the other night?" And so it goes on and on, until the candidate is all confused and shamefully embarrassed. Then the spokes man asks the lodge what they think of the answers, and so on, and they always say with one accord, "Guilty," Perhaps there will be one or two who will favor the victim, inst enough to make an argument, and they jangle awhih until finally the majority rule that he is a deceiver. Of course this is all for ridicule

But they conclude to try him by taking him through a two-years' war-fare. The preparation for this is by taking about sixteen bags and upwards filled with sawdust or tan bark. These are placed around the lodge-room in pairs so that they will stand upright aud stout men seize the cambidate, one by each arm, and they start with him on the "two-years' voyage." The sight to a no better than the thief. Thomas Manworldly man is laughable, but I do not. see how a Christian can look upon it. In fact, I do not think many who know the Lord are there.

can run him over these bags, his feet are knocked out from under him, but men following close behind, setting up the victim. He is mully brought to a halt. Some of them are frightened dreadfully; some are mad; some don't are taken and shoved between two pannels. As they enter the one side they go easily: but men are on the outusually call for help. He is then taken up an inclined plane until he is perhaps sanctioned gambling. The revenues ac-

not likely to escape alive; but in this case he is told to grab hold of anything he can. A rope is attached to the ceiling, and he is given the other end. He is told to hold on for dear life, and as he grasps it the structure under him is instantly removed, and he is left. suspended in mid-air. After he can hold on no longer he lets go and drops to the floor, half scared to death. After this he is taken on another run over the bags, if anything a harder race than the The candidate is nearly killed. and all who took part are tired out and the others are laughed out I have known an instance of my brother-in-law who was so hurt and abused that he was mad, and never went near them again. He was lamed for a long time

The oath 1 do not remember. It is quite severe. In it I remember you swear if you disclose the secrets, to elbow, the one you make the hailing sign with; and I remember these words in connection, "so you can no longer be you cannot make the sigus you are not

Now I have told you the principal features of it. You will see that it is the lowest, dirtiest and most ungentlemanly and rotten of all the orders. Yours in Christ,-A Sceeder, in Christian Cynosurc.

GAMBLING.

The oft repeated assertion "that we are a pation of gamblers" contains a great deal of truth. The completeness of the ruin wrought by the habit of gambling, its startling frequency, and the extensive indulgence in it, both inside and outside of the Christian church, make it important to study the development of the vice. It must be conceiled that relaxation from Intense application is a necessity. Mental recreation taken at the proper intervals and iu proper quantities is helpful in resting and recuperating the powers of the mind and body. The Christian must at times unbend. The bow that is kept continually at its utmost tension soon loses entirely its elasticity. So the Christian kept continually on the strain loses much of the natural sunshine of quite solid, about equal distances apart. his nature which is calculated to attract perhaps eight to ten feet. Then two and win, and grows in proportion repellantly stern and rigorous.

Aristotle declares the gambler to be ton says: "In gaming there is a secret. witchery. A man will play a little, and ouly venture a small sum; but soon be is wormed in and more and more en-The candidate is run as fast as they tangled; and so men think it is no great matter to sin a little; and yet that little leadeth on to more," "For a while they do not stop but drag him over gamblers live, and move, and have their them many times, until those who being in the game; their eyes are quick handle him are exhausted. There are and their brains are sharp to see each turn of the play; they are the willing. the bags as they are knocked down by abject slaves of what is called annuse

meut." - Spurgeon. . The principle of gambling is wrong. and the civil laws generally proclaim it care, but all are exhausted. Then they a crime. It is true that modern voices are not yet unanimous against the vice. but those who commend it are in a most iusignilicant minority. The wrong side, and as they pass along they are of gambling is conceded by all intellisqueezed tighter and tighter, until they gent and moral people. Legislative acts, created by supposedly wise men, have

purposes. The establishment and subsequent licensing of these games of chance by legislative bodies has been Indignantly censured, and rightly so. I have read an account of a man who became immensely rich from the proceeds yielded by the first prize of a lottery. He at once placed his family in a comfortable and luxurious home, and educated one of his sons for the Presbyterian ministry, defraying all expenses from the money he had won through the lucky ticket. That was an act based upon a Romish principle, "that the end justifies the means," and is "doing evil that good may come from it." Applying money in that way will never justify the tolerance of lotterics, no more than money paid into the State and National treasuries will justify the existence of saloons.

The principle involved in gambling is all wrong. It is to get something for nothing. That is dishonest, taking what does not belong to you. Where there is no equivalent given for what you get is robbery. It is not only dishonest, but inherently wrong and unworthy of a man or woman. Besides it does not pay, Where there is one chance to win there are nine to lose. All the odds are against you. Very few gamblers are rich and remain rich. Winning once, they wager all to win again. They are ever in the swirl of excitement, always on the edge a of dangerous precipice, Gamblers are always unhappy, and will ultimately be ruined.

The principle of gambling being wrong, the tendencies of the same cannot be good, nor lead to what is good. You can not pluck sweet fruit from a bitter tree, you cannot get pure water out of an impure fountain. Gambling is almost always associated with the saloon and the brothel. There is ever a temptation to unfairness, dishonesty, and a sacrifice of truth and virtue. Amateur gambling is going on with progress all around us. Horse racing, base-ball, aquatic contests are all of them unadulterated forms of gambling. They draw after them pool-sellers, as a carcass attracts vultures. During the last decade our so-called higher classed educational institutions, Harvard, Yale, and Princeton, sought revenues from gambling enterprises. Gambling disgraces and prostitutes all legitimate business undertakings. During horseracing days merchants will suspend business for hours, to attend, or allow their employees at least to attend the races. Thus one of the most demoralizing institutions of the day receives the stamp of respectability and mercantile endorsement

The past few years Tiflin, O., has had races, and whenever those races occurred, thugs, blacklegs, professional swindlers, etc., were to be seen in large numbers. It seemed at times as though hell was let loose, it impressed me like a veritable pestilence, and yet, merchants, professional men, newspapers, etc., clamor for such things, and hail with delight the announcement of their com-

This evil is growing. Who does not recall the experience of the people of New Jersey when the gamblers and their sympathizers took the law into their own hands, Turf gambling has a phenomenal growth. Hundreds and thousands of young men are roped in clamor on all sides. Shall the Church and rulned. A merchant complained to furnish amusements for its members?

that he is in a dangerous place and is have been expended for moral and state gambling in winning at one of the races, so that he was useless to him as a clerk. having been infatuated with the gam bling craze, hence he was necessitated to dismiss him. Since then he has become a professional gambler, and is wrecked morally. Prisons of New York and New Jersey are full of young men who ascribe their forgery, theft and embezzlements to their infatuation for pool room gambling, as we are reliably informed by police authorities.

Duelling is a form of gambling. It is gambling in human life. Let us thank God that it is falling into disuse Emperor William the II., according to reports, has ordered its discontinuance in his domain.

The results of gambling are pernicious. A confirmed gambler is not industrious. He loses his relish for work as the passion for play increases. If not gambling be spends his time in idleness intoxication, sleep, or in roping in new victims. It destroys love for home and family. Like the drunkard, he is in the clutches of a terrible foe Whatever of good was in him before is destroyed. It demoralizes him, until principle, honesty, respectability and character are sacrificed at the shrine of this Moloch. Ambition and aspiration and lofty purpose to make most of human life are drowned in the maelstrom of excitement, and he cuts loose from his moral moorings, so that he is seldom, if ever, saved. He acts more like a maniac than a sane person. The prayers, personal entreaties, earnest counsels of friends and loved ones will not move him, he rushes on towards an awful precipice-ruin.

I have read of a lottery in Maryland in which people drew lots for a burying ground! Gambling contributes nothing to the material prosperity of a community. What a perfect pandemonium the Chicago Board of Trade is. The men in the "pits" act more like a set of lunatics than men who have the right use of their minds. There gambling goes on at wholesale. Millions of bushels of grain are bought and sold that have no existence except in the excited brains of the seller and purchaser. Property is not increased in value by gampling institutions. Educational, mercantile and religious enterprises are not helped by them.

What is the duty of the Church to wards such evils? To stand aloof from them, denounce them, and set a good example unto the world. But alas, the Church of Christ Is not free from it. Think of the church fairs, enchre parties, etc., indulged in by so-called Christians. There are lotteries in the church. Questionable worldly methods are resorted to by the church to raise funds for the running expenses of the church. A pastor of a sister church lamented to me that he could not get his members to meet the expenses of the church unless a social, lawn fete fair, etc., was resorted to, and that he had less members attending prayer meeting than attend the parlor euchre parties. There is a gambling craze that is taking hold of the churches, and it is a lamentable sign of the times. The house of God is being desecrated by questionable performances which are a bur lesque upon the Church, and all under the garb of religion.

We must have amusement, is the

HERALD OF TRUTH

We considered this a rare favor. He is tioned do in the North and West. We a wide-awake business man, ready to see many "poor houses" but no county improve the country through which his infirmaries. Everybody makes some road passes as well as the road itself, Lagrange is an old city with a new mission. Many northern settlers are

locating in this vicinity. It is a school town, there being an M. E. and a Baptist college located here. To such as seek to locate near a thriving "white mau's" town in the South, a town with the school element prevailing, and a place where fruit growing or the like can be taken up, this may prove to be the place, but it is not suited for colonization purposes by our class of people.

THE BLACK LANDS of central Alabama consist of a fertile clay soil, but malaria disqualifies this section of country for the white man. The negro lives here and thrives. We were told by parties who ought to know that wherever the negro is numerous there lookout for malarla. In the course of time, however, this section of land may be drained and made, sufficiently healthful for habitation. Another feature against this section is poor surface water, and to drill an artisian well requires capital. The air is also more oppressive and warmer than either north or south, where elevation or seabreeze affects the climate. When we returned as far as Mobile we rehearsed our experiences and discoveries and concluded to call the work of

THIS TRIP FINISHED.

The brethren Unzicker and Smoker returned to their homes and delegated the third member of the party to revisit the tract of land we considered most favorable for colonization, and, in case it comes up to what wo expect, to give a detailed report in the next No. of THE HERALD. In the mean time I am paying the brethren at Roseland, La., a visit, and posting myself as to the country there, and also getting their idea of what the tract is that has been selected.

THE SOUTH AT LARGE

has many attractive features. The climate has been a delight during our entire stay. We felt the effects of heat is worn. It needs to be built up before to some degree for several days in Mississippi, but along the Gulf coast since the war. It seems to be best the air is invigorating. The nights are cool aml "short," i. c. the morning dawns adapted to fruit growing, grapes and before one is aware of it. Bugs with the gardener unless he gets a high price one or two exceptions have let us for his goods, outh, affords an excellent market for severely alone. Mosquitoes do not all home produce. It is a city cut over make their appearance out in the connthe Chicago pattern. There is the try away from sluggish streams, and in Mobile and New Orleans the "mosquito ness life of the citizens much the same proof bed" insures one an all night's as that of any of our western cities. rest. During the day most of the people Why so great a city should rise up in a in these cities find time to ward off the county almost void of a first class soil is few straggling ones. The house-lly is difficult to account for unless it be that about one tenth as numerous as in the the ceaseless cry, "Atlanta! Atlanta!" North. Very few screen doors are used. The confidence of its inhabitants has We have seen one or two fly nets on affled every foe and surmounted every horses and they were brought down by obstacle. A fire could not extinguish northerners. At no place have we seen the hope of the Chlcagoan, no more a potato-bag. Mr. Scott of Montgomery could war demotish and conquer the an ex U. S. land commissioner who is resistless demand for an Atlanta on the now in his sixties told us he saw one potato bug to know what it was, But one feature that greatly helps worms, and melon and squash bugs to make the city and surrounding counhave not found the South a desirable try what it is, is its splendid rallroad place to prosecute their work of destrucfacilities, The W. R'y of A., and Southtion. Weeds do not prevent the crops ern R. R's are doing much to develop the country along their lines. On our from maturing. They are very easily kept down, grass grows rauk, and there way to Atlanta we were invited into are many kinds, no timothy and clover, the private car of Mr. Smith, president of the W. Ry of A. who happened to but grasses that grow more prolitably pass over part of his line at the time. here to the acre than the grasses men-companion.

kind of a living for himself. Natives work about three months in a year, the other nine months are passed in lounging around under shade trees, visiting, smoking, chewing and occasionally drinking. Those who own plantations spend their time in riding over the same and bossing the negro. Politics is a subject that furnishes a great deal of employment. Everybody seems to be doing a little of everything and not much of anything. Possibly we should not say that in that way, but to tell the truth we cannot account for how all the time is spent. There are, of course, some very basy, energetic hard working southerners, and they are making a mark in the world; but it a man doesn't want to work hard there is uo force in nature to drive him to it. Our cold northern winters serve as a lash to compel the lazy kind to work and lay up, but they also afford the greedy kind an excuse for laying up surplus goods and for "building larger barns." There is no such thing as a "strike" in the South. Competition is an unknown quantity in local affairs. Corporations are subject to the condition however. Religion and morals we shall discuss more fully lu a later article.

THE BRETHREN AT ROSELAND, LA., are situated in a colony founded by The Farm, Field and Fireshle Co., of Chicago, 70 miles north of New Orleans, They enjoy a delightful climate, and good health. The principal occupation at this place is gardening. The colony lamls are divided up into 20 acre lots; this is all one man can well oversee to advantage. Radishes and cucumbers form the main crop, but fruit and vegetables of various kinds are also grown. In many particulars this is as fine a country as we have seen in the South. A greater profit is reaped by many a truck farmer on 20 acres here than by general farming on 80 acres in the North. The dwellings, appearance of the land, and manners of the people are of a northern extract. But the disadvantages are, a lack of first class soil, and, secondly, shipping accommodations. The I. C.R. R. does not offer the inducements to shippers that nearly all the southern roads do. Freight-rates eat up the profit of

The little congregation at this place is of good courage. They seem to enjoy their religiou. We held several meetings and the interest was good. We believe that if an elfort were made for an ingathering of souls there would be several here to respond.

NEW ORLEANS

is an old place that harbors foreign ideas and customs. The narrow, dingy streets in some localities of the city, the tlat lambs along its limits, the ancient pumper of preparing meals, and its unattractive harbors make it a place of little attraction to a northerner.

I am on my way to Mobile and South Alabama, accompanied by Bro. S. E. Hostettler, of Roseland, La., where we expect to examine more carefully the tract of land which impressed us us being most favorable for settlement by our people. Bro. Hostettler has had considerable experience with southern lands and is for that reason a very desirable M. S. STEINER.

SHOULD RELIGIOUS JOURNALS CONTAIN ADVERTISEMENTS?

What is the purpose of a Religious Journal? Wherein does it differ from that of any other Gospel representative? If an editor or contributor could address his readers orally, he would have no need of print. Suppose he could do this, what would his auditors think to hear him begin thus: "Use sapolio;" "(let ready for the fair;" Women's shirt Walsts 60 cents," etc., then take his text, and after preaching with power, close his sermon with, "Lane's patent steel carriage jack;" "Hood's Sarsaparilla cures, Would there be anything in his opening or closing remarks that would cause a pions and reverent feeling to come over his hearers? Did the Great Teacher ever open and close a discourse in this way? Do any books of the Bible? Aml yet this would not be nulike the opening and closing pages of many religious journals.

It may be urged that the journal would be unable to survive in good standing without them. Then if a minister should be reduced to like straits, he should receive stipends from the merchants of the village for opening and closing his addresses with a medley similar to the above.

It may be further urged that those who do not care to read the advertisements can skip them. It might be equally urged, that those who did not are to hear the minister aunounce his could slop their ears.

The above reasoning is not Inapplicable to most, if not all that can be said in favor of many of the insertions found in the advertising columns of a number of religious journals.

It is all right to be religious in tem poral affairs, but it is all wrong to be temporal in religious affairs. He is a poor Christian who does not seek dlvine light even in the smallest temporal . duties; and he is a poor editor who can not help him and such light, but just as Scripture deals with these subjects, so should its representative journals.

Commercial men are not ignorant of the advantages of having insertions in religious journals; but as a rule their motives are sellish, and publishers should know, and do know, that they are simply increasing this abnormal ap petite for gain, which in some has already reached a degree that totally eclipses veracity. Perhaps the publishers intend to care them of this fault by making them pay dear for it; but when the consumer indirectly pays it all, together with the high premium, it eases the patient not a little after his efforts in straining the truth.

The grotesque figures of pearline and like caricatures are unelevating to say the least, even when disconnected with devont literature. Some insertions are positively injurious. According to the universal testimony of physicians, cor sets have tigured in a wholesale devastation of the health and consequent happiness of American women; and yet these are inserted as if it were an act of beneticence.

Should all advertisements then be excluded? No, we see no Scriptural reason for excluding any thing that Is in harmouy with the editorials and contributions when these are in harmony with Scripture. Under this head come all publications, institutions, organizations, etc., whose purposes are identical

with that of the Great Teacher. Such insertions would be submitted with no other unroose than to do good; publishers would receive them with a like purpose; and subscribers would read them, (without expecting to be buttonholed) and would welcome the privilege of paying for such.

All those things however, that perish with the using, that are neither directly nor indirectly connected with things eter nal, should be excluded. Under this head would come all soaps, paints, wagon jacks, toilet powders, and kin dred temporals.

If Jewish journalism had been in vogue in the time of our Lord, no doubt you could have read in bold type in the leading Rabbinical organs something like this,-"Buy your oxen and doves of Judas, Caiaphas & Co., cheapest and best in Judea, office in Temple Court. Come early and avoid the rush." Again: "The only sheep and doves free from blemishes are sold by Anauias and sons N. B. Beware of imitations" But what was Christ's attitude to this business when He entered the temple?

We do not question the pure hearts and pure motives of most if not all of our religious editors and publishers; but really if our Lord in person should enter their printing offices would it he unfair to infer that 11e would make "a scourge of small cords" and drive out these money seekers and after pouring out their advertising money, and overturning the types and cuts, turn to the publishers and say,-"Take these things bence, make not my Father's journal

LOVE OF ENEMIES.

To say that we must love our enemies certainly does not mean that we are to have the same feeling toward enemies as toward friends, that we are to have the same delight in those who might hate us as in those who love us. This we could not do. Christian love requires nothing that is absurd or inconceivable. Love to all men does not require that we must have the same feelings toward all. God loves all men, but ile has by no means the same feel ings toward all men. He has the feeling of delight in His faithful servants. but a feeling of displeasure toward willful sinners even while 11e loves them. Christ certainly had by no means the same feeling toward the malicious Jews who dogged llis footsteps and plotted His death as He had toward His disciples. He clearly expressed His feeling of displeasure toward them, and of hostility toward their wickedness; He denounced their cruelty and hate in holy indignation, but He loved them still: He went tears of hitter sorrow over the wickedness of 11is people; 11e repeatedly declared 11 is desire to bless and save them; He prayed for the worst of them, and no word or deed of 11is can be pointed to which is in the least inconsistent with His own requirement that even enemies are to be loved.

Feeling is but one element of love, and love is not to be measured by it alone, If a man is wicked and maliciously and wickedly injures another, the appropriate feeling toward him would be that of displeasure and indignation: hut he need not therefore hate him, or wish him ill in return, 11e should, on the contrary, wish him to be- inflict wanton injury or pain. Love

come a different and a better man. The may indeed rejoice in seeing the evil injured party should desire, and be willing to promote, if he is able, his true good, and return such treatment as would be adapted to disarm his hatred, and make him a better man. He need not therefore cultivate his friendship; he need not try to make a boon com paujon of a man whose character and spirit he must thoroughly dislike and disapprove. It may be wise for him to have the least possible to do with him, but he must not in malice seek his injury; and he must be ready and willing, if he has an opportunity, to promote his true good.

Love to our enemies does not imply that we should approve their character or conduct. It does not involve complacency. On the contrary, love requires that, if a man treats us wickedly his conduct should be regarded by us as an object of abhorrence. In making these distinctions, the divine love, as revealed in the Scriptures, is our guide. The acts and characters of wicked men are abhorrent to God, yet He ever seeks the good of these men's souls, and longs and strives to win them to a better life

Love is no weak compliance with every man's course or character. True love requires penalties for sin. You may desire that a man meet his just penits color according to its object. Love is not indiscriminate. It regulates its objects, and is not less truly love on that account. Here we see the reasonableness and beauty of the Scripture doctrine. We must love God supremely, a journal of merchandise!"-Zion's for He is the source of all good; then we must love all other beings according to their place in the system, and according to their character. Love by no means bears toward all the same feelings in its breast; it has not the same countenance is personal hatred:—S. S. Times. for good men and bad. But one thing it has, and must have, else it is not love but hate, not God-like but Satanic,---it. must have the desire, the willingness, the effort, to promote the true good of all men,-to see all men, enemies though they be, made better: to see them sayed from their wickedness, if they are wicked. This must be the constant element in love which we can never re-

> linguish. We may hate men's principles their bad character, but to desire that any person should become more wicked, and hence more unhappy and miserablethat is, personally to hate him, and to desire for him evil instead of true good,is against every commandment and the whole spirit of Christ. For hate in this sense there is no place in the Gospel. It is the denial and opposite of all that is God-like, it is the violation of the whole Gospel,-the law of love. It is more than the breaking of a commandment; it is the overthrow of all Gospel prin ciples: it is a contradiction to the very nature of God, and stands in irreconcilable discord with all true religion.

> To love our enemies, then, means to desire their true good, and so to regulate our conduct toward them as to promote it, so far as we are able. If it is asked, What is their true good? the answer is, It is the same as our own. It is right character and its consequences. Some of these consequences are happiness, peace, and a sound and sober mind. We are to desire these for all men, we are to be ready to promote them. This is opposed to the spirit of revenge which craves to

and confusion, but this is a wholly different thing from desiring to see the evil man himself involved more and more in the toils of his sinful habits and character. Love must ever desire that he be saved from these and come to a better mind and to the knowledge of the truth, even though he may be our personal enemy. Here, too, we must follow the pattern of the divine love. God in His government is ever frustrating the designs of Ilis enemies, but, when He does this, He wishes the men themselves to be saved to a better life. He does not wish their harm, but only their good. He ordains penalty for their sin, but this is because He is love. since penalty for sin is needful to uphold the supremacy of right and truth, and thus to promote the best good of the moral system.

It is certain that if the principle of love were carried out in its completeness by all, men would not live at en mity, but in peace. Love and hatred are opposites. Where love reigns supreme there can be no hatred, just as where light reigns supreme there can be no darkness. The precent "Love your enemies" is no peculiar principle standing off arbitrarily by itself; it is simply alty, and yet love him. Love must take the universal law of love, which is the whole Gospel, in a particular and, doubtless, most difficult application. Whofeelings according to the character of its ever rises to the height of Christ-like character where he can obey this precept does so much to extend the reign to their astonishment, the young priest of love in the world, and therefore just so much to banish its opposite, hate. Every deed and thought which is in harmony with this principle is one more ray of God's light in the world, to help banish the darkness of human selfishness, one of whose worst developments

ON A SPANISH RAILWAY.

Some months ago a merry party of Spanish fishermen was returning by train from one port to another on the conclusion of a successful season; their spirits were high, and they were joyfully looking forward to returning to their homes. One of their number had but lately accepted Christ, and with him was his wife Ramona, a very active and consistent Christian, of some 18 months' standing. The large thirdclass carriage in which the party traveled was crowded with some fifty or sixty passengers, amongst whom was a young priest, easily distinguished by his sable garb. The fishermen, intent on amusement, quickly formed a plan to raise a public contest between the faithful Christian woman and the priest, who was sitting near. So with pretended gravity one of them soon began to ask her loudly if she thought it right to pray to the Virgin and the saints? If good works could save? If confession should be made to a priest? etc., etc., and many other questions on which they thought that she and the priest would disagree.

Ramona, young though she was in the faith, was Spirit-taught, and lifting up her heart in prayer to the Lord for guidance, took out her New Testament from her bundle which she had with her, and inwardly rejoicing at the grand opportunity of testifying for her Lord before a priest, and to many others, she quietly read a passage of Scripture referring to each question put to her.

Answering the question: Ought we works of evil men brought to failure to confess to the priest? she replied, "We are commanded to confess our sins to the Lord, and 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' I John 1:9. We are told, 'confess your faults one to another," James 5:16, and "so." she said. "if I do an injury to a priest I ought to confess it to him, and if he does me an joiury he ought to confess it to me." "But." she continued, "you have asked me several questions, let me now ask you one. Do you know the only recorded instance of one who confessed his sins to priests in the New Testament?" As they were ignorant of the Bible, of course they could not reply. "Can't you think?" she said. "Well if you can't tell me 1 must read it to you; no one could wish to follow the example there given," and she turned to and read Matt 27:3-5 of Judas confessing his sin to the priests and afterwards hanging himself.

Soon the carcless fishermen were in terested in spite of themselves, and many others were earnestly listening around, some standing up and eagerly bending forward to hear what was really a very faithful Gospel address, based on a constant reference to the Word of God. Others whispered among themselves, and, glancing at the priest, said, "Why does not he do his duty and stop this heretical woman?" Great excitement and interest prayailed among all the passengers. Meanwhile, much said nothing, but he listened intently Thus matters went on for some considerable time, till at last the priest's destination was reached, and as he got up to leave and passed Ramona, to the amazement of all, he said, "Many thanks, Senora, for what you have said and read. I have never heard the truth like this before." And then, seeing that the attention of all in the car riage was fixed on himself, he said publicly. "What the Senora has said is the truth; and what can be said against the truth?" He then thanked her again, and cordially shook hands with her and her husband, and got out of the carrlage, leaving the occupants thunderstruck with the conversation, so differ ent from their expectations,

All lightness and jocularity had now ceased, and presently a fellow traveler most earnestly asked where books like the one read from could be purchased. Ramona told him where Bibles and Testaments could be obtained in the town to which they were going; but thinking he might not have the courage to go to the Evangelical Hall she offered to sell him her own Testament then and there. He gladly accepted the offer, and bought it at once; she then had a further opportunity of putting the Gospel before him and others, and urged him to come to the Gospel meeting at their destination. He did so, and became more and more interested, was afterwards visited in his own cathedral town by faithful Christians, and after some months he boldly confessed his faith in the Lord Jesus alone as his Saviour.

Those who have not worked for the Gospel in Roman Catholic countries can hardly credit the subterfuges and lies resorted to by the priests to prejudice men and women against going to hear its proclamation. This man, as he told us, had been solemnly warned that, if he entered the Evangelical Hall, some

dreadful misfortune, perhaps sudden death, would befall him: he, therefore took the precaution of taking with him to the hall two of his grandchildren whom he left near the door, enjoining them to watch and notice what happened to him, and to go out and give warning to his friends should the Protestants try to kill him. He is now the only witness for Christ in his na-

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tive town. There are ln our own country those whose hearts are not at rest; many are attracted by the enticements of Rome, and they think they will there find a peace and rest hitherto nnknown, It may be that the Lord may bless this narrative to some of their souls, and that they may follow Ramona's example in searching the Scripture and finding what it saith upon each point which may arise. She herself had only been converted by the prayerful study of the Word of God, having previously been an earnest Romanist, brought up to pity and despise all others; but when she had an opportunity of reading a New Testament the Lord taught her His own way.-George Macginlay, in London Christian.

"SOME TERRIBLE TRUTHS."

The Newman M. E. Church is the largest in the city of Bloomington, having over 800 members.

The official board is in session.

A very animated discussion is going on over the withdrawal of twenty-seven

memhers of the church. Dr. Williamson, the eloquent pastor,

is speaking. "I admit that in point of numbers twenty-seven out of over eight hundred would make but very little difference, but see who the twenty-seven are-the very ones who carry on our prayer meetings and attend to the spiritual affairs of the church. It is true that they are not the wealthy part of our church, but a church cannot be run with money

"Brother Williamson," spoke up the Hon. Chas, Smith, a member of the legislature, "I say let them go; we will get along much better without them. They have grown crazy over the Prohibition party and right here in our prayer meeting some of them have grown so bold as to declare that any man who did not vote their ticket was supporting the liquor traffic. Now, I claim to be as good a prohibitionist as any man in the Prohibition party, and, indeed, a better prohibitionist, for the reason that I had the honor of voting for the enactment of our present license law, which has done more for temperance than the Prohibition party will ever accomplish."

Then Judge Grant, one of the county judges, spoke up: "Gentlemen, this recent discussion about the church being the hulwark of the liquor traffic is nothing short of blasphemy in calling the faithful followers of the Lord Jesus, the upholders of the rum traffic, the greatest curse the world has ever seen. agree with Brother Smith, let those Prohibition cranks go, and our church will then go on in peace. (Applause from the other members of the Board."

"Of course," said Dr. Williamson, "we will have to give them their letters, for we can find no fault with their Christian character. But we have none to take their places in the public prayer service. This is one of the evils of

won't mix. The grand old Republican party is a good enough temperance party for me, and while it is not up to the standard on the temperance question that I would like to see it, yet I am not going to throw away my vote on a party that hasn't a ghost of a chance of electing its candidates." (Applause.)

"I don't understand what these fanatical Prohibitionists want," said the Hon. Mr. Smith. "Our church, as a church, has declared that the liquor traffic cannot be legalized without sin, and nothing stronger than that could be uttered. The man who sells liquor for a living is worse than a-'

Just then there was a sharp knock on "Come in," responded the double bass

voice of Dr. Williamson.

The door opened and the portly form of the saloon-keeper across the street appeared in the doorway. He was the first to break the oppressive silence:

"Gentlemen, knowing this to be your regular meeting night, 1 decided to come over and inform you that I and my family have made up our minds to join your church and help along the good work you are doing." This speech was greeted with dnmb

astonishment by the members of the Board. Dr. Williamson was the first to sneak:

"Have you given up the saloon busi

"No, sir," replied the saloon-keeper. "Are you going to?"

"No, sir; I am conducting a respectable place and see no reason why I should.

"W-e-ll," slowly replied the Doctor, "our church rules prohibit us from taking in dealers in liquors, and for that reason we must refuse you."

"Oh," said the saloon-keeper, a flush of anger coming into his already florid face, "I was not aware of that. On what ground does your church refuse to admit saloon-keepers?"

"On the ground that they are engaged in a business that sends souls to hell," replied Dr. Williamson. "The Bible says that no drunkard shall inherit the kingdom of God, and therefore no drunkardmaker can. More than that, our Board of Bishops has declared that the liquor traffic cannot be legalized without sin." The saloon-keeper was thoroughly aroused by this time, and in a suppressed, angry tone he asked: "Do you know that a great many of your members are regular customers of mine ?"

"I have heard that some were," said Dr. Williamson.

"Do you know that two of this official hoard, now in this room, are among my regular customers?"

No reply, but two very red faces showed who had been hit. "Do you know that I got my license

from Judge Grant, who sits right here, for which I paid the regular license fee?" "Hold on," said Judge Gran', "you

are going too fast, my friend; I do not make the laws, and I am compelled by the license law to grant licenses; therefore I am not responsible."

"Well, the law was enacted by Mr. Smith there, and other Republicans."

"You can't place the responsibility on me," said Mr. Smith, "I carried out the wishes of those who elected me. Had I been elected on a Prohibition platform I would have voted for a prohibitory

voted for the law."

"I understand that fully," said the saloon-keeper, "but I voted for you; so did Judge Grant; so did Dr. Williamson; the rest of his board and the great majority of the voters in your church. I took it for granted that all who voted for you believed in license. Now, I am politely told that I cannot join this heaven-bound band and that I shall go to hell. Dr. Williamson here voted for you, Smith, to pass a license law which compels Judge Grant to give me a license-to go to hell. I am the fourth party to the agreement and without the consent of you three I could not engage in the whiskey business. You three are bound for heaven, where you will wear crowns and play on golden harps, while I am to suffer the torments of the damned! Gentlemen, if your Bible is true, and I go to hell for selling whiskey, you will go with me to hell for voting to give me the legal right of doing so. GOOD NIGHT."

With that he vanished, closing the door belind him with a vigorous slam. The members of the official board looked steadfastly on the door, each one scemingly afraid of breaking the silence. They were Christian men; believed they were doing their Christian duty. But the saloon-keeper, in his fierce arraignment of those present, had placed a tremendons responsibility on their shoulders. Each one was doing some pretty serious thinking, when Dr. Williamson ended the silence by saying

slowly: "Brethren, that saloon-keeper told us some terrible truths. Brethren, our hands are not clean nor our skirts unspotted. Let us go home and pray for light."-Sel.

PRINCIPLES OF HEREDITY.

Heredity means what comes to us in the way of privileges or tendencies from our ancestors. One often hears remarks of commisseration regarding parents who have bad children, but my sympathies always go to the children because they have parents who have given them tendencies to be bad. Children have nothing to do with choosing their parents, but parents may always have just such children as they choose. We have proof everywhere that children resemble their parents, and when parents claim that they do not see why they should be afflicted with bad children, they are simply advertising themselves as pretty bad par-

After the children are brought into the world the responsibility of parenthood rests so lightly on most people that they allow their offspring to come up with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and in consequence the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with no thought of the heredity which they must bequeath to their children. I remember pleading with a girl, four of whose brothers and sisters had died of consumption, not to marry at all, certainly not with the young man to whom she was engaged, for his family were also consumptive. But they chose to consult their own selfish interests, and not only married each other but brought four weak, sickly chil-

bringing politics into religion; they law. My party stands for license and I dren into the world, and buried three of them. One died of bone disease, one of exzema and another of tuberculosis of the brain. The eldest one was an imbecile who unfortunately survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for granting that these young people really loved each other, which their unhappy married life did not demonstrate, would it not have been much better for them to sacrifice their own feelings rather than to wickedly transmit such a dread ful heredity to helpless children?

From the pulpit we sometimes hear discourses about the woe to him who shall offend the "little ones" in the church who are weak in the faith and halting in their walk, but seldom one discourses upon the terrible sins committed against the unborn and innocent childhood. Who of all the world suffer from their elders as do the children? They are perfect echoes of their elders, and before they can speak or reason they are often having an education forced upon them which will mar and blight their whole future lives. They are often taught disagreeable habits which are considered cunning when they are little, yet, with unreasonableness and inconsistency, they are punished later for doing what they were taught to do. Parents sometimes act as if a little child were given them only as a source of amusement. The impressions of youth are most lasting. The old man or woman may forget what happened yesterday, but childhood's doings and influences are fresh and clear

Mothers should be able to teach their daughters the principles of heredity and the moral responsibility of motherhood, And they should hold up for their sons the same standard of purity, morality and honor and responsibility as for their daughters.-Christian Life.

OFFENSES.

This word, which occurs repeatedly in the New Testament, is the English rendering of the Greek word from which our English word "seandal" is directly derived. It primarily denotes a trap or snare in which one may be caught, or any impediment over which one may stumble. When transferred from the experiences of the body to those of the soul, its most proper application is to anything which ensuares the soul or causes it to stumble or err. We have to speak figuratively whenever we speak of what pertains to mind or spirit, transferring terms which properly apply to material things. The soul's erring, or stumbling, is sin-any wrong act or exercise or state of the mund, Our modern usage has varied the meaning of the term, and we now call that an offense which is calculated to excite our displeasure or anger. There is one example of this usage in the New Tes tament. It is where the Lord said to Peter, "Thou art an offense unto Me." Ordinarily we may presume that this latter sense of the word will involve the other. To provoke a person to anger is to tempt him to sin. So do the shades of meaning of this word run into each

We may well presume that our Lord was chiefly concerned about offenses in the strictest sense occasions of sin.

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He does not care so nuch for what merely gives pain, as for what leads or tempts to sin. Well knowing what was in man and what was in the world, He clearly saw that offenses would come We need not interpret His "must needs be" as denoting a strict philosophical necessity, but a clearly perceived certainty. He looked out into the world or into the future, with an affectionate solicitude not unlike that which a parent feels when his child goes away from home to encounter the manifold exposures of life. The parent cannot hope that his child will escape moral exposares. He does not doubt that tempts tions will assail him, that offenses will come to him, that he will experience many dangerons incilements to the evil

Our Lord, in His tender forethought. anticipated trials of this kind to come mon His disciples. He seems to have expected that these stumbling-blocks might be placed in their way maliciously. or at least heedlessly. He atters an excoedingly solemn warning against this Woe to that man by whom the offense cometh." He very solemuly ailds that it would be better for a man to have a millstone fastened about his neck and to be thrown into the sea, than to offend one of these "little ones."

that is in him by nature. There will be

impediments in his path of daty-ob-

jects or incidents calculated to make

him stamble or to make him err.

The special emphasis which He lays npon offending "little ones" is instructive. We may understand it literally of young children or we may understand t of the weak, the less instructed, or less firm those most easily influenced, and so most liable to be spiritually damaged by temptations or provocations. He would have us shun inflicting such spiritual damage more carefully than we would guard against falling into the sea. He would have us dread the guilt of misleading, of causing to sin, those who can be influenced by us more than we would dread being deliborately bound to a heavy weight and thrown into the deep, From the Church at House and Abroad

FRUIT AND HUSKS.

"Church order is not religion sagraments are not religion, conclusions about the Trinity are not religion, criticisms of the Trinity and defences of the Divine unity are not religion. These are bark and root, and fibre and twigs. Religion is a fruit.

Peaches cannot grow except on a peach branch, and from the juices of that wood. But pears do not require such a stock. What if God is raising not peaches only, but plums and grapes, and pears also in the vineyard of the Spirit, and ordains that there shall be different kinds of work varying theologies, and church cultures, in order that there may be various kinds of products in the realm of grace. If you belong to the apple department of the orchard keep there, and try to be as sound and savory as possible. But if you make it your business to vilify the other trees, and to prove that the peaches are heretic and bateful in the sight of God, you prove yourself a worm-cuten apple, crab-apple, your own juices have lost their savor. What you call your religion, is only a sign of your worthlessness, and only fit to be trodden under the feet of men." Set.

DEATHS.

Ann.—On the 20th of June, 1891, in Medlina Co., Ohio, of cholera infantum, Bertha Elizabeth, only daughter of Philip and Sabilla Abl, aged I year, 7 months. Buried on the 22nd. Services in the Mennonite meeting between the 20th of the

By Thy hand the boon was given: Thon hast taken but Thine own Lord of earth, and God of heaven, Evermore, "Thy will be doue."

LEHMAN.- On the 17th of June, 1896. near Chambersburg, Franklin Co., Pa., after a few days' illuess, Willis F., only son of Joseph E. and Ella Lebinan. son of Joseph E. and Ella Lehman, aged 1 year, 4 months, and 2 days. The remains were laid to rest on the 19th, in Chambersburg Mennonite churchyard. Services by Philip II. Parret, Henry Bricker and Peter Wadel, from Luke

"Once we had a little blossom Full of sweetness, full of love; But the angels came and plucked it For the beauteous realms above,"

Mysep ... June 24th 1896 in Witmer Pa., Ruth, danghter of Milton M. and Bertha E. Myer, aged 5 months and 26 days. Funeral services were held at Stumptown Mennonite M. II, by John Laudis from Psa, 16:6. These parents thought it hard to part with their dear child. May God bless the bereaved par-

She has crossed the deep, dark river With her Savior hand in hand; Not afraid, without a quiver,— She has joined the angel band.

She's at rest, her sufferings over No more pain for her to bear; Why mourn we then who loved her She's in heaven - no sorrow's there

Lehman.-On the 31st of May, 1896. BEIMAN.—On the 31st of May, 1896, Bro, Isaac J. Lehman of near Burton City, Wayne Co., Ohio. Bro. Lehman underwent a surgical operation at Col-mbins, Ohio, where he died. He was buried on June 3rd at the Sonnenberg church. Funeral services were held by Henry Horst, D. C. Amstutz and J. Nussbaum from James 4:1—10, 11e was aged 21 years, 2 months and 20

Hofstetter.-On June 13th, 1896 of typhoid fever, near Dalton, Ohio, David Hofstetter, aged 51 years, 2 months and 13 days. Buried on the 15th at the Sonnenberg church, Funeral services were conducted by J Nossbaum, Ira Buchwalter and David Hostettler.

SCHNEGK—On June 19th, 1896, near Datton, Wayne Co., Ohio, Phebe, infrant child of D. A. and Anna Schueck, aged 2 days. Buried at the Sonnenberg church. Funeral services by Jac. Nussbaum.

STRICKLER.—On the 6th of June, 1806, near Cossuth, in Waterloo Co., Out., very suddenly of palsy, Eliza Hi-stand, wite of Henry Strickler, aged 73 years, 8 months and 2t days. Siste nite clurreh for many years, and was respected as a devoted Christian. She was buried on the 8th at Hagey's. Services by Jacob Gingerich and Noah

FRYSINGER .- On April 23d 1896 in FRYSINGER.—Of April 23d 1896 in Fast Donegal, Laucaster Co., Pa., Charles E. Frysinger, aged 23 years, 6 months and 27 days. This was a very sad death. He was drowned while on night-duty in a paper mill, while in the act of adjusting a belt. He was a very exemplary young man, and leaves a sorrowing companion with whom he had united in wedlock only seven months before his sad death.

Goop On June 24th 1896 in Robin-GOD.—On June 24th, 1888, in RODIII-son Twp., Berks Co., Pa., of dropsy, Susanna Musser, widow of Jacob Good. She was buried on Sunday, the 28th, at Alleghany meeting house. She was a faithful member of the church and had a good word for every one that came in contact with her, and was respected for her amiable, disposition. She was in her 65th year. Fineral services by Benj, Horning and H. G. Good. Text

MI'SSER.— On the same Sunday morning, June 28th, the time the people were to gather for the above fineral her brother, Samuel Musser, who had lived with this sister, expired. He assisted the undertaker in arranging his sister's coulin, when suddenly he sank down to the floor and died. These two had lived together since the brother's wife lived together since the brother's wife-died some 7-years ago. (Ie was a faith-ful member of the Mennonite church since his yout. His age was 72 years, 4 months and 12 days. Three sons sur-vive. They are all married and live in the community. The remains were taken to Bownanswith, Lancaster to, asken to Bownanswith, Lancaster to, increase the survive of the same than the funeral was largely attended, consider-ing the basy time of the season. This sudden death was a shock and teaches us that death may come at any hour. us that death may come at any hour whether we are prepared or unprepared Let us so live in this world that when this hour comes we can say, "It is well with my soul," Funeral services by H. G. Good, Benj, Horning and Jos. Wenger, Text, I Cor. 15:31.

ISRAEL G. MUSSER.

MILLER.—The decease of John M. Miller of Heidelberg Twp., York Co., Pa., cast a gloom of sadness not only in ra, east a groom of sanness not only in the family of the deceased, but over a large circle of his friends and acquaint-ances who had learned to know and to appreciate his sterling worth and uniform kindness towards all with mutorn kindness towards all with whom he came in contact during a long and mscful life. In his home life he was the center of attraction of his children and kindred and his love went out to them in kindly words and acts that will live and speak of his musellish devotion as long as memory holds its seat or af-fection finds a dwelling place in their hearts. In the community in which he lived his loss will be keenly felt. His generous heart and hand lent assistance and aid to many in adverse circum-stances, and he ever stood ready with word and deed to give encouragement and comfort to the needy and afflicted. He was a devoted and consistent mem-ber of the Mennonite church, having united himself with the church when quite a young man. His wise counsels quite a young man. His wise counsels and goodly ministrations will be greatly missed by his associates and the cougre-gation of which he was a member. Bro. Miller was sick for about five months during which time he suffered months during which time he suffered at times intensely, but bore it all with Christian patience and fortitude. He was fully resigned to the will of Him who knows all things best. His re-mains were followed to their last rest-ing place at the Bare church near Haning place at the Bare church near Han-over, by a large concourse of relatives and friends. Funeral services by Sam-del Myers, Martin Whister and T. B. Forry, text 2 Cor. 5:1. "For we know that if our earthly house of this tabernacle were dissolved, we have a build ing of God, a house not made with hands, eternal in the heavens. JOHN F HERSHAY

HAVOURD .- On the 25th of June 896, at her home on Indiana Ave., Elk issin, at her nome on Indiana Ave., Elk-hart, Ind., of consumption, sister Mary Bixler, beloved wife of Dyer Havourd, aged 51 years, 4 months and 18 days. She leaves her husband, five sons and three daughters to mourn the loss of a dear, faithful companion and mother. In her death the community loses a universally respected neighbor and friend, and the church a faithful member. She ready that the church a faithful member. She ready that the church a faithful member. She ready that the church a faithful member of the faithful member 24th 1965 she was united in matrimony to her now surviving husband. Shortly after bidding her family and friends a last farewell and asking them to meet her in heaver, she passed away. three daughters to mourn the loss of a

Her request to be buried very plainly are request to be buried very planny was complied with, and she was laid to rest in the Olive cemetery on the 28th, followed by a large concourse of relatives and friends. Funeral services by Geo, Lambert, J. S. Coffman and J. F.

BALLY.—On the 19th of June, 1896, near Andover, Kansas, Allen Leroy, only child of Henry and Daisy Bally, only calld of Herry and Daisy Barly, aged I year and 11 months. He was taken sick June 11th with majarial fever and catarrh of the bowels. He was sick but a short time, but suffered terribly while he was sick. Buried June 20th in the Andover cemetery. Funeral sermon by Pre. Munn of Wichita. We all miss him in our homes but he will always have a place in our hearts, and we know where he is and that he is better off than he ever could have been

"Ves 'tis our darling little Roy Papa's pride and mamma's joy; But God saw fit to call him home, And now he waits for us to come MERTIE BALLY.

FISHER.—On the 24th of May, 1896, in Berlin, Waterloo Co., Ont., of heart disease, August Fisher, aged 67 years. He was born in Swartzburg, Souders hausen, Germany, and leaves a widow, three sons, and two daughters to mourn their loss. Buried on the 28th, at Cress man's meeting house. Services by J. B Gingerich, from Psalm 146:4. Peace to

BUCKWALTER -On the 18th of Jone BUCKWALTERL—On the 18th of Jane, 1880, at the home of his parents, near Dillersville, Lancaster Co., Pa., Elam L., son of Silas R. and Mary K. Buckwalter, aged IT yrs., 4 mos. and 18 ds. Two days he suttered terrible pain from a fall of forty feet from a cherry tree. He was found in an awful condition, and on the 18th the sands of life ram out and his spirit winged test? away beyond the scenes of mortal life Elant's young life was a model of kind-ness and full of promise for a long and useful life and why be was so rudely taken from us we cannot know, but we taken from us we cannot know, but we shall know when the mists have rolled away." The family has the sympathy of many his name and image will rice aud glow in the fulness of fave till the silver cord shall be loosed and the gol-den bowl be broken. Ah, no more will he join us in our sabbath school nor in ne join us in our Sabbata school nor in our home as well as in singing God's praises, for his home is in a more bean-tiful country, for we have every reason to believe so. He was a very kind and obedient child. Truly in the midst of life we are in death.

Gone to the grave is our loved one, Gone with a youthful bloom; Lowly we bend, schoolnates and friend Passing away to the tomb.

Often we mingled together. Sometimes in prayer and song; But with the blest fair land of rest, Weeping will come never more.

Sweetly the form will be sleeping Under the cypress tree, Sad though we be, fondly will we Cherish the name of the dead.

MILLER.-On the 16th of March, 1896, in Clearspring, Lagrange Co., Indiana, Anna, daughter of Emanuel and Anna Anna, daugnter of Emanuel and Anna Miller, aged 2 years and 26 days. Bur-ied in the Miller graveyard. Funeral services by Daniel Hochstetler and Manasses Borntreger, from Mark 10:13— 16 and John 5:20—30.

BEACHEY .- On the 14th of May 1806 in Emma, Lagrange Co., Ind., infant daughter of Joel and Katie Beachey, aged one month and six days. Funeral services in the Emma school house by Daniel J. Hochstetler and Dayld S. Kauffman, from Mark 10:13-17 and Rev. 14.

EBY.—On the 7th of May, 1896, at Maugansville, Md., Jacob Irvin, son of Jacob M. and Ida Eby, aged 9 months, and 20 days. Funeral services were con-ducted at Reiff's church by Adam Baer. George Keamer and John C. Miller.

HERALD OF TRUTH. 1896

BARNHART.—On the 28th of June, 1896, in Jenner Twp., Somerset Co., Pa., Bro. Geo. Barnhart, aged 83 years, 17 days. He was buried on the 30th. Fu-neral services by Samuel Gindlesserger neral services by Samuel Gindlesperger and L. A. Blough.

Browen. - On June 25th, 1896, BLOUGH.—On June 20th, 1959, Roxbury, Cambria Co., Pa., Adam, son of Bro. A. A. and Sister Lydia Blough, aged 2 years, 2 months, and 17 days. He was buried on the 27th, at the Blough Menuonite church. Funeral services by Jonas Blauch and Samuel Gindlesperger. May God comfort the sorrowing parents, as this is the third of their chil-dren that was called away within a few

SHANK .- Ervin C. Shank, son of John SILINK.—Ervin C, Shank, son of John and Hannah Shank, was killed Monday the 25th, by the failing of a tree. After having hitched up for his mother, grandmother and some company to attend the funeral of a friend, he proceeded to the woods to chop wood, his two little brothers going with him. His father was somewhere else about the farm. Having sent his brothers to the narm. Having sent ms brothers to the hoose for some water he cut a tree which lodged on a limb and was thrown on his body with his chest on a block of wood. His cry of "Father, father," was wood. His cry of "Father, father," was heard by some neighbors and his father heard by some tenginors and his rather. When they came near he said, "Oh God." When they had pried him loose he said, "Oh, I am so glad, I thought I should have to die alone in the woods." They carried him to the house where he died almost immediately. He was but slightly bruised, but an artery had burst slightly bruised, but an artery nat burst which caused his death. He was buried at the Bank M. H. Tuesday evening. Funeral services were conducted by Bro. Christian Good and Bro. Joseph Bro, Christian Good and 1970, Joseph Heatwole, from John 14:1, 2. His age was 14 years, 7 months and 8 days. He leaves parents, grandmother, four sis-ters and three little brothers. Ervin was an obedient boy and will be greatly missed by the family and friends, but their loss is his eternal gain.

> "Dearest Ervin thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft as, He can all our sorrows heal

LEFEVER. On May 8th 1896, in Par-Lefeyer.—On May 8th 1886, in Par-dise Township, Lancaster Co., Pa., Bro. Isaac E. Lefever, aged 11 years and 5 days. Funeral was held on Monday May 11th at the Strasburg meeting house where Benjamin Hertzler, Abram Brubhater and Isaa Elya ducted the services, Elhas Groff conneted the services at the house. Serv ducted the services at the house. Services were attended by what was probably the largest concurses or peuple-cessor of the services of the services. The ofcombalances attending the death of Bro. Lefever were peculiarly traje and sad. He went to the black-smith shop about a mile from home for a wagon he had taken there for repairs, and on the way home the town, became rumanarcable, and it is supposed. came unmanageable, and it is supposed but what was the exact cause of death will never be known as there was no earthly witness of the tragic event. The runaway team was caught The runaway team was caught by neighbor who returned with it and found the crushed and lifeless remains lying along the road, where it had been lying about three quarters of an hour as near as could be learned. The accident occurred within a few hundred yards of courted within a few hundred yards of occurred within a few numeric yauto whis home, where his family was awaiting his return for supper. Death is supposed to have been instantaneous, or nearly so. His wife (a daughter of lacob and Elizabeth Mellinger) and these shiften married and the probability of the state of of the three children survive and they have the sympathy of the entire comhave the sympathy of the entire com-munity in their terrible bereavement. It is a long time since anything took place in the community that he lived that caused such a shock, as he was widely known and he will be greatly missed. His parents, to whom he was also a great help and counfort, also sur-vive, also one sister. May his sudden vive, also one sister. May his sudden vive, also one sister. May his sudden and tragic death be a warning to us all; we know not how soon we may be called to the realms of the unknown. "Watch and pray, for ye know not when the time is."

Morrel.—John D. Morrel was born in Mifflin Co., Pa., July 10, 1834. He moved with his parents to Ohio, and moved with his parents to Olino, and then to Lagrange Co., Ind., where he resided until his death, May 20th, 1884, aged 61 years, 10 months and 10 days. He leaves a wife and six children to mourn his departure. He professed mourn his departure. He professed Christ in his young years, and made his home in the Mennonite church, where he remained until death. Funeral services conducted at his residence by J Kurtz.

SHAUB.- Entered into rest suddenly

in his garden, on June 6th 1896, Benja min Shaub of Strasburg Borough, Land ministration of streading Borough, Lauc-Co, Pia, aged 80 years, 2 months and 27 days. Father Shaub was a faithful and devoted member of the Mennonite church at Strasburg, Lancaster Co., Pia, for more than 40 years, such was highly setemed and the stream was highly setemed and the stream was highly setemed and penil and helpful to all who were associated with him. In his occupation as a farmer, he continued to the end of his earthly life. He loved his chosen calling and swent pain the morning of June 6th, he rose, as was his custom, at 4:30, feet farmer. On the morning of since years he rose, as was his custom, at 4:30, fed his stock and did the chores about the barn, and then about 6:30 ate a hearty breakfast. After this he took a walk, called upon several of his neighbors, and returned home about 9 o'clock. He the control of the co daugner stary, quan, smoogs the con-having, evidently, passed from the earthly garden, without a stringfle, to the "Sweet fields beyond the swelling flood," His mortal body was tenderly laid away in the afternoon of the beau-tiful with day of June, in the God's Acre iffal with day of June, in the God's Acre of the church which he loved so well. The ministers Elias Groff and Abrabam Brubaker, conducted the funeraservices, assisted by Gladton and James Thomas, and Christian, sho enerchants, and Mary, at home with her mother. His memory is precious shoe merchants and sarry, at home with the mother. His memory is precious and blessed, and he leaves a stainless name and character, as a rich legacy to his children and for their constant emu-

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Semi-Monthly.

ELKHART, IND., AUGUST 1, 1896.

VOL. XXXIII. No. 15.

JOHN F. FUNK, EDITOR. J. S. COFFMAN, ASSISTANT EDITORS. ABRAM B. KOLB, ##-Entered at the Post Office at Eikhari, as Contents of this number.

Editorial Notes. Thy Will be done." The Sunny South. The Gardener Kings. The Power of One Man he Man with the Baskel. Silvery and Slave Raiding. A Warning Scene. The Orphans' Home anday School Lessous

The Mucedonian Cru. Correspondence.
The Pleasant Grove Colony ion-Conformity. The Eighth Beatitude

Religious instruction in the Home.
Righteous Living.
The Death of Seif. Living by the Day.

EDITORIAL NOTES.

The brethren J. F. Funk and David Burkholder, who had been visiting our Elkhart. congregatious in Michigan, returned home on the 18th ult.

Bro. A. D. Wenger, of Oskaloosa, Iowa, spent most of the month of July visiting our numerous congregations in in Lancaster Co., Pa., and was present at the mission meeting held on the 23d.

The program of the Annual S. S. Conference for the Conference district of Ind. and Mich. has just appeared. The conference will be held in the meeting house of the Howard Co. congregation near North Grove, Ind., further notice of which will appear in due time.

Congratulations are in order, Bro. D. H. Bender, of Tub, Pa., having on Sunday July 19th taken to himself a partner for life, the bride being Sister Ida E. Miller, of Tuh, Pa. We join with their hosts of friends in wishing and of usefulness in the Master's cause.

We are in receipt of a copy of the program of the Ohio Sunday school Conference to be held at West Liberty, Logan Co., on August 20 and 2t. The program calls for the discussion of eminently practical subjects, and we feel assured that those who uttend will enjoy a spiritual feast of good things. See appouncement on another page.

According to previous ar nouncement the regular quarterly meeting of the Mennonite S. S. Mission was held at Paradise, Laucaster Co., Pa., on July 23d The exercises consisted of sermons appropriate to the occasion, and addresses by different workers, the reports of Superintendents of Mission schools. The exercises were interspersed with singing. A fuller report will likely appear in a later issue.

The brethren J. S. Lehman and J. K. Brubaker who have been in the West and Northwest for a number of weeks returned to Elkhart on the 22d greatly benefited by their trip. Bro. Lehman was joined by his family at Chicago, III., they having gone to Freeport, III., in which he had so long lived and to visit and to meet him on their return labored. and the happy journey home was made together. Bro. Brnbaker remains several days in this vicinity and will visit some of our congregations. On Thursday evening July 23d he preached at

It is pleasant to note the negotiations between Great Britain and the United States for the adoption of a plan by means of which all differences between the two countries shall be settled by makers. There can be no doubt but such a tribunal would result in untold blessing not only to these two greatest, richest countries now existing, but in pray that these two nations may speedily decide to learn war no more.

Our Mennonite brethren in Manitoba, according to a report sent to the Christian Herald number about 10,-(vo) souls. Bro. ti. L. Bender, Subwho has just returned from a visit to these and that they will have a large surplus masses, them a long and happy life of blessing of grain and cattle for export, but that the spiritual condition, in some locali ties, is at a lowebb. We are glad to know however, that work among them has been productive of much good. They should be frequently visited and kept in touch with the rest of the church.

> Issue will be found a short sketch of our aged co-laborer in the ministry, Bish, Ulrich Hege, of the Ittlingen

Mennonite congregation in the Grand duchy of Baden, Germany. Bro. Hege was a fearless exponent of the truth; especially in his later years as he felt that his days were fast ebbing away he was unusually earnest in his admonitions to his beloved charge to remain steadfast to the principles of our beloved Zion. A pleasant event in the declining years of his life was the happy reminder, in the way of an appropriate present, by the Grand Duke of Baden and his wife to Bro, and Sister Hege on the fiftieth anniversary of their marriage. Bro. Hege was held in high esteem by all who knew him, and his death, while not unexpected, falls as a heavy loss upon the community

The great political contest is again

fairly underway in this country, and demonstrations, street-corner disputations and expectorations (sometimes more of rich tobacco juice than argument) and the like are in order and will continue to be until after the 4th of November. Most of this political hubbub is an abomination, which Christians will avoid. We think that in this respect t'anada is far ahead of this connarbitration. Blessed are the peace try, inasmuch as the nominations for office precede the general elections but one week, and during that time, if we are not in error, any public political demonstration is a violation of the law. time to all the rest of the world. We Let our people and all who profess to follow Jesus avoid being entangled in political debates and demonstrations. It is our duty as well as our privilege to pray for the powers that be that we may lead a quiet and godly life, but it is equally the duty as it is the privilege of a Christian to avoid all vain disscription clerk in our Publishing House, putations and worldly strife and evil speaking one of another, and that forms people, states that they are prospering, the largest part of politics among the

The Mormon evangelists put some evangelistic workers in other denominations to shame. They generally go out by twos and remain in one locality for a whole year, when others follow to take their place. They believe in personal work and visit from house to Among the ohitnary notices of this house distributing their literature and teaching as they go. They are instant in season and out of season in promulgating their faith, by day and by night,

in the open air, in school houses, barns, tents, anywhere in fact where they can get a hearing. In their zeal they are like our martyr forefathers, who hesitated not to spread the gospel though perils were thick around them. It is a pity however that so much zeal and labor is expended in propagating false teaching, and it shows how active the evangelists of the pure and unadulterated gospel should be in spreading the truth as it is in Jesus. If these Mormon evangelists with their human creeds and inconsistent doctrines can win thousands to their faith, what could not devoted zeal and effort do for the cause of the Master?

> For the Herald of Truth SECTARIANISM.

BY J. K. ZOOK.

How many professing Christians ever pause for a moment and reflect upon the number of souls misled in this ever increasing, onward-rushing whirlpool of sect confusion? Sectarlanism is one of the most calamitous factors in our pres ent Christianity. Instead of edifying "the body of Christ," the church creates only confusion, degrading it before the

That there always have existed two classes of people even among professors of thrist spiritually and carnally minded professors-no one can deny Please bear this fact in mind. And that the carnally minded are account able for this deplorable condition, and the influence planted by it into the hearts of men by this anti-t'hristian de lusion, is equally true. The solemn question therefore, to which class do l belong? am I born of God or of man should press itself deep into the heart of every one. To have our birthright recorded in the book of life is the greatest importance of our concern in this life. And oh, what a dishonor this sect Babel must be to Jesus who out of love so humbled Himself as to descend from His blissful abode in heaven to suffer shame and shed His precious blood in the most ignominious manne to wash away the sins resting upon us over which we had no control, and through obedience to Him alone we are now enabled to obtain and share with Him everlasting glory. But behold onr condition; see what manner of reciprocity we do manifest to 11im for it all. What an opportunity for devils to chuckle over! And yet this seems an unwelcome subject to discuss, from the fact of the meager efforts to check and rebuke it, important as it is concerning the sulvation of souls. I'nder the Mo saic dispensation apostasy was brought

about by the selfishness of God's appointed overseers teaching doctrines, precepts and traditions contrary to Ilis commandaents, a veritable fostermother of divisions. For references we quote, "Fear toward me is taught by the precepts of men." "The pastors are become brutish and have not sought the Lord; therefore they shall not prosper and their flocks shall be scattered." How is this to-day? "Mu people change their glory for that which does not profit. They have committed two evils, they have forsaken me the fountain of living water and hewn them ont cisterns, broken cisterns, that can hold no water," a similitude clearly setting forth the folly of substituting the the highest in dignity to Christ, and as worthlessness of men's doctrines for God's word. Again, to the people: "Cursed be the man that trusteth in man," etc. "Cease ve from man who hath breath in his nostrils, for wherein

is he to be accounted of?" Tlors, and much more similarly spake God to apostate Israel by the prophets. Now, just what bearing those prophetic condemnations have on us in the present state of the Christian religion, the reader can conclude for himself. To us the apostle says, "All Scripture (the old testament-the prehide to the gospel dispensation) is given by inspiration of God, and (aside of the gospel) is profitable for doctrine, for rebuke for correction, for instruction in righteousness." The time may not be far distant when many so-called Christions will as sadly realize their error as did Israel. So prevalent so popular has this many-headed monster sect idolism-become, and its leaven so thoroughly instilled into the Christian religion by preaching and practice during the past centuries of the Christian era. that from such long-standing enstom, men give it no further thought than to accept it as a matter of fact, a necessary consequence. Hence it is generally adopted as truth, which is as destitute of divine anthority as darkness is of light. Consequently the true Christ religion has become so defiled with maids doctrine that it is next to impossible to find it anywhere practiced in

its original parity. Wide this may be considered too strong an assertion, it is manifest on every hand notwithstanding that exponents of religions doctrine wield greater influence over man generally than do the simple teachings of Jesus, because it is as natural for man to follow leaders and trust in them, for good or for evil, as it is to breathe the air in which he lives. Evil customs wield a power as mighty, as blinding and as blasting among the children of God now as in former ages. We once read an article in a denominational paper, written by one of its members in high standing, in which he directly and indirectly alluded to its founder and faith in tis doctrice forty-seven times, to the doctrine of sect becomes so inwrought into the mental faculties of man that the true Christ religion is left near rob God?" Not intentionally, perlans. Yet inadvertently he surely often does; but such is the fruit of sectism Christ can have but little room, virtually, in the hearts from which such things cone. "From the abundance of see us and as we see others, could we the heart the month speaketh," This error men clearly perceive in all sects but the one to which they belong.

All sects claim to base their faith on the flesh and not as those of riper age the Rock Jesus, yet they apply the In Christ, "after the spirit," Neither Scriptures agreeable to their cherished did Paul say to those Corinthian fachobbies instead of conforming them- tions, as do Christians to-day, "The best selves to the true tenor of gospel principles. And it is not only possible, but alone." Nay, he rebuked error as he highly probable, that men mistake their own will for the will of God. Do not of those claiming to be ministers of forget this. And it matters not how Christ by their sectarian proclivities pure and influential a man's life and teachings may have been, yet without Christ he did emphatically nothing, two walk together except they be The good he has accomplished he received through Christ from God only, to whom alone belongs the honor. Remember this. Paul, who of all men, doubtless, stood

appellations as "I am of Paul," etc., or as this would be termed to-day. "Our Paulite faith," "our Peterite brotherhood," "our Apolloite church," "our Johnite people," with all similar "ites" and "ists." This "wise master builder" even says that he who "planted." founded churches, and Apollos who "watered," nourished them, are "nothing" but instruments in the hands of We have not found where the apostles ever used the term "church of Christ," even, "church of God," "churches of the saints," "servants of Christ," and "brethren in Christ," are terms given by inspiration. In Rom. 16 Paul uses the phrase "churches of Christ." and beseeches them to "mark them which cause divisions (ists and isms) and offenses contrary to the doctrine ye have learned (notice), and avoid them." Does this "mark" and "avoid such things" apply to us? Think over it. So zealously did Paul regard such hon ors as due to God alone that he would not for a moment tolerate such to be bestowed upon dying mortals. But be hold how such honors are showered upon sect founders and ministers who in this age even seek and court self-aggrandizement. Would not such things be branded by this Holy Apostle as carnal-mindedness?

Could more suitable language be applied to modern sectism than was applied 1800 years ago? But that ministers or overseers in local congregations as instruments in the hands of God, to perpetuate the church militant, are deserving of a measure of honor, admits of no question. To do otherwise would ignore leadership invested by Him. But if those "babes in Christ" in the infant church at Corinth deserved censure for their carnal propensities, which fostered divisions among them simply on account of preference of teachers, what, suppose ye, do we who all our lives had the light of life shining around in its splender and glory, and the blessed onportunity of growing to manhood in the Christlife, deserve for the present condition of Christianity? "To be carnally minded is death." There is a class God six times, to Christ not once. Thus of Christians who do not like the word sect: it is too grating on the ears. But this does not affect truth. They prefer the milder term, denomination. out of the subject altogether, "Will a theless the former is scriptural, the latter not. And to justify divisions on the ground of Scripture names of local churches, avails nothing. If we would but prayerfully and thoroughly examine ourselves and see ourselves as others not perceive that our actions incontrovertibly prove that we too are yet carnul, "walking as (natural) men" after

thing you can do is to let one another found it. But at present the majority and misapplication, justify their course by such passages as, for example, "Can agreed?" Thus they quiet their conscience into submission of divisions. But this view of the quotation is equal to grasping the sword by the blade in carnal warfare—an inconsistent and foolish act. Can God agree with those the ablest gospel exponent and teacher in rebellion against Himself? Carefully the world has ever had, condemns such read the context. No matter who approves of sectism: no true Christian can deny that such is carnal sin.

Many others are lukewarm, acting indifferently about the matter. Others again, seem timorous, manifesting fear to assault this monster evil, while but few have the anostolic courage to practically rebuke it. No wonder therefore that men have no power, did they even desire to check this heresy from stalking about unrebuked, invading the religion of Christ on every hand.

Again the question is asked, "llow remedy this?" This certainly can not be accomplished by practicing it and trying to prove it right by Scripture. So long as men do this, so long they hold aiar the door for Satan to hinder a union in Christ. Unstable, foolish persons in the church often go a long ways to hear preachers who travel about at large, and as "angels of light" teaching the gospel partially, "divining lies," "speaking peace where there is peace," "daubing" the crumbling walls of the house of Israel with "untempered mortar" (Ezek, 13), declaring "it was the best sermon they ever heard." Like the Athenians they are always eager to hear something new. They seem satisfied with nothing, yet by spurts they become so creditions as to allow them selves to be duped into the belief that to have such impostors lay their hands upon them would of itself constitute themselves "wholly sanctified," and "healed" of their bodily infirmities. Thus trusting in man, they drink in error until they become delirious and sick from being tossed about on those waves of uncertainty. Finally they become sceptic, sink into infldelity, and are in danger of being lost forever

But that God loves non-essential diversity is as certain as that He abominates divisions among His people. All nature verifies this. No two created things are so exactly alike, but that different peculiarities, impressed by the Creator, can be traced between them Did you ever think of this? And how beautifully all, aside of man, move along in harmony! Now this diversity is as are worthy to walk with t'hrist in white manifest in spiritual as in natural things-as varied in discernment of intellectual perception - comprehension and views, religiously, as in mien and trait of natural characteristics. "spirit, and the water, and the blood," are distinct elements; yet they act in unison, "agree in one," testifying to the divinity of Christ. So also concerning mere preference, opinions and customs among the true followers of Christ, of whom the Scriptures demand love, meekness, patience, forbearance, longsuffering, etc. Such are the Christlike manifestations of harmony and unison, closer harmony with the holy gospel,

concerning those non-essential divers characteristics created in man,

That the innumerable multitude seen by John on Patmos, of all nations and kindreds and people and tongues, stand ing before the Lamb, clothed in white robes, and palms in their hands, are not the fruit of sectarianism is incortrovertible. Some one has said "the in visible church of true believers is his den and dispersed in the visible church." While this is not in harmony with sect principles generally, who can say it is not in accord with the gospel of Christ especially His parabolic teaching, and the churches of Asia for example

Ungodly men, unavoidably, have al

ways existed in the church. The right

eous live among the wicked until they are separated, as represented in the par able of the "net cast into the sea." It matters not in what denomination the righteous have their church home, they ignore sectarian doctrine and are in har mony spiritually with one another, with Christ and with God. Hence, for the source and cause of divisions we must look to those "born of the will of man." or other human productions, "There must be also heresies among you, that they which are approved may be made manifest among you," says Paul, This is one of the church's internal tests of individual stability. Ore containing gold must be crushed, melted by fire in the crucible to separate it from all dross, Efforts, many times, have been made to devise plans upon which all true Chris tians could unite in worshiping God in harmouy as in apostolic times and have failed, not, however, on account of the approved. Hence Satau was the victor and carried off the spoils, as he did in Eden. It rests with every one individually to consider well to what class h belongs, for Satan is as shrewd now as he ever was in using man as the instrument to hinder a union in Christ. It matters not how good men's intention and desires are for unity; unless they utterty crucify self, and trust solely in God, their efforts will fail. This is the only key to success. Otherwise the stand mapproved and are means through which Satan has the opportunity for cultivating overzeal for men's opinion, elating them in their own esti mation, luring into flame those tender sensibilities of self-importance, unduly exalting the doctrines of the founder of their religious choice, unjust affections for inveterate customs. Such are the characteristics of those who cause of fenses which "must come," and who unless they repent, will finally flow down the stream polluted with all man ner of spiritual nucleanness into the ocean of bitterness, and "die the death of the wicked," Nevertheless, go upward unto the fountain head of the stream you find there the approved who have not defiled their garments, and raiment a few around it who have maintained their integrity by manfully battling against this current of selfpride, lust, lucre, with all the environments of sin, practically living their profession, drinking in the pure "water of life clear as crystal."

Dear Christian reader, there is doubt less more reality in this line of thought than many warm and zealous advocates of the doctrines of "our fathers" are willing and ready to admit But in all candor, would it not be more henorable to God, more consistent with and in

for all true Christians to cut loose from this degrading custom of Idolizing man? On whom does onr falth rest? "When the Son of man cometh, shall he find faith (in Himself) on earth?" Falth in man is profusely manifested on every

1396.

It is encouraging to notice, however, that there is still an effort made by interdenominational mission societies, to at least give the heathen the gospel in its original purity without note or comment-the only way to steer clear from introducing among them the baneful influences of sectarian bigotry, bicker ings and quibblings about unauthorized doctrines and forms so prevalent at present. May God in His mercy awaken all to a full realization of the present deplorable condition of our Christian religion, to our relation with it and of His will concerning our duty in it, for He will surely reward us according to the merits or demerits of our actions in the matter.

Gunn City, Mo.

For the Heraid of Truth. "THY WILL BE DONE."

BY BARBARA SHERK.

What is our attitude toward this part of our Lord's prayer? So many people think it means that we should be submissive and resigned to the will of God only when troubles, trials, afflictions, sickness or perils come, or when our loved ones are taken from us by the icy hand of death, and that our attitude is only a passive one. While no doubt it includes all this, yet it certainly nieans much more. Our attitude is also an active one. When we pray, "Thy will be done," we pray for the extension of Christ's kingdom, for social reforms, for missions, yea for all good things. And are not we, as Christians, God's agents through which Ilis will is to be done on earth? Do we consider what that wonderful will is, and what it includes? Are we teaching it to others by our lives, our actions? Are we living that prayer? Are we willing to do that will in preference to our own in small as well as in great things? We are called to deny ourselves, give ourselves up to do God's will without considering our own carnal wishes, just as much and as truly as the bravest missionary. He does no more than obey that will, and the humblest soul for whom Christ died should do no less. That only is the way to true happiness and holiness. We canuot all be a Luther, a Calvin, a Hans Denck or a Menno Simon, but we can all be true-hearted, loving, and active Christians and do the little duties that are nearest to us, if they do seem small, small things, little incidents, trilles, go to making up our lives. Attention to these trifles, and doing the minor duties which are constantly occurring, is what develops and forms the character of men and women. A word fitty spoken may seem a trifle, but it may prove a joy and a blessing; a friendly hand shake with a poor careworn soul may prove a benediction. A cup of cold water shall not lose its reward. Let us do our best, simply, sweetly, quietly, quickly, not for self, but to the Lord, not striving or struggling after great things, for that may be self-love, and desire after applanse, which is not pleasing to God. Let us do our little and do it well. For

Little deeds of kindness, little words of love, Make our earlh an Eden, like the Heaven

"Thy will be done" Ah! if that will grance, for by that we can often know were done on earth, in all things, only by all who profess to be Christians, as it is done in Heaven, it would certainly make our earth seem like an Eden. Dear Christian readers, have you ever noticed how much of Christ's life was spent in merely doing kind acts? Study it with that in view and you will find that He spent a great portion of His time in making people happy by doing good turns to them. And He has certainly put it into the power of all of us to promote the happiness of those around us by being kind to them, thereby setting a good example, and showing by our actions that we are trying to follow the teachings of, and copy after that perfect model, Christ.

In constructing a large building many stones must be buried beneath the ground to make a good foundation for the building to rest upon. A good many stones of all sizes are needed, the little ones are especially necessary to till out the spaces where the larger ones do not llt together, and often the centre of the foundation wall is filled in with small stones and cemented together which makes it very strong and durable, and although they are buried out of sight their part is just as important a one as -or more than the ones that are higher up which all can see and admire, because they support those above them. Let us learn a lesson from these things, Let us be faithful in little every-day duties, although they may not seem great or significant, nor win the applause of men, and even be hid from their sight, like the stones in the foundation; yet, knowing we are doing God's will, let us be content. If the has a different life work for us than we would have chosen, let us do it. If we cannot be great reformers of others, let us begin at home and reform ourselves (we all need it), and be more true performers of God's will. If we cannot realize our ideal, let us ideatize our real. Let us show by our deeds and actions that we are His. We cannot accomplish much good by only thinking and speaking about it, for faith without works is dead, and

"A man of words and not of deeds is like a garden full of weeds.

Look at nature in all its beanty and grandenr, how everything fulfils the purpose for which it was created, and in its proper sphere and assigned place. But man, the noblest handiwork of God, oh how far short he comes of fulfilling the purpose for which he was created, of living and doing that will of God on earth as it is in Heaven.

My sister, my brother, when you repeat that prayer, do you merely do so in a formal way, or do you truly ask for it, and mean it? If so, do you also live and do it? Do not say, It is only a little that I can do; it will not make much difference, etc. You have a work no other can do, and if you do not do it, it will be left undone. The little spring violet blooms just where God places it, if it is between rocks and chiffs, hidden away from human sight, it does its part nevertheless, and gives out its sweet fragrance to the air the same as if it were in the king's garden.

"Il grows and blooms and does its best, And unto God it leaves the rest."

and especially do I love its sweet fra-spirit with a little ready cash to take end as also, when all might be saved by

where it is if we cannot see it. It often reminds me of the lives of meek, modest, and true Christians. While they do not make great pretentions, or have much to say, yet their pure and amiable Christian lives and characters, their kind deeds exert an influence for good, and the air seems sweeter when they have passed by, showing their sweet communion with God, and their willingness and readiness to give out to others some of the sweet fragrance that fills their souls to overflowing. The poet says, "Thy soul must overflow, if thou another's soul would'st reach." The little daisy also teaches us a good lesson. It always looks up toward the light so as to catch all the simbeams and showers which come from above, and though the rude winds sometimes force it to bend its head, yet it soon lifts it up again toward the light, fulfills its mission, and does God's will. We can choose our point of view, it is not forced upon us, we can resolutely look toward the light, or away from it, but if we want to do our duty toward God, toward others, and toward ourselves, we must recognize the light, and always look up for strength to do our duty in all things Thus we honor God, help others and are glad ourselves. Dear Christians, our work lies before us, not to be gazed at, not to be turned over, but to be done. Let us up and at it then, do it with all our strength, all our love, in a word, let us be active and diligent. Diligence is love put to action. Love that is idle and inactive is not true love and soon ceases to exist. But love that shows itself in works and actions, survives, and becomes the stronger by reason of its activity. The humblest work of the humblest is as beautiful in the sight of God, if it consists in doing His will, as the mightiest deeds of the mightiest. There is a place, a work for every one, and to find that place and to do that work which God has assigned to each, should be the whole aim of our lives, so that Ilis will may be done on earth

> Give us dear Lord, a willing mind To do Thy will toward all mankind, Thal when our work on earlh is done We'll hear Thee say, "Come, failhful Elkhart, Ind.

as it is in Heaven.

For the Herald of Truth THE SUNNY SOUTH.

WHAT IT MEANS TO GO SOUTH.

A second examination of the soil in sonthern Alabama in company with Bro. Hostetter of Louisiana did not materially change the conclusion arrived at by the committee. We shall proceed to give our final report. Bro. Hostetter says that the soil is more fertile than that in their locality, and that earlier seasons and competition to northern markets make it a promising and desirable place for settlement. Land sells for from two to four dollars per acre. A twenty acre lot is sufficient for a comfortable trucker's home. If properly cultivated one man is kept busy, and if he raises, as is very easily done, two or three crops a year, more gain can be realized than from the average w) acre farm in the North or West. Peach orchards bear extensively the third year; pear orchards the fifth year and other fruit trees accordingly. This flower, and many may not notice it at makes it possible for a young man who ing and possibly allow the world to rope has in him a pioneer self-sacrificing in our children, and perchance at the

up land in the "raw," clear it up, plant orchards, put up buildings and improve the place, making it as attractive and pleasant as "father's place," all in six years' time. Lots and farms under cultivation and with modern improve ments are valued as high in price as any well improved country.

Building material is about one third cheaper than in the Middle States, farm implements, groceries, clothing, etc., the same. Home produce and vegetables in the vicinity of shipping points or home markets bring good prices. The soil can, by fertilizing or manuring, be built up to yield enormous crops. Sheep and cattle raising is a profitable indus try, but to carry on this trade success fully, quarter or half sections should be bought. There is some government land subject to homestead entry.

Notwithstanding these advantages the South is not an open garden ready for any who will to run in and grab what he desires in the line of a home. The ancient program of first purchas ing, then clearing and breaking up the soil, later planting, and lastly, building homes, churches and schools, must be carried ont. There is a great deal of hard work connected with all this that we cannot mention in so brief a space, but those who have a mind to work can overcome. Others ought to be discouraged before an attempt is made which might result in failure.

THE GREATEST OBSTACLE of all is the absence of society. Two and three miles to a neighbor's house is a long way. This is the cause of more homesickness," and we may say, dissatisfaction, than any one other thing. We would not advise any one to move into the far unknown, let the natural resources of the country be as good as they will, unless it is that society can readily be dismissed. But this objection vanishes out of sight to a large degree once our people learn to move in colonies. We should go in "flocks" accompanied by shepherds and all essentials for a settlement and a church,

We meet many isolated families who tell us that the only things they lack are church and social privileges. The thought of home, though it be ever so humble, lodges down deep in the human heart, and unless there be something to fill that aching void, life is sure to lose much of its sweetness. But where a company go together, hearts that are tender, possibly sad, and lonesome soon find such about them as are full of sympathy and compassion. New set tlements are noted for their sociability and kindheartedness which to many make them more attractive than stiff. frigid and formal old communities.

Who SHOULD MOVE SOUTH?

let All of our scattered members who live in a neighborhood where it is out of the question to build up a church. In some cases a clourch may have existed at one time, but it will be no longer; in other cases there may be other causes that stand in the way of ever building up a church. Should the South not come up to your case or requirements, then make an effort to move to some neighbor church or where you have church privileges. It is all right for us to go out to "all nations" and preach the Gospel, but it is not all right for us to remain out, quit preachmaking a few self-denials and by going where we could help others and others could help us. Often-times worry and expense in evangelizing could be saved if each one were willing to do something in this direction. What though parents work hard, and manage carefully all their life and succeed in getting a home for each of their children but in the end with sadness have to see the faith of their heart lost in the worldliness of their own dear ones?

2nd. Those who are obliged to shift. and toil and move, and merely get enough together year in and year out to keep soul and body together, would do well to consider the opportunity the South offers, "It is more blessed to give than to receive," and if it is possi ble for those who may have up to this time neither received nor been fortunate enough to give, to better their fi nancial condition without doing violence to their spiritual life by changing location, we believe the move to be a happy one -oue that should prove to be a blessing to many, "Not slothful in husiness, fervent in spirit, serving the Lord," is Paul's advice to the brethren

3rd. The delicate in health who abhor severe and cold winters, such as suffer from throat or lung troubles, and those who dislike changeable weather. will find at the Gulf Coast a concenial climate. The air is invigorating, the water refreshing, and the cool breeze both night and day a delight. We enjoyed this feature immensely. It carried us back to the vigor of vonth where "tired feeling" is an unknown experience.

4th. Last but not least, the Sunny South affords grand opportunities to men of wealth who wish to use the means entrusted to them in a cause that brings the greatest go d to the greatest number. Every new settle ment has need of men-bonest menwho are ready to do benevolence, Money will be needed to invest in honest, hard-working men and women. We say invest in men and women; yes, often more good would be done in the world than there is, if those who have means would use it to bridge the one in a close place over the crisis, build churches, schools, and benevolent institutions of various kinds. Such work has a tendency to elevate man and prepare a present generation to make life a blessing to the one coming on. Money would buy large tracts of land and hold it from being "grabbed" by the speculator who advances prices but does very little to improve it. This is a real hindrance in populating the South. Speculators capture every promising tract of land they can lay their hands on. If a colony locates on the Gulf Coast a large body of 10,000 or 15,000 acres should be purchased, because the price on land in the immediate vicinity of the settlement is sure to advance five or ten dollars per acre within a year or two. This is the case all through the South where successful northern settle-

ments have been planted. Again, benevolent institutions, such Orphan's and Old Folk's Homes. schools, colleges could be built with little expense and maintained in the same ratio. In a land that grows vegetables, every month of the year, and where fuel, clothing, laud and all essentials are factor. But let each one who is interested in the South land go and see and conservatism of its officials, and the decide for himself. An

EXCURSION FOR MENNONITES

leaves sometime in November from points in Ohio, Indiana and Illinols to Mobile, Alabama, and return. Rates range from \$20.00 to \$30.00 In some cases the rate may be reduced. Any one desiring to go from neighboring states can join the party. brethren may spend part of the fall near Mobile. They will make all necessary arrangements to make quick time and save expenses to the excursionists. Although each of us have urging duties to look after at home and in our several callings, yet in case of necessity and if it is any encouragement to help the cause on we shall make sacrifices and share our part in making the final decision. Enough ought to invest together to satisfy all that there will be a church from the beginning. Should It be the case that no investment is made then some of us will be wiser in knowl edge and experience but poorer in pos sessions, but the knowledge and good received will be worth the cost. No one need feel himself under obligations to any one, we have not placed our selves there, and do not expect to, but we are here to find out what opportunities the South offers above those in our home country.

The brethren at Roseland, La., are pleased with their homes, and well they may be-we found them pleasant-bu they desire better church privileges, sequently they are ready to sell out and move to Southern Alabama in case a colony is organized. There may be cattered members elsewhere who are ready to take this step. It will require only a few families from the North to make the proposition a reality.

Yours in humble service Jos. Smoker, Ligonier, Ind. Peter Unzicker, Cullon III M. S. Steiner, Cranberry, Allen Co., Ohi

P. S.-All questions will be cheerfully answered, but in case any one desired to correspond please enclose a stamp, THE COMMITTEE

THE GARDENER KINGS

A COMMON MEETING BROUND OF TRA-

DITIONS OF CHINA AND CHALDEA. The reader who has followed during the last few years the course of Oriental research must have become fairly ac customed to surprises. Each year the spade of the explorer or the skill of the decipherer seems to bring to light some new and astonishing find, enlarging and extending, often into an undreamt of antiquity, our knowledge of the past. Generally speaking, the result of these discoveries has been a great retrospective enlargement of our knowledge; hut there are cases in which the reverse has taken place, and the most striking of these has been in the case of the great "Celestial empire." Chinese historians had, with unblushing effrontery, claimed for their civilization an antiquity ranging many thousands of years hefore the Christian era. Oriental research, with its cool analytical acumen has shattered this fabric of mandarin tradition, and the civilization of China is now reduced to its proper position. It may be briefly described as being so cheap, the philanthropist is in de- the oldest civilization in existence, but mand and may become a great bene- not in history. The isolated position of the Celestial empire, the unbending

hatred of the foreign barbarian had all combined to give to its civilization an artificial veneer of antiquity. Research, however, showed that these claims were in no way justified, and that even the great culture of the Flowery land had a beginning, and that a very simple one.

It was not in the writings of Confucius or his school, the severely classical school that the traditions of the childhood of the empire were to be found. The great philosopher of Lu severely edited all that was mythical or from traditional sources. In the Taoist school, however, myth and tradition were less severely excluded, and it is from them that the folklore of the be ginnings of China is to be gatheredand the tale is a simple one.

In about the twenty-third century be fore the Christian era, a body of tribes called the Bak families-formerly called the "Hundred Families"-entered China, coming from the south-west. They were under leaders who had consider able knowledge of the elements of civilization far in advance of that of the aboriginal population of the Chinese system of writing which could not have been invented in China, and which, from its primitive forms, was manifestly derived from a cuneiform system of writing. They came, having traversed Central Asia, under organized leaders, and bringing with them many important innovations, the result of long contact with the great civilizations of South-western Asia, in the Tigro-Euphrates Valley, and in the mountains of Luristan, the seat of the ancient Elamite kingdom. The evidence of the non-Chinese origin of the civilization of the Celestial empire had accumulated to a great extent before any solution was afforded; but at last an explanation was forthcoming, which is rapidly becoming more and more clear. This discovery-undoubtedly one of the most important of modern times-was chiefly due to the late Dr. Terrien de Lacouperie, professor of Indo-Chinese in University College, London, who was the first to show an undoubted connection between the elements of civilization Introduced Into China by the Bak tribes, or the so called Hundred Families, and the traditions and culture of Southwestern Asia,

The Bak tribes entered Northwest China about the middle of the twentythird century before our era, under the leadership of a personage named Nai-Hwang-ti, a name which in its ancient form was Nakhunte. This name is exactly the same as that of the great Elamite god and hero, Nakhuntl or Nakhundi, whose name is an element of so many of the kings down to the seventh century before Christ. Of this leader there are many traditions, which contain curious echoes of the traditions of the old home. He was a native of Shoden, which recalls the old Akkadian name Suedin, given to the plain between the Elamite Mountains and the Tigris; while one name of his followers was that of Ketsa, evidently a corruption of Kasti, "the people of the bows," an extremely ancient name of the people of Elam. Those people of the land of "the bow" are represented on the oldest known Babylonian monument, the "Stela of the Vultures," in the Louvre, which carries us back to an antiquity of about 3000 B. C. Indeed, the bow seems always to have been the token of the people of Elam, as indicated in the words of the prophet Jeremiah (49: 35), where he refers to the "how of Flam According to the legends of Nakhunti in China, lu his reign all the generations of Shen-nung-a certain semi-mythic ruler-were dead, and his ministers on pressed the Bak tribes, who at last re volted under Nakhunti. This last state ment is most important, as it brings into the field another interesting legend which these early civilizers of China must have learned in their mountain home in the highlands of Southwestern Asia. Among the legends which the Bak

tribes brought with them into China was one of a certain Shen-nung, the "imperial husbandman," This primitive hero "did not know his father; hut he belonged to the family of Kam, 'the long-robed,' His mother was of the family of the rulers of Anteng and her name, Nhemti. He was born at Taudan, and grew up near the Kam River. He received the teachings of a sage named Oho and became known by the names of Ukut or Eket and of Latsam, places which he inhabited for empire. They brought with them a a time. He established himself in Tchen, and afterward at Kohhnt, but the people of Sosha rebelled against hlm; he turned his arms against them and defeated them. He built the Cits of Utuk, and died at the age of 120 years," This is a legend almost every detail of which is to be found in the legends and history of the Semitic Kings of Chaldea.

During the excavations at Abou Hubba-the site of the ancient City of Sippara (the Senharvaim of the Bible)there was discovered in the lower strata of the excavation a small mace head, bearing the iuscription, "Sargani, King of the City, King of Agade, to the Sungod in the City of Sippari he gave." In a cyliuder inscription of Nabonidus (555 B. C.), the last of the Babylonian kings, who was of a very archeological turn, we are told that he found in the tempte of the Sungod the memorial stone of Naram Sin, the son of Sargon, which no one had seen for the long period of 3,200 years. This would give to the reign of Sargon the remote on tiquity of from 3750-3800 years B, C, Sargon was, however, no mythical mon arch, although the remote antiquity of his reign had caused his birth and deeds to be clothed with a certain mythical glamour. The recent explorations at Nipur, in Babylonia, by the American expedition under Dr. Peters of the University of Pennsylvania have brought to light several inscriptions, both of Sargon and his son, The inscriptions of the former read; "To Mullil (the ghost god), the Great Lord, Sargon, the King of the City, the Great King of Agad Builder of the Temple, the House of Mullil in Nipur," so that we have un-

doubtedly a real historical monarch There is, however, a remarkable legend with regard to this King It is Inscribed upon a terra cotta tablet found at Nineveh, and now in the collection of the British Museum. It reads: "I am Sargon, the mighty King, the King of Agati (Akkad), My mother was a Prin cess; my father I knew not; the brother of my father dwelt in the mountains. In the City of Atzupirani (outlet of two streams), which is on the banks of the Euphrates, the Princess, my mother, conceived me; in a secret place she brought me forth. She placed me in a basket of reeds; with bitumen my exit she closed. She gave me to the river, which drowned me not. The river carried me along; to Akki the Irrigator it brought me. Akkl the Irrigator, in the goodness of his heart, lifted me up; Akkl the Irrlgator as his own son brought me up; Akki the Irrigator made me his gardener, and in my agriculture Istar the Goddess loved me."

1896.

Here we have a legend which is almost the same as that of Shen-nung. The Chinese name is but a corruption of the Babylonian one. Each hero knows not his father; each is born in secret near the river. The mother of Shen-nung was of the family of Anteng; Sargon's brother dwelt in the mountains that is, in the land of Anzan, or North Elam. The Chaldean sage is rescued by the trrigator Akki, who teaches him the profession of a gardener; while the Chinese hero receives the instructions of Ohi, and finally rules in the City of Eket, which esembles exactly the Agade or Akkad of the Babylonian inscriptions. The name of the Chinese hero is associated with two other cities-Letsam- where they dwelt for a time-and Uluk. The former is manifestly a corruption of Larsam or Larsa, the southern Heliopolis of Chaldea; the latter, Unug or Unuk. the Uruk or Erech- the old capital of Chaldea, which may have been built by Sargou. With such a number of almost identical names as these, it seems impossible to doubt the similarity of origin of the two legends.

We have, however, other inscriptions of the hero of Chaldea, which enable us to carry the identification even farther. In one of these records we read that he conquered the land of Magan-that is, the peninsula of Sinai, which is probably the Tchen or Sin of the Chinese legend; its preservation is of great interest, as this was a conquest of which the Chaldean King was most

proud. Sargon also carried out important campaigns, as did also his successors. Naram-Sin and Alusarsid, in the land of Anzan or Elam, and conquered a district called Apir or Apirak, which is ohviously the Khapir or Khalpirti of the Median inscription in the vicinity of Shushan. This name is evidently preserved in the Kohbut of the Chinese legend, especially when we see it followed by the statement; "But the people of Sohsha rebelled against his orlers." In an inscription of Kurigalsu, King of Chaldea, we have the record of his bringing back (1400 B. C.) a talisman which had been taken away (2285 B. C.) by the Elamite King Kndur-Nakhunti, and on it he wrote the inscription: "Knrigalss, King of Kurduniyas (Babylonia), the palace of the City of Shasha of Elam, when he had taken (this) to Belit for his life he dedicated," The Shasha of the inscriptions, the Sohsha of the Chinese, and the ancient Shushan, are certainly one and the same city. The age of Shen-nung is also exactly two Chaldean sossi, or periods f sixty years. Taking all this accumulation of evidence together, there can exist no doubt of the identity of the two stories; the legend of Shen-nung, the royal gardener, which the Bak tribes brought with them to China in the twenty-third century, was one which they had learned in the mountain home on the borders of Elam.

As it was from Shen-nung that the Hwan-nung, or "imperial husbandman," told that if he persisted in a certain

so it was from Sargon that the liabylonian Kings got their titles of "the Gardener of Babylon," or "the Great Gardener." We have two examples of this title-one in an inscription of Bur Sin-about 1500 B. C., who claims the title of "the Great Gardener of Ur, who the Holy Tree of Erdiu restored;" and the other the great Nebuchadnezzar (60t B. C.), who claims the title of "the Gardener of Babylon.

So, then, we see how research in the East and the far East have helped to bring together the most ancient civilizations of the world, and to find in the legends of the Gardener Kings a common meeting ground of the traditions of China and Chaldea, and a stinging rehuke, as well as an ever increasing mortification to those who, assuming to understand science which, in fact, however was mostly assumption and theory, tried to convince the world that the Bible is a book of fables. No discovery in science, antiquity or archeology has ever been made that has not proven the Scriptures to be true, and the latest researches have given the most overwhelming evidence of the fact.

THE DOWER OF ONE MAN.

Being born and reared under a government ruled by the majority, there comes an unconscious disposition to allow majorities to dictate to us, not only as to who shall be our civil offirers and how they shall rule, but also in other things we are tempted to silently bow to the will of the majority. It has become a custom to dress and talk and behave as the most of people do. About the most difficult thing in the world is to go contrary to custom and public opinion. Here is where the hattle occurs in seeking to obey God while we live in the midst of a crooked and sinful generation. Here is the cause of the reluctance men have to getting salvation. On this account too many think that little can be accomplished unless the cause is popular. So many are discouraged at the very thought of standing alone in the midst of opposition. They have failed to consider the power of one determined man. History abounds in noted instances of the power of one determined unit. Arnold Winklereid, in his onset singlehanded against his country's invaders; Joan of Arc, John Brown, Fowell Buxton, and many others are illustrations of the fact that one person has power even when beset by

raging opposition, Not only is secular history a clear teacher of this fact, but sacred history also abounds with examples of the influence and power of one man in defence of the truth. Abel, the lonely worshiper of God; Noah, the solitary preacher; Abraham, the only human friend of God upon earth; Moses, thought to be a fanatic by the very peo ple he sought to help; Elijah, the sole representative of God against the priests of Baal on Mt. Carmel; Daniel in Baby Ion; Jesus Christ, who trod the wine press alone, forsaken by all in this great redemption work, are examples to suggesting and emphasizing the fact of the power of one man who stands by the truth. These examples ought to teach us that one man alone, singlehanded, is in the majority. We have then no business to be discouraged, Emperors of China get their title of We ought to be like the man who was

"Then," said he, "I am against the world." He proposed to be just as firmly and decidedly against the world as the world was against the truth. There never has been anything great or grand wrought out for the world that did not begin when some one man had to stand alone. Minorities have quite often been in the right. One man with God is always in the majority. How many times are we like the young man with Elisha at Dothan, who trembled at the hosts that had come to seize Ellsha. The Lord opened his eyes and he saw the whole mountain full of chariots and horsemen of fire. He discovered that Elisha was really in the majority. And such a majority! Who would not wish to have such allies. If every lonely, opposed toiler could have his eyes opened and see all the forces arrayed with him against error he would never again be tempted to flinch in the face of opposition. If you cannot be as Elijah or Paul, yet you can be a saved man with Christ in the soul, the Christ that was the source of the power and strength of Elijah and Paul. Never fear because you are alone or weak, for God gives His Almighty power to the soul who feels his weakness enough to attach himself to the power.

We rather like the word "crank" that is so contemptuously applied to those who are standing true to God. A crank is the connecting link between the power and the machinery. A crank has much to do with power. If we are not connected with world power or sin power, but are joined to divine power, it is then blessed to be a crank. How much the world owes to these men who have been alone. Those are the men who have discovered new worlds, multiplied the arts and sciences for the good of mankind, tunneled mountains, bound together continents, overturned errors of long standing, brought about the great reforms, elevated the human race, "subdued kingdoms, wrought righteousness, obtained promises, stopped the months of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." What is it that these have not done? What encouragement we have then to stand alone. Who would flinch in the day of battle even though he be a little David against Goliath or a Joseph amidst false brethren. God can make even prisons stepping-stones to thrones of power. Lift up the standard then, brother toiler. God is with you. Be ashamed any more to be a coward. Resolve to die if necessary in the fight, but resolve never to die by fright. Christian Witness.

AMUSEMENTS.

BY C. W. ANTHONY.

The theater has its apologists and advocates. It is said to be a good place to learn history, human nature, etc. Some plays are declared to be "as good as a sermon." Admitting this to be true, it might not be saying much for the preacher. It may not be out of place to inquire how often these good plays are performed, and how they "draw!" What proportion does this good sort bear to the general mass of plays nightly set before the public in some of the larger citles? If plays are as good as sermons, how happens it that, as a rule, more virulent form of the disease. It

course, the world would be against him. those who admire them have no love for sermons? Where is the proof of their moral and religious usefulness Heathen moralists and phllosophers have condemned the stage as tending to corrupt public morals. Aristotle remarked: "The law ought to forbid young people seeing comedies until they are proof against debaucheries." l'lato sald of the theater: "l'asslons are aroused which ought to be checked." Edwin Booth said he never allowed his wife and daughter to see a play until he had examined it himself. If this prince of actors would do this, what about church members who allow their children to go pell-mell to the play-house, and often go there themselves? Mr. Sutherland, a converted actor,

gives the following experience: "For twenty years 1 struggled to be a Christian. I would go to my room and try to pray, but would end in stleking to the old life and go to drinking. Not till I left the theater, never to return, did I find Christ. The other day a young man asked me if he could go to the theater and be a consistent Christian. I answered the young man: 'If I could not induce Christ to go into the theater with me when I was earning bread for my wife and little ones, you cannot do it if you go for pleasure, and pay fifty cents extra for your seat." Some years ago the owners of a certain theater in one of the great cities resolved to conduct it in a "respectable" way, by shutting out, as far as practicable, all whose vocation was Infamous. This they thought could easily be effected by refusing admittance to every "lady not accompanied by a gentleman." This measure accomplished all that was expected of it, and a great deal more. It excluded the class aimed at, but the consequent loss of patronage was so great that the establishment no longer paid current expenses, and the owners found themselves compelled either to close its doors altogether or to open them unreservedly. The theater thrives by the vice and crime of the community. It is a buzzard that lives on the carrion of low morals.

As the skillful angler puts on his hook the bait at which the fish will bite most eagerly no matter what it is, worm or hug, grasshopper or artificial fly so the crafty manager of a theater surveys society, and considers what plays, what style of acting, what style of dress, among the actors and actresses, will most surely attract the crowd. He knows that he can please them only by keeping them well pleased with them selves. Will he do this by means of plays which from the first line to the last, brand vice as infamous, and exalt virtue and houor? The piety and consecrated intelligence of the church have always condemned it. Why, then should those who believe in virtue sustain, or help to sustain, that which does not exist at all except in alliance with vice and shame? There is such a thing as a proper drama. There might be a pure drama, but there is not. Lam not writing about the ideal theater, but the theater in general—the real theater.

What is true of the theater is also true, in a measure, of the ball room. Passing by the disgraceful "German" or round dance, we are told that cotiliions and quadrilles are different, more modest, graceful and harmless. Doubtles there is a difference, and yet they only differ as the varioloid differs from the

has a bad historic name. Unlike Miriam cards are the gambler's tools. If you HOW CHRIST CAME TO CHURCH. to him concerning the sermon, but a and her maidens who came forth with were to meet a person carrying a set of their timbrels and danced, singing to burglar's tools your suspicions would at the Lord a lofty anthem of praise and thanksgiving for their marvelous deliverance, or, unlike David who brought anywhere is embryo gambling, and home the Ark of God and danced before the Lord, pleasure dances have been almost universally held in bad repute. People who look for Bible evidence in justilication of modern dancing, fail to note the fart that, while dancing is several times mentioned, they cannot produce a single instance in which promiscuous dancing is mentioned.

I think that I am safe in saving that a dancing girl, however loudly her fame may be trumpeted by the newspapers. finds her professional reputation everywhere a bar to her introduction into good society Why? Not because of the mere publicity of professional life. Why a lady lecturer should be respected and honored, and a female public dancer despised and shunned. I cannot understand, unless there is something in dancing itself, or in the character of those who have made it their profession, that has merited condemnation. Ladies of the highest respectability go to hear the lecturer or singer, and at the close of the service crowd around the desk or platform to be introduced to her, while other lailies, certainly no more scrnpulous in regard to their associations, go to see the dancer perform, and the next day will not give hera passing notice on the street. What makes the difference? Will the apologist for the ball-room explain 2

Dancing involves undesirable associations. However respectable its votaries may be, there is a line of human development of virtue intelligence and religion, above which it never prevails, but no line below which it is not found. The devotedly pious, the truly pure in heart, do not dance. Some church members - nominal Christians, are found in dancing assemblies, but they have no force of Christian character and evert no influence in favor of Christianity. A careless world is pleased with such professors of religion, they are led to think more favorably of themselves in such company, but when the sinner is convicted of sin, and desires to find pardon, he never sends for one of those unfaithful professors of religion to give him spiritual counsel. When the wicked are about to die, they do not want prayer offered at their bedside by any f those fildling, dancing, wine-bibbing, honorary members of the Church! They want men and women of undoubted

A young lady, a professing Christian. invited a young gentleman to be one of a social dancing party at the house of a friend. Not many months after she came to him to converse with him on the subject of his soul's salvation. He reminded her of the invitation given some months before, and closed with the remark "that he didn't want any such Christians to talk religion to him. They are more choice in their selection than many church-members are of their company

Another form of popular amusements, deserving a passing notice, is cardplaying. It is an old game, -so old that it is impossible to name the land or the age in which it originated, or to whose ingenuity the invention may be credited. While the simple "shuffling" and "entting" of cards may be innocent, one thing is positively certain, that

once be aroused. Not so if you see a man reading the Bible. Card-playing demoralizing in its tendency. When church-members become fond of worldly pleasures, when the flock is seen trying the fence on all sides of the fold, and stretching their heads through every opening to nibble at the weeds outside, world begins to suspect that the pasture within is not as rich and as palatable as represented. To them piety and religion is a mystery on this account. The fact that they do these things, not under any plea of duty or of necessity, but for mere pastime, and in order to please their friends (?) will not remedy the matter.

In morals compromises are not only

treason to truth and righteousness, but compromised positions are of all the most difficult to defend in argument and maintain in practice. Have you ever read LaFayette's witty illustration on this point? He supposes two men to get into an alterestion in regard to a fact in arithmetic, "Twice two is four," says one stoutly. "No," replied the other, "Twice two is six," Both are immovable, and the dispute waxes warm. A third person approaches, and lays a hand gently upon each, saying, "Gentlemen, reason is not infallible. The wisest men are sometimes in error. We all are prone to rush to extremes. You, my friend, affirm that twice two is four. You, who are equally my friend, allirm that twice two is six. Compromise, gentlemen, compromise, meet each other half way, agree to say, hereafter, that twice two is five." The importunities of your friends may be urgent, and tax all your powers of resistance to withstand them. You think that by going part way with them, they will be satisfied, and no great harm will be doue. Where and when has compromise with wrong ended the conflict? Never, in morals. Nothing is settled until it is settled right.

In the making of our Constitution in

1787 our fathers were brought face to face with the slavery question. They compromised and as a nation we reaped the whirlwind for their sowing of the wind, for about three quarters of a century, until President Liucoln issued his notable Proclamation of Emancipa tion. And now, if these things are such haruless pastimes and good educators. why don't you invite your pastor to participate in them? You know that it would be an insult to Christianity and the severest disrespect to one whom true Christians look to as their spiritnal adviser. Nor do you really expect such things of him, but to the contrary you would stand dumbfounded were he reported to you as guilty of those things. The world would have no respect for him, and you would have to either close the church, or else dismiss him. Every child on the street would quote him and many church-members would have an exense to follow his example. I do not say that every one who resorts to these things as pastimes and amusements is immoral, but the tools they use and the resorts they frequent, are the same as those used by the corrupt and vicions, in gilded saloon or groggery, in gambling den or in the parlor, manifesting a strong tendency to excess and to the development of evil propensities,-Evangelical Messenger.

BY THE LATE DR. A. J. GORDON.

It was Saturday night, when wearied from the work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle of the church, looking first to one side and then to the other, as though silently asking with his eyes that some one would give him a seat. He had proceeded nearly half way up the aisle when a gentleman stepped out and offered him a place, which he quietly accepted. Excepting the facts aml features of the stranger, everything in the scene is distinctly remembered—the Christian man who offered its hospitality, the exact seat which was occupied. Only the countenance of the visitor could never be recalled. That his face wore a pe culiarly serious look, as of one who had known some great sorrow, is clearly impressed upon my mind. His bearing, too, was exceedingly humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my sermon my attention became riveted on this hearer. If I would avert my eyes for a moment they would instinctively return to him, so that he held my attention rather than I held his, until the discourse was ended.

To myself I said constantly, "Who can that stranger be?" and then I mentally resolved to find out by going to ' more of awe, "He has been here to-day, him and making his acquaintance as and, no doubt, He will come again:" soon as the service should be over. But after the benediction had been given, the departing congregation filed into the aisles, and before I could reach him the visitor had left the house. The gentleman with whom he had sat remained behind, however, and approaching him with great eagerness I asked, "Can you tell me who that stranger was who sat in your seat this morning?" In the most matter-ofcourse way he replied, "Why, do you not know that man? It was Jesus of Nazareth." With a sense of the keenest disappointment I said, "My dear sir: why did you let Ilim go without introducing me to Him? I was so desirous to speak with Ilim," And with the same nonchalant air the gentleman replied, "Oh. do not be troubled, He has been here to-day, and no doubt He will come again!"

And now came an indescribable rosh of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its own foam, so the intense curiosity which had been going out toward the mysterious hearer now returned upon the preacher; and the Lord Himself, "whose I am and whom I serve" had been listening to me to-day. What was I saying? Was I preaching on some popular theme in order to catch the ear of the public? Well, thank God, it was of Himself I was speaking. However imperfectly done, it was Christ, and Him crucified, whom I was holding up this morning. But In what spirit did I Was it "Christ crucified preach? preached in a crucifled style?" or did the preacher magnify himself while exalting Christ? So anxious and painful did these questions become that I was about to ask the brother with whom He had sat if the Lord had said anything the sure way in which one human

sense of propriety and self-respect at once checked the suggestion. Then immediately other questions began with equal vehemence to crowd into the mind. "What did He think of the sanctuary, Its gothic arches, its stained windows? How was He impressed with the music and the order of the worship?" It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship or church if I could only know that He had not been displeased, that He would not withhold His feet from coming again because He had been grieved at what He might have seen or heard.

We speak of a "momentous occasion" This, though in sleep, was recognized as such by the dreamer-a lifetime, almost. crowded into a single moment. One present for an hour who could tell me all I have so longed to know; who could point out to me the imperfections of my service: who could reveal to me my real self, to whom, perhaps, I am most a stranger; who could correct the errors in our worship to which long usage and accepted tradition may have rendered us insensible. While I had been preaching half an hour He had been there and listening who could have told me all this, and infinitely more and mine eyes hall been holden that I knew Him not; and now He had gone, "Yet a little while I am with you, and then I go unto Him that sent Me.'

One thought however lingered in my mind with something of comfort, and and mentally repeating these words as one regretfully meditating on a vanished vision, "I awoke and it was a dream," No, it was not a dream. It was a vision of the deepest reality, a minature of an actual ministry, verifying the statement so often repeated that sometimes we are most awake toward God when we are asleep toward the world.

THE MEN WITH THE BASKET.

If a boy were asked what agency has accomplished the greatest results in the world, he would probably answer bullets! If we asked a man of produce and bread-stuffs this question, he would reply, bakeries; a merchant would say, bank books; an engineer might insist, boilers, while none would probably think to say, baskets!

And yet baskets have exercised no mean influence upon the course of human affairs, as is evident from a few sample historic instances. To make nothing of that dream basket which Pharaoh's chief baker saw, a basket of papyrus once floated on the Nile that was burdened with the destinies of a whole nation. The total after history of the wilderness was dependent on the staunchness of that basket boat which floated Moses. If it had sprung a leak, Israel would have remained in bondage.

A basket hardly less significant of historic results was that which dangled one night over the city walls of Damascus, when strong arms of attached disciples lowered the escaping Saul to the security of the ontside darkness. For the destinies of the whole Christian church might be said to have largely depended on the successful issue of that. scheme for escape.

This incident illustrates for one thing

another, so that each life in turn finds at hand, just when it needs them, the materials with which it can build, or at least the provisions by which its work, already initiated, may be protected from disaster. Paul, however beset and beleaguered, always had his opportunitles and his helpers. Now it was the men with the basket, and again the men with saddles, tents, oars, sails, or even spears. But in every case of need the necessary aid was providentially forth-

Again, no man is made by himself alone, but by a host of contributory agencies. Paul was made by a thousand people. He was qualified by a long string of circumstantial historic clauses Damascus made him as well as Jernsalem, Caesarea, Troas, Athens and the Adriatic. Even an apostle is not apart from his environment, though he may

be superior to it. are struck with this fact, too, in considering the Damasens incident, that a large part of the necessary activity of good people in the world consists in the umloing of the work of others. The Jews made great trouble for the Christian workers in Damascus, whose energies were wearied, if not wasted, in the effort simply to keep things where they were religiously. The men with the basket must needs be brought in to offet the hostility of the men with the spears. Yet this work of conservation was as truly service for the Lord as converting efforts at that juncture would

And the Lord's friends are always stronger than the Lord's euemies. They are not stronger in themselves, but they are mightier when they work along the line of a co-operating providence. Paul plus providence is more than ethnarchs aml procousuls. Aretas's man could not get Paul because Paul was God's man, Demons are crafty, but disciples are wise: evildoers may be far-sighted, but believers have a providential guidance which amounts to a practical foresight, saving them from snares and conducting their fortunes along safe lines of

development. The method of Saul's escape from Damaseus, agaiu, was a humiliating What, creep into a rope woven fish-basket? Swing giddily over a wall aml be lowered to a dark most or roadway below? How awkward! How undignitied! How the disciples would laugh! And yet Saul could only be saved by being taken down. Salvation always does humiliate. The sinner thinks to march to heaven with head in air, and arrogant strut and temper. By no means! He must come down. Let him creep into the fish-basket and see how small a bundle he makes after all, when swing in the mil alr of a spiritual

suspense Sanl's safety at this juncture, moreover, depended upon an unseen hand. The hand that lies on the throttle, that grasps the spokes of the wheel, that presses the electric button, or drives the pen over the paper, is generally unobserved. Yet the unseen hand must often be relied upou for service or rescue- just as Saul profited from bis practical trust in the strength and reliaway in the basket.

This Damascus episode, furthermore, is one of the untitled incidents of Scripture. Who were these men with the basket? We do not know. History (the

destiny is providentially made to fit into history which has never been written) is full of such anonymous ministries. Other men labored, but we do not know who; other men struggled, but we cannot say when; others suffered, yet we are unaware why. We have the results of the total life lived before us in the world, but we cannot tabulate them. As for these men with the basket we cannot indentify them now, though perhaps the recording angel will tell us their uames, if we some time reach the heaven to which we may believe that they have gone.

It is worthy of notice, too, that Saul's escape from Damascus was "by night." The very gloom aided the apostle's departure. Aml just so, many of the greatest deliverances of life have been effected in dark hours. Success often comes amid the shadows.

The man with the basket repeats himself in history. The Damascus wall of difficulty is reared in every parish, the sharp spear points of deviltry threaten in every community. Every believer can find at some time or other the opportunity, if not of becoming a Paul, at any rate of holding the rope of the basket by whose means a possible Panl is helped. The fugitives from the toils of sin or the difficulties of circumstances are not all equally illustrious, but they all deserve a "God speed you!" from the disciples remaining behind the window in the wall. Paul comes very seldom in history, but the men with the basket are very frequently called for. And he who cannot serve the Lord with a stylus which writes an epistle that gains for itself an endnring place in the Biblical canon, may serve Him as truly, if not as conspicuously, with a fish-basket and a rope, - C. A. S. Dwight, in New York Observer.

SLAVERY AND SLAVE-RAIDING.

Slave raiding and the traffic in slaves, to which it ministers, is the great overshadowing cvil of the Central Soudan. There is no tract of equal size in Africa, or indeed in the world, where the slave trade, at the present moment, flourishes so largely and so entirely unchecked by any European influence. So much has been said and written about the slave-trade of East Africa, that it is certainly somewhat disheartening to learn that, bad as matters are on the east coast, they are immeasurably worse on the west. To make the case still more distressing, from an English stand-point, the whole of the country where this slavery and slave raiding is flourishing so luxuriantly, is British territory, or, if this expression be objected to as premature, is within the British "sphere of influence," having been definitely recognized as such by the treaty of Berlin. By claiming for ourselves this vast tract of country, we have claimed one of the more important and most valuable sections of equatorial Africa, but we have at the same time claimed for ourselves a great responsibility, from which we cannot, if we would, set ourselves free. The great majority of the slaves in Hausaland are obtained, not from foreign or outside sources, but from the villages and towns the inhabitants of which are of ability of the men who lowered him the same tribe and race as their captors. The practical result is that the country is subject to nearly all the evils of perpetual civil war. There is no real security for life or property anywhere. At any moment the king in whose ter-

ritory any town or village lles, may receive a message from the king to whom he's himself tributary, ordering him to send at once a given number of slaves, on pain of having his own town railed. He thereupon selects some place within his own territory, and without, perhaps, the shadow of an excuse, proceeds to attack it and to carry off its inhabitants as slaves. The attack is usually made in overwhelming numbers, so as to prevent any serious resist ance. Any who attempt to resist are massacred on the spot, the rest are made to march in fetters to the town of their captors, whence they are either passed on to some central slave market, to be sold, or kept for a while in order to be included in the annual tribute payable to the Sultan of Sokoto. Anyone who reads the "Autobiography of a Slave," by H. H. Johnson, who was formerly a consul on the west coast, and who le now Commissioner of Nyassaland, will gain a most realistic idea of the sufferings entailed by slavery, as at present carried on in Hausalaml. Moreover, the evils resulting from slavery should by no means be regarded simply from the point of view of the person enslaved. As I walked through one slave market after another in the various Hansa towns, it often seemed to me that the persons most injuried, i. c., most de graded by the slave-traile, were not the slaves, but the slave owners. If the latter only had to be considered, it would still behoove every one who cared anything for the development of the African native to use his ntmost endeavor to remove what is at present an insuperable obstacle to his advance.

During the course of our march from

Loko to Egga, via Kano, a distance of

about eight hundred miles, we had frequent opportunities of observing the general insecurity of life and property which the existence of the slave-trade produces. Soon after leaving Loko, we entered the town of Nassarawa, where we were compelled to wait the return of its king from a slave-raid, on which he was then absent. On reaching, Jimbambororo, a village a few miles further on, we were told that its king was not "feeling sweet," owing to the fact that twenty of his subjects had that very morning been seized as slaves by the people of an adjacent town. On leaving this village we passed a spot where, two days before, lifteen native merchants had been carried off as slaves; and again, shortly before reaching Katchia, we were shown another point on our path where, within the two previous days, a similar fate had befallen five other travellers. On arriving at the large town of Zaria, in the market-place of which we saw about two hundred slaves exposed for sale, we were once again informed that the king was absent on a slave-raiding expedition. During our stay in Kano about a thousand slaves were brought into the town on a single occasion, as the result of such an expedition. In the course of our march from Kano to Bida we passed towns and villages, literally without number, which had been recently destroyed and their inhabitants sold as slaves; and this, as has been already explained, not by any foreign invader, but by the king in whose territory the places themselves were situated.

Slaves form, to a great extent, the enrrency of the country where larger amounts are involved than can be con- and parent will be spared and infinity of veniently paid in cowries. Where, for after sorrow. -Hannah More.

instance, a native is about to travel for any considerable distance, he will usually take with him slaves proportionate in number to the length of his proposed journey. After travelling perhaps a hundred miles, he will stop and sell one of his slaves, and with the proceeds will travel another hundred miles, when he will sell a second. He will probably so arrange that, by the time he gets home again, he will have sold all the slaves which he took with him on setting out, with the exception of his personal attendants. Hausa Land.

A WARNING SCENE.

I was next called to spend a night at his bedside. The arrow of the death Archer had reached him, and his life was quivering upon its point. And O, the agony of his spirit! No words can describe what his look and manner expressed.

I think his first departure from the faith was the denial of the divinity of Christ. Now most of his petitions for he prayed-were addressed to 11im. He confessed his sin in having denied llim, and implored His forgiveness. Almost without cessation he was cry ing, "Lord Jesus, have mercy upon me!" But no answer of mercy came to comfort him. At one time he broke out, "Oh, where shall I find Him? I would crawl on my hands and knees to the ends of the earth could I but time Him. Lord, Jesus, have mercy on me! have mercy on me?" No promise seemed to comfort or encourage him,

He had no power of faith to lay hold of them, as there seemed no ear to hear his prayer. He seemed conscions of this, and cried out, as in agony of despair: "O God, Thou hast forsaken me; return unto me! Like the returning prodigal, 1 come to Thee; have mercy upon me! I am willing to become anything or nothing can I only gain some humble seat in heaven. Is there no faint ray of hope for me?"

For half a square or more upon the street his cries and groans could be distinctly heard during most of the night. In a moment of self-recollection. he exclaimed: "This is like the wailings of the lost?"

They were, indeed, heart-rending. To human appearance his case seemed a folfillment of that awful declaration of the Almighty: "Because I have called, aml ye refused; I have stretched ont my hand, and no man regarded; but ye have set at naught all my comsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirl wind; when distress and anguish cometh upon you. Then shall they call upon me but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord they would none of my counsel; they despised all my reproof. Therefore shall they rat of the fruit of their own way and be filled with their own devices Set.

IMPLICIT OREDIENCE. The only un deviating rule to secure the right train ing of children is instant, unreasoning and implicit obedience; and if this task be commenced in infancy, both child

carnal." We have many promises to

those who overcome. We need as great

courage, and heroism, and devotion as

is required in the greatest historic bat-

DAILY READINGS.

T. A song of victory. Ex. 15:1-11

Praise for deliverance. Psalm 34

S. The soul's warfare. Eph. 6:10-20

LESSON VII.-AUGUST 16.

DAVID'S CONFESSION AND FOR-

GIVENESS,-Psa, 32: 1-11.

(Read also Psa. 51.)

GOLDEN TEXT.—Create in me a clean

heart, O God; and renew a right spirit

TIME.-About B. C. 1035 was the

time David committed his great sin.

Nathan's reproof was about a year later.

PLACE.—David's palace in Jerusalem.

DAVID'S CRIME.-It was a double

crime, consisting of the two most hei-

nous wrongs one person can commit

against another-adultery and murder,

mingled with meanness, selfishness and

injustice. Moreover, it was a sin against

God amounting almost to treason (2 Sam.

12:9, 10; Psa. 51:4). It defied God's law,

which David was bound to maintain.

It dishonored God and religion before

all the people. So that, great as was

David's crime against mau, the guilt of

that was as a man's shadow uurealized

in the black midnight shadow of the

THE DOWNWARD STEPS,-(1) It is

not at all likely that this fall was en-

tirely sudden, Doubtless there was a

relaxation of David's religious fervor

and zeal, which were his guard. Then

his multiplying wives was in the same

direction. This he had done contrary

to the law, or at least to the very verge

of what might be allowed (Deut. 17:17).

(2) David parleyed with temptation.

He should have shut his eyes and

turned away, then he would have been

safe. (3) This occurred in a period of

idleness, increasing luxury and self-in-

dulgence. It took place after a long

cess. David had scarcely known what

defeat was. Great popularity and suc-

cess give a sense of importance that

DAVID'S GUILT .- There is no apology

for David's sin. He knew the com-

mandments, he had received great spir-

itual enlightenment and noble impulses.

He himself never apologizes for his sin.

The Bible never apologizes for it. It is

to be held up in eternal execration and

scorn. Yet we should see that many a

wicked thing in the past would be very

much worse if done in our day and in

our light. While we hate sin, let us re-

member that we must judge the man

by his whole life, and not by one failure

in it. Yet the sin and its consequences

STEPS TO REPENTANCE.-For a year

leads into temptation.

were the same.

period of prosperity and unbroken suc-

earth .- Peloubet.

This psalm followed soon after.

2 Sam, 10:8-19

1 Chron. 18:1-13

Psalm 18:32-50

Psalm 44

M. (August 3.) David's Victories.

W. Divine preservation.

F. Deliverance from God.

within me.-Psa, 51; 10.

T. Trust in God.

1896

tles of the world.

August 1, 1896.

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> For the Herald of Truth, THE ORPHANS' HOME. BY DAVID LEHMAN.

possibility of establishing an orphans' home must not pass our minds, glory. and thus become a thing of the forgotten past. No good was ever accomplished by idle thoughts, or thoughts without active labor. Reaching out and helping those who need our help is not only a Christian duty, but it is also one of the stepping stones to success. It has ever been one to the first and most sacred principles of the church to care for the poor and needy, and we believe we have come to a time when plans of good management are sought for. But in order to establish such a home it was necessary for some one to make a sacrifice. Bro. S. Plank and Bro. D. Garber have expressed their willingness to make this sacrifice, and it has been before two Ohlo Conferences and looked upon with favor. A committee appointed to investigate sanctioned the proposal and plan. We hope that the Church will show her appreciation by keeping this matter before the people, and giving the people an opportunity to send in such remittances as they feel able to contribute. While this is but a small beginning, we hope the brethren will be encouraged in their undertaking, and that it may be a power for good We look forward to a time when this institution will be self-supporting, and a blessing to the Church.

THEY that make the glory of God their end, the Word of God their rule, the Spirit of God the guide of their affections, and the Providence of God the guide of their affairs may be confident that the Lord goes before them as truly as He went before Israel in the wilderness, though not so sensibly .- Matthew

August 1,

LESSON VI.-AUGUST 9. DAVID'S VICTORIES .- 2 Sam. 10:

(Read chapters 8 and 10)

GOLDEN TEXT .- The Lord is my light and my salvation; whom shall I fear ?-- I'sa. 27:1.

INTRODUCTION.

TIME,-Probably B. C. 1034. The earlier years of the second part of David's reign.

PLACE - Rabbath or Rabbah, the capital of the Ammonites. Hamath, a Syrian metropolis, not far from Damascus. Also other places. DAVID.-The first we hear of David

he is a shepherd boy caring for his father's flock. His first step upward was his anointing as king by Samuel. His first exploit, bringing him into the notice of the people, was the slaving of Goliath. Next he is an outlaw persecuted and pursued by Saul. Then he is anointed king of the tribe of Judah Finally his hard life of probation is over and he is anointed king over all Israel. He had long before this been a prophet and poet, but his elevation to the throne of the united kingdom made his reputation more illustrious. He found the religion of his people in ruins and tatters; he restored, enriched and enlarged the worship of the sanctuary. With his standing army of experienced soldiers, and generals of unrivaled ability, it was comparatively easy to extend his empire from the edge of Egypt to the Euphrates. He was now standing near the summit of earthly

DAVID'S ARMY .- First, there was an "Old Guard" of 600 Gibborim or heroes led by a hand of thirty promoted for special valor. These had been proved during David's exile. Second, the general force of the kingdom, known as The Host, consisted of 300,000 men in 12 divisions of 25,000, who each served ordinarily one month in the year, except in time of war. Each corps was divided into regiments of 1,000 and companies of 100, with their respective officers, The army consisted entirely of infantry, armed chiefly with swords and spears and occasionally maces, bows and arrows, and slings. They rarely had any other defensive armor than the shield

DEFENSIVE WARFARE.-It is well to notice that apparently David made no aggressive warfare for the sake of conquest, as was almost the universal custom in his day. "He was often in war. but always challenged, provoked, defied. Other kings have sprung from their thrones and said. Whom can we fight to-day? This man sits still on his throne and says, To whom can I show kindness ?"-Jos. Parker.

STUDY THE OTHER SIDE,-In study ing the life, battles and victories of Da vid it is well not to dwell on battles and slaughter of enemies; but that these were righteous wars, and victories over enemies that were ruining the country in David's time. The wars should be viewed from the standpoint of justice and of blessing to the cause of mankind. The results rather than the details should be presented. The applica tion is clear, and should be studied. We have many enemies to overcome within and without. We have the

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CORRESPONDENCE.

D. B. SHELLY.

have at present dry weather. l'eople

are busy having, and some have been

cutting grain. Our harvest is late this

year on account of so much cold and

wet weather in the spring. People gen-

erally are in good health now. Our fall

and early spring grain is a fair crop, but

late grain is poor. New potatoes are

plenty. We have our Oakhill meeting

every other Sunday at or near L. J.

Yoder's in a school house. Last Sunday

our appointment was there, and as the

school house is small and our con-

verts were to be baptized we concluded

to have the service in a grove near by,

so the grove just east of Bro. Yoder's

house was fixed for that purpose with

plenty of seats and we had meeting in the

forenoon and afternoon with quite a

large congregation. At the close of the

afternoon meeting the congregation pro-

ceeded to the Longtom river about one

mile from the grove where nine young

persons were received into the church

by water baptism, Bish. J. D. Mishler

officiating. Two weeks before two

members were received by letter. May

God's blessing rest with these dear

young souls so they may hold out faith-

ful to the end. Dear brethren, pray for

us that we may keep growing in num-

ber and spiritual strength. It may be

that some of our brethren are auxious

to hear something about our new

church-house. We have all of our lum-

ber ready and are drying it and next

Friday is the day set for coming to-

gether to clean and get the ground

ready to go to work to build it. We in-

tended to put it up this spring, but our

means a little short to get our hardware

is short this year; people claim it is

weapons described in Ephesians 6, the circumstances and his conduct betrayed him. His conscience was working all the while. He said, "When I kept silence my bones waxed old through my roaring all the day long." Finally God sent Ilis faithful prophet, Nathan, who with great wisdom spoke a parable to David which led the king indignantly to condemn another, unconsclous that his condemnation fell upon his own head, till the prophet spoke the terrible words, THOU ART THE MAN. Then followed the sickness of Bathsheba's child, which caused David to fast and pray, and lie upon the earth for seven days, when the child died.

REPENTANCE. - "All these things brought David to the deepest and most sincere repentance. One great object of punishment is to compel men to see the terrible nature of their sin. The proof of David's sincerity, that he was not merely sorry for the consequences, but really repented of his sin, is shown by his forsaking that sin and hating all sin, and by his efforts to remove the evil

consequences of David's sin which repentance, no matter how deep and sincere, could not remove. Repentance could not ward off the bitter trouble to come from his polygamous household in the death by the sword of two of his grown up sons; it could not bring Uriah back from the dead; it could not keep some from blasphenting the name of God (2 Sam. 12:14) down to the last ages. There are some results of sin which even forgiveness does not remove -at least, in this world. Still consequences are usually greatly modified by repentance.

DAILY READINGS.

M. (August 10.) David's Confession and Forgiveness. Psa. 32
The sinful nature. Rom. 7:14—25 Hope for the penitent. Joel 2:12-19 T. Confession of sin. Ezra 9:5-15 F. Prayer for forgiveness, Psa. 51:7-19 Ezek. 36:22 -31 Cleansing. Ezek. 36; 22 – 31 Praise for pardon. Psa. 103:1–18

BY MRS. M. C. PROUDFIT.

There's nothing beyond the dark tomb. With hearts overburdened with sorrow,

And lives that with care are oppresse Forever we look through the darkness
And long for a place where there's rest. "Come over, come over," and tell ns,

Is this ail? Is this ail of life?

O, if there be over the border

"As the sunlight of heaven illumines perfectly the darkness of earth, chasing the shadows out of the deepest valleys thereof, so the light of the Bible illumines all mortal darkness and makes the valley of the shadow of death the brightest part of the way in the earthly life." David said nothing about his sin. But

MONTGOMERY, IND., JULY 13, 1896,-Weather here is very warm at present, and it is somewhat dry, although we had very heavy rains recently, which on account of inundations, injured the corn in the lowlands. In the latter part of June we had a sort of cloudburst which lasted about two hours. The water ran in streams, and in a few moments the low land was submerged, in many places, on the road even, as much as three feet in depth. Many bridges were also washed away. A large amount of grass which had

been cut was ruined. Threshing has already begun here. Wheat averages 10-15 bushels per acre. Fruit and fall crops look very promising. The temporal blessings which God in His mercy and bounteous love is sending us should awaken in us the deepest gratitude and move us to faithful service in His cause, that the work of our Lord may prosper on earth. effects of his wrong."

WETZELL, ANTRIM CO., MICH., JULY 14, 1896.—The brethren J. F. Funk of THE CONSEQUENCES. - There were Elkhart and David Burkholder of Nappanee, Ind., came here on the 10th and held 5 meetings, including a communion service, which was a season of joy to the members here. On the 13th the brethren took the train for Brutus, Emmet Co. May God guide, protect and bless them in their labors. EUGENE, OREGON, JULY 11, 1896.—A few lines from this part of the valley may interest some of the readers.

THE MACEDONIAN CRY.

A form with a gesture of pleading Is seen in a vision of night:

"Come over, come over and help us!" O, show us the pathway of light?

No news of saivation has reached as, No rest for the weary been told us;

With burdens too heavy to carry,

Is there naught that will lighten our burdens
And give to this life more of bits?
Is there nothing beyond life's dark berder When done with the sorrows of this

O, if there be over the botter.

A home where the weary find rest,
Then teach us, come over and teach us,
The way to the home of the blest!"

ears. But we are thankful to our Maker for what we have. Our Oakhill congregation now numbers about 70 members, including the little band that joined us down at Hubbard. Con.

WISNER, NEB., JULY 5, 1896.-Bish. Joseph Schlegel, of Seward Co., Neb., recently visited us and admonished us richly from the word of God. We were also favored to partake of the communiou of bread and fruit of the vine, an occasion that was much enjoyed by us, inasmuch as we were encouraged to press forward in the warfare against sin, looking unto Jesus who is the author and finisher of our faith. We feel deeply grateful to God and the dear brother for this favor. The Lord be with our brother in all his labors.

JACOR OSWALD

DALTON, WAYNE CO. OHIO, JULY 20, 1896,-We are glad to state that our aged brother Peter Basinger, of Mahoning Co., Ohio, stopped off here on his return from a visit to relatives at Berne Indiana, and Putnam Co., Ohio, He preached an able sermon on the 19th. Although his bodily strength is failing, yet his mind is still clear and vigorous We were also recently visited by the brethren 1ra Buckwalter and David Hostetler who attended the funeral of Bro David Hostetler. Our deceased brother had for some years stood outside of the communion of the church, but during his illness the Lord gracious ly moved upon him by the Holy Spirit's pleadings to renew his vow, and he was received as a brother by our bishop Jacob Nussbaum into the Old Sonnenberg Congregation. D. A SCHNECK.

THURMAN, COLO., JULY 18, 1896.-Bro. John C. Birkey, of Lund, Kansas, came here on the 8th of July and remained until the 13th, during which time he was "instant in season and out of season" for the Master, and also held communion service for us. We would be glad if other ministers would likewise visit us, for laborers here are so few, while the harvest is great. I'ray for us

STRANG, NEB., JULY 21, 1896. On June 26th Bro. Joseph Schlegel, and Bro. D. Bender, of Milford, Seward Co., Neb., came here. We had a glorious time during their stay. Bro, Schlegel held four meetings that were well at tended. We were again admonished as to our duties and how we are to walk in the footsteps of our dear Savior, Jesus Christ. Seven souls united with us in church fellowship by baptism on confession of their faith. May God bless and lead them that they may be true followers of Jesus Christ, that many more may be brought to the light of God.

Jos. KUHSS.

Мавкиам, One., July 8, 1896,—We were visited by our ministering brother A. D. Wenger, of lowa, who came here on Monday evening June 28th and left on Friday morning July 3d for Jordan, Lincoln Co. The brother while in our midst held seven meetings, which were lumber was not dry enough, and the not so well attended in the day, but were well attended, with good attention, material, so we concluded to hold off a in the evening. The brother made himlittle till harvest is over. The fruit crop self free by faithfully proclaiming the word of God, encouraging the saints, shorter than it has been for twenty and warning the sinners to flee from the

wrath that is to come. May the grace, on the above heading for the benefit of a little for our future welfare, but we to run our school eight to ten months peace and love of God ever sustain our all interested, and as there has been should not consider these natural ad- per year. We can engage competent young brother in discharging his duties and we as God's children bring the things into practice that we hear and then we will have the benefit and God will receive the praise. We wish our brother God speed, and may his journey be a blessing to him and those he preets COR.

AN OVERSIGHT

In a recent article in the HERALD OF TRITH I made the statement that there was none of our ministers who bundles the English language in lowa. I neglected to state that Bro, A. D. Wenger has had a temporary residence in the state during the past year, and has been doing effective work. When I wrote the article, I was not aware that he expeets to make lowa his permanent home. I am glad that our lowa field has some prospects of being looked af ter, and my prayer is that God may bountifully bless the work.

DAN'I. KAUFFMAN.

SUNDAY SCHOOL ITEM

JULY 13TH 1896. We organized a Sab bath School here, on April 26th, with Bro. L. J. Burkholder for Sunt, and Bro. M. J. Reesor for Assistant Supt. The average attendance for the past quarter was about thirty-eight; and the interest is very good. We feel keenly the necessity of more active service here, and would ask an interest in the prayers of all God's people in behalf of their taste, should not come here to the work here, for truly the harvest is great, and the laborers are few. Shall we not pray the Lord of the barvest to send more laborers into the vineyard so that when He comes to reckon with fruit growers and pleasant home seek-His servants, that His garner may be filled with golden sheaves,

P. D. ВUККИОТ DER. See'v and Treas.

CONFERENCE.

The Annual Sunday School Conference of the Mennonite Church for the state of Ohio, will be held near West Liberty. Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continuing until Friday evening the 21st. A cordial invitation is hereby given to the Sunday school workers of the different branches of the Mennouite churches of Ohio and other states, to meet with ne in conference, in the name of Itim who said, "Suffer little children to come unto Me." Those coming from the north or south will stop at West Liberty: from the east at Bellefontaine; from the west at DeGraff. Any information cheerfully given by

DAVID PLANK, Cor. Sec. Bellefoulatine, Ohio,

CHILD TRAINING. A mother should have tender and loving but firm control of her child from its first breath. She should as carefully shield it from self consciousness, conceit and willfulness as she does from scarlet fever and whooping cough. She should, above all things, set it a daily example of justice and truthfulness in the smallest affairs Exchange.

THE PLEASANT GROVE COLONY.

PLEASANT GROVE, McEWEN, TENN. and have a comfortable home though Greeting in the name of Jesus. By it may be necessary to shift for a few

concerning this place we do not wish to say a word of contradiction as men differ in judgment. What we say we say in the name of Jesus, and our prayer to God is that nothing be said but what the future will reveal and what we would prefer were we in your place. First, we beg to draw your attention to the fact that persons going through on a flying trip cannot give the information-though they exercise the best of judgment -that those can who have lived here for years. The same is true of every country. No attempt unsaved eternity, Oh fathers and mothshould be made for permanent settlement in a new country till the same be tried and proved; hence, while some are contemplating going farther south which may prove good for those who have a mind to do so we with others have decided that for general farming

and fruit raising we are far enough south as a greater variety of crops and fruits can be grown here than farther south and the climate is mild enough for those who are accustomed to the severe winters of the northern states, love at first sight, which is very true. The same is true of other unimproved localities. No one should expect to go where land sells for three dollars per acre and find it in a flourishing condition, all nicely improved and trimmed up. Those who are not foud of work, improving farms and fixing them up to satisfy their desires, as it may not prove satisfactory to them. But we have sufficient evidence that this country can be made to gain the love of farmers and ers by proper improvement. It has been said the land here resembles the clay lands of parts of Ohio. Some of the clay land of Ohio is very good land and sells for good prices. Let the land here be what it will, when clear of roots and stumps it is easily cultivated. It has few stones, is of a mellow nature, and when properly cultivated, will produce good crops. The land here is not as in parts of the West where they burn the straw and leave the cornstalk on the field, but the same is true of most southern lands, especially the pine couptries. There are however some very fertile lands along the low lauds of the South, but there a man cannot live and retain good health. While farming is carried on here now without fertilizers, it can be greatly improved by working all the straw and cornstalks into

manure and putting it on the land

again. While it may be well to use

some commercial fertilizer in the be-

ginning on the old land, we have reason

to believe that the land can be kept in

fertile condition without commercial fertilizers, under proper management Many of the dear brethren are toiling from year to year on land far more barren (ban this, Those who are here and had some experience have no doubt that they can make farming a success here: fruitraising and dairying can also be made profitable when once established. Nature has done her part here and if man does his part there is no reason why he should not have plenty to eat and wear request we endeavor to pen a few lines years. We should be willing to sacrifiee gather in we can get plenty of money

considerable said by different parties vantages only, for Christ says, "Seek ye tirst the kingdom of heaven and his righteonsness, and all these things shall be added unto you:" so our natural living is only a secondary matter, and the spiritual part should be looked after first which we will leave partly for you to consider. But the advantages spiritnally are certainly great in colony life compared to being scattered among the evil influences set out by the world to-day. Sin is in the world, and multitudes are going down the broad road to be hurled over the precipice into an ers, it is necessary that we look after spiritual interests of our children, and what can we do better than go where we can build up communities of our own people and educate our children under teachers of like faith and where elimeh, Sunday school and religious meetings prevail instead of play parties, picnics, shows, fairs, theaters, and dances that are ever attracting the minds of the young people. While some want to claim these attractions have nothing to do toward misleading CEDAR GROVE, YORK CO., ONTARIO It has been said that this country was the young people, but that all lies in not one with which one would fall in the parent and proper training. This eertainly will not always hold good and care should be taken by those who have not had the experience of bringing up a family where evil influences prevail, that we do not condemn those too severely who are weeping and praying for their dear children ont in the miserable sins of this world, lest we get into as it lies very well. Those interested in the same condition and then realize the agonies of a father's or mother's heart for their dear children and see our folly of not seeking better surroundings for best plan for all is to come and see if them before it was too late, May God grant that our so-called Mennouite people put more thought on the welfare of the rising generation for the future prosperity of the church depends on

them. May God add His blessing. While the colony is slowly progressing we still extend the invitation to all the brethren who are seeking homes for themselves and their children and love to live in a religious colony. Come and pay us a visit and see the country and decide for yourselves. Anytime from now until winter is the best time to come prospecting, as you can see the crops on the fields which will give you an idea what can be done here. This is also the best time to move in and get the advantage of the winter to get your farming land ready for next summer and save buying your living so long.

There are now four families on the colony land and three young men who expect to make this their home. Resides, we have the promise of four more families in the near future, and many are coming prospecting.

We just lately applied to the County Court for the colony lands to be formed into a new school district, which re quest the county granted without any hesitation, and as soon as possible preparations will be made to have public school in progress; but as the public school money is issued according to the number of pupils in the district between the ages of six and twenty-one years, the more pupils the more money we get and the longer term of school we ean have. There are now some districts having from eight to ten months school paying the teachers as high as (860) sixty dollars per month, so after more

teachers for less than sixty dollars per month. This will afford a good on portunity to educate our children. Th subject of education should be well considered, as we need more of it, but used in the right way. We often find it dangerous to send the young Christlans into the higher schools of to-day for too often they get the education and with it they drift into other chan nels and are not so willing to be con formed to the plainness of Christianity as taught and practiced by our Mennonite people: thus they come out with their education ready to do business for the world but not for Christ. Much of this danger could be avoided had we places to educate them without sending them out into the other schools. While we are building up a colony we desire the future to bring this necessary part by putting forth our efforts in that direc tion. We desire the opinion of the brethren on this matter. While man's who contemplate coming here would timbered land we wish to announce that joining the colony land there are improved farms for sale partly cleared and fenced, ranging in price from four to ten dollars per acre and in size from twenty-five to one hundred and fifty acres. So while the colony land sells for three dollars per acre, by paying more you can get partly improved land near by. These farms will make beautiful homes and splendid farming land these farms can get particulars by writing to us, we will try and give you all necessary information. But the possible. All persons coming will please inform us and we will meet you at the McEwen R. R. Station. May God direct in all things. We desire the prayers of all the brethren that the work may prosper to the honor and glory of God. In love and sympathy to all interested. M. S. SCHROCK

NOTE. While it is true that passing visitors are not always able to give an accurate description of a locality and its various conditions, yet it is to be re membered that those who recently passed through the Pleasant Grov colony and now seem to favor a local ity farther south, have nevertheless likewise advised the readers to go and see for themselves. We do not doubt that there would be some who would be pleased with the more northern locality while others would prefer the southers one, while others still would be able to make themselves well at home on either colony, and others again would not like either place on which to settle. We would repeat the advice of both parties "Go and see for yourselves."- Ed.

The following article, in a recent number of the Gospel Messenger, by C. D. Hylton, comes well to the point,

The principle of non-conformity is a Bible principle, and if we strictly adhere to it we lose no power with God.

In Romans 12:2 we are given the key to a non-conformed, transformed life It is a renewed mind, Without it non conformity is a failure. We are led by the mind, and if the renewed, spiritual mind predominates in us, our bodies will become a living sacrifice to God

We will not try so much to please self or man, but God. If the carnal mind rules us, then we will seek to please man, and will conform to the world.

The principles of non-conformity are

applied -

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1. In our actions. We do not war nor quarrel. We do not judge every-body dishonest. We don't defraud and cheat. We don't let our charity stop with our family only. We don't forget that other people need a living as well as we do. We don't worry and make the very atmosphere around us dis agreeable, if some member in the church does not do just as we think he should, We remember that "Vengeance is mine and I will repay, saith the Lord,"

2. In our conversation. We should not use vain and idle words, nor corrupt communications, neither filthiness, nor foolish talking, nor jesting. We should not talk about our brethren or neighbors disrespectfully. The renewed mind does not talk rough, but "soft."

3. In our appearance or dress. are not so much concerned about our raiment; we dress for comfort and not for show. Neither Christ nor the apostles gave a prescribed rule how we should dress, but the following Scriptures tell us how we should not dress: Matt. 6:31, 32; 1 Pet. 3:3; 1 Tim. 2:9; Rom. 12:2. (See the Revised Version.)

I urge the following objections to fashionable dressing:

(a) It places its followers in bondage, makes slaves of them. They have no right to choose what they will wear. They must accept of whatever the goddess of fashion dietates.

(b) They dress to fulfill the lust of the eye. Not their own eyes, but the eyes of other people. Test, If everybody were blind but myself, would 1

dress as I do? (c) The fashions are not comfortable. The ears must be pierced and the body squeezed until the bones assume an unnatural shape. Premature death soon and her heathen mother was heard to ends the earthly sufferings and the victim goes before God to answer for

(d) They are not beautiful. Twentyfive years ago a lady could scarcely enter a common door on account of the magnitude of the fashion. Later the hideous bangs and still later the ponderous protuberance in the rear, and now the "awful big" sleeves. None of them are beautiful but were fashionable. "Be not conformed to this world,"

THE EIGHTH BEATITUDE.

The eight beatitude seems the greatest paradox of all. We can see, in a measure, even with our superficial sight, that to be merciful, to be pure in heart, to be a peacemaker, may bring us blessedness. But how can there be any such thing in persecution? Where is the blessedness of being treated with coldness, scorn, and unkind and untrue sayings about us by those with whom we are obliged daily to associate? This saying of Jesus, "Blessed are ye when men shall * * * say all manner of evil against you falsely, for My sake," is a declaration that there is an essential, mehangeable difference between the true children of God, the possessors of the kingdom, and the outside world. You are blessed when there is that in your way of thinking, in your conduct, in your speech, ln your spirit, which is a rebuke to the spirit and maxims of the unregenerate world. The blessedness is religion, and, in many instances, a post-

bitter and hard to bear. But you are blessed if love for truth, goodness righteousness makes you willing to suffer rather than compromise, and if love for the Lord Jesus is so sweet and strong that you would rather die than betray llim or bring reproach upon His name. A character which provokes and endures the unfriendly criticism of thoughtless and ungodly persons proves itself worthy to possess the kingdom,

If we have so little that is pronounced in our convictions that we never meet with opposition, we may better begin to ask if it is certain which side we are on, the Lord's side or the world's. A Christian cannot afford to lose his part in this beatitude through weak compromises with anything opposed to righteousness. "Ilaving your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is popular now to be a professing Christian. We are not perseented for the outward observance of religious customs, for it is more respectable to be in the church than out of it. But loyalty to Jesus costs something to day as truly as it ever did. "Ye are My friends if ye do whatsoever I command you."

A young Chinese woman, who recently became a Christian, was threatened, scolded, and persecuted in many ways by her family and friends. Finally her brother offered her anything he had or could get for her if she would give up the "Jesus doctrine." She said, "You ask of me the only precious things 1 have, more precious than anything you can give me. I cannot give them up for fields or jewels. My Bible says, 'What shall it profit a man if he gain the whole world and lose his own soul?" She came back to the Christian school where she had gained her "precious things," say, "It is no use to talk any more to that daughter of mine. She seems to think there is something very good in that foreign religion." And the woman herself said, I love the Lord Jesus as I never did before. All the time those people were coaxing and scolding and swearing at me I forgot that I was just one lone woman against them all. It scenied as if Jesus was right beside me, answering and fighting for me. I kept remembering His words, 'Be not afraid of them that kill the body, and after that have no more that they can do."

Is there not danger that we, too willing to be "carried to the skies on flowery beds of ease," may lose the blessedness of the eight beatitude, and fail to possess fully the kingdom of heaven?-N. Y. Advocate.

RELIGIOUS INSTRUCTION IN THE HOME.

The statement which has only recently been made, that more young men go into our jails annually than are received into our churches, induces me to call attention to the necessity of early religious instruction in the home. There is a sad neglect there, and some one is responsible for the ruined coudition of so many of our young men. Not only is the neglect manifest in the young, but also in many older persons, who are prominent in social and business circles, who have little liking for

not in the persecution; it may be very tive dislike for it. We are more and more convinced of the value of home instruction as we come in contact with the world, and see how seltish men are and how they show by their lives that there has been somewhere a neglect in their training. This work of instrucion belongs especially to parents. They can instill into the mind, as no one else can, the thought of God and a sense of duty. This will not be a difficult task if commenced early, and the proper course taken. The child is very quie to lay hold of the idea of a Father, who loves all and rules over all. Parents are very apt to forget that there is that in the child which must be developed, and which, directed early, will lead to a life of obedience and love.

Just as it is impossible to have strong building without a good foundation, so parents need not expect a pure religious life in their children if they do not lay a good foundation in youth,

It is then that the mind can easily be impressed and led on from step to step until there has been gained that which is invaluable a good character and firm trust in God, Parents should feel themselves under obligation to fill the minds of their children with the great thought that there is a God, and that He loves them and has a warm heart for them. These thoughts take hold of the child heart very forcibly, and when once lodged there, can not easily be driven away. Like the clay in the potter's hands is the child in the hands of the parents. They can mold them as they will, and, by their genial influence, help them to build their Christian character. Oh, for more religious instruction at home. It will do your chil dren more good than all the material wealth you can bestow upon them. But if you permit the golden opportunity to pass by, and youth is gone, then all your efforts may be in vain. You may weep bitter tears of repentance, but these will not wash away the cousequences of

your neglect. There are certain specific things which parents are to teach their children in order that they may make good citizens and good subjects of the great King. They should teach them to pray, Almost as soon as they are able speak should they be taught this duty and pleasure. It is something that will cling to them through life. There are no memories that will be so sweet as become tainted themselves, but to those which bring back the prayers that were uttered at mother's knee. Mother, begin this task early, so that when the memory of your child wanders back into the past, it will go as into a land of sweetness, whose atmosphere will be redulent with prayer. If you fail to do this, then be not astonished if, in after years, your children lead godless and indifferent lives.

Then, there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating than any ever told by man. The young mind will easily lay hold of these and assimilate them. Starting in life with their hearts full of the Bible, there will always be in them a Spring like atmosphere, and, though there may at times clouds in their sky, yet on those clouds they will see the bow of promise. Neglect not this duty. While you are helping them you are helping yourseives. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas

of honesty, tirmness and truthfulne The opposite of these are often taught by example, or permitted by indulgence. It will require some effort to give the proper training, but look at the result. Make the home instruction what it should be, and we will not fear much for the after life of your children. Make the fountain sweet, and the stream will be pure. - E. Herbruck, in Herald and Presbyter.

RIGHTEOUS LIVING.

BY T. L. CUYLER.

In no direction should Christians make their testimony more emphatic than in the line of righteons living. The sin of modern civilization has been well described as "making more of eondition than it does of character." The very essence of Bible religion is to make character everything and conduct the test and evidence of character. By their fruits ye shall know them; make the tree good and the fruit shall be like it. This is the core of Christ's practical teachings. He "gave himself for us that he might redeem us all from iniquity and purify unto himself a peculiar people." The Revised Version has it "that he might purify unto himself a people for his own possession." The gist of this is that Christ owns us, and not the world. Our first duty is to llim, and really this is the most effectual way of serving them. Our loyalty to Christ is to be the world's salvation. The moment we betray Him we betray them and empty ourselves of all reforming and regenerating power. When the salt has lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men. When a Christian so conducts himself as to be despised by his unconverted neighbors, he inflicts upon them an inealculable injury. He confirms them in unbelief. He brings Christianity into contempt. He poisons the well from which they ought to draw good influences. "Ye are my witnesses," said our loving Lord and Master; but what if the witnesses swear falsely 2

In whatever direction we apply it, the fact remains clear that society needs a strict, pure, honest, self-denying, godly minded church. Our politics need a chloride of lime; and Christian citizens ought to engage in civil affairs not to purify civil life. To a right-minded Christian a ballot is a trust, and a public office is a stewardship for God. most grievous calamity that could happen to this country would be a divorce of practical Christianity from its politics. Conscience is more to this republic than all its army, or navy, or millions of Government houds.

In commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the Christian's yardstick; commerce becomes a cheat if it is disused or broken. When a church-member defaults or turns swindler, he re peats the sin of Judas. Christ is betrayed and men's faith in Bible integrity is so far shattered. A Christian merehant, manufacturer, or mechanic has a call to serve his fellow men us much as any gospel minister. Every ounce of

leaven has its place. Social life (with increase of wealth) has a tread toward demoralization. Luxury enervates. Popular amusements become sensualized and offer their temp-

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tations to the church. "Be ye not con- slain. Some instances of this kind may formed to the world" applies to the be very perplexing, since such secret stage, ball room, the wine-cup, and to selfism may co-exist with much zeal everything that would turn God's earth and outward fidelity and many striking into a "Vanity Fair." Conformity to the world amounts (in the end) to more cially may it coexist with the stronger than corruption of Christ's church. It clements. The strong man is lifted up puts out the light which Christ kindled: it destroys the very leaven which He has prepared to purify, and sweeten, and the child before he can grow again in save a "world lying in wickedness,"

THE DEATH OF SELF.

It is of the utmost importance for us to understand that whatever of self exists still exists In us, it can by no possibility be hidden from God. It is naked and open to the eyes of Him with whom we have to do. As clearly as Jesus read the hearts of those around Him when on earth, thus answering their thoughts rather than their words so clearly does He comprehend every undercurrent and subtle depth in our being now. We may be self-deceived, but we can never deceive the Lord.

And very rarely are they deceived who walk in His light. When to that native intuition which often reaches far below the surface there is added any power of discerning spirits, the true standing of those with whom they mingle is almost sure to be known, whether self be living or slain. How foolish. therefore, not to say how sinful, to evade that knowledge of ourselves which others have

Christians are usually ready to make any amount of general confession of sin; they recognize and lament the taint They can judge their own sin in the abstract; but not always, not often, are fled from Egypt. they ready to humble themselves and they think themselves ready for any rance. And it is no difficult task for honestly stated, offense is taken; it is and so, by its own wilfulness, sinks into a worse condition than before.

What wonder if even true and faithful friends, seeing this, hesitate to perform an office which will not be acceases to welcome the truth. What if God should be unwilling to force it upon those who so little desire it? What if His only way to bring us to the knowledge of all that is in our heart should be to leave us, that the sin which lies hidden in the depth of the master of the feast again gave thanks heart might work itself out in some to God, and a second cup of wine was bitter humiliation!

It is perfectly certain that while self of most imminent peril to the receiver. that which they have asked Self is not and dip them in the Charoseth, and so

traits of Christian character. Espebecause of his strength; and his heart must needs be changed to that of a litknowledge and in grace, Whoever stands self sufficient, even in God-given wisdom and strength, has lost the power of receiving more. He has to learn that men never grow-that only the child grows. When he is ready, even as a little babe, to desire the sincere milk of the Word then will God restore this privilege of growth - S E

THE PASSOVER IN PALESTINE.

The Passover, as I saw it in Jerusalem, differed in some minor usages from the forms observed in the days of our Savior, and the forms prevalent then were a divergence from the laws prescribed by Moses, The original command ran to the effect that the Passover should be eaten by the participants in a standing posture. Feet, usually bare within the honse, were to be sandaled; flowing robes were to be gathered into a girdic; and each person, male and female, child and slave, was to be furnished with a staff. The provision of "unleavened bread" indicated also hasty preparation for a jonrney. The flesh of the lamb, roasted whole, was plucked by their fingers from the carcass, and that is found everywhere in humanity, they ate the Passover with dramatic haste, as in the night when their fathers

In the time of Jesus Christ these usreceive the message, "Then art the ages had disappeared, and the Jews remon," The physician rarely finds his clined on conches, after the fasion of patient offended by a simple statement the Romans, and protracted the meal of his disease; but how few, who in the into a solemn ceremony. At sunset all sickness of their souls seek for spiritual the members of the household gathered counsel, are willing to be told the truth. around the table. Women were allowed Thoroughly aware of some difficulty, to join the circle, though it was not legally demanded that they should eat the sacrifice, for the removal of any hind- Paschal lamb, Even slaves and foreigners, if circumeised, sat down with the one accustomed to deal with souls to rest. Not a bone of the lamb was to be detect that special form of self-which is broken, under a penalty of forty stripes, their snare. But if it be simply and The lamps were lighted, and the master began by seeking the benediction of denied or evaded, while the soul, to God upon the feast. A cup of wine, shelter the wounded pride, affects dis- mixed with water, was filled for each couragement at such misunderstanding, Further prayer was offered; then all present washed their hands in a bowl of water provided, and they were ready to partake. In addition to the roasted lamb, the onleavened bread and the bitter herbs, there was an other dish, named cepted. It is a fearful thing when self Charoseth, regarded as the emblem of is grown so strong that in its pride it the mortar with which their fathers had worked in Egypt.

Charoseth was a mixture of dates. raisins and other fruits, with vinegar, and worked into a substance to resemble Egyptian clay. After partaking of the bitter herbs dipped in the Charoseth, the drank. Then the youngest son of the house, or, failing him, the youngest thus remains alive, there are many of present, asked the meaning of the cerethe very richest blessings which God mony, and the story of the deliverance cannot possibly impart save at the risk was repeated year after year in every household in Israel, After a second They would be perverted at once to washing of hands, and further thanksminister to the life of self. This is the giving, the Pasehal lamb was eaten. It most common cause of those delays was the enstom to take pieces of the which so many experience in receiving unleavened bread, or of the bitter herbs,

partake. To this custom the reference in Scripture is made, when Jesus marked ont the traiter in the well-known words. "He it is to whom I shall give a son when I have dipped it." The ceremony closed by chanting the Great Halleln jah, i. e., the luspired Davidle Psalms, 113 to 118

By the gracious courtesy of our friends In Jerusalem, we were invited to seats at the Passover table. We felt it would be more seemly to decline, but gladly availed ourselves of seats in the background. The room was spacious and lofty, finely proportioned, and embellished with a vauited celling. For some days prior to the feast every part of the house is sempulously searched for every particle of leaven Before noon of the feast day every crumb of bread and all liquid that may ferment are carefully removed. In a sanitary sense, this cleansing of the house is an unspeakable ssing. In the center of this fine room stood a long table, capable of accommodating twenty persons, and quite this namber were seated, as for a prolonged and pleasurable feast .- Quiver.

LIVING BY THE DAY

To know life's pathway to the end, my God The folded mystery; ding of waning joys and wearing pain, To reach the record's close Learning the moment when the weary brain Shall find its long repose.

Not this I ask, I would not have withdrawn The future's misty vell. Lest in the loag array of waiting lils
My feeble courage fail.

My feeble coorage fail.

Lest, viewing all the sorrow and the wrong,

'Neath which each heart must bend, My spirit mint, and in its weakness ask Only the rest-crowned end

The shadows and the sunshine which may From out the seeming night Leaving with Thee, my God, I only ask
That the next step be light.
Content that my to-morrow live with Thee, To me an unknown way, If but one tiny, steady beam may fall

Upon my path to-day showing my fallering feet the narrow way Which they may safely tread. Assured by that small light that nearer Home

Another step I'm led-My future step impedes, I ask no lurther strength than will suffice For this small moment's needs.

Viewing no long precession waiting me Of labors yet unwrought, I plead, my Father, that my fingers be Their present duty taught:

Unanxious for the morrow's manna fall But "daily bread" my plea,
While a child-trust, my God, a dimiess faith
Leaves all the rest to Thee.—Selected
by L. M. J.

ULRICH HEGE

was born on the 13th of January, 1812 in Bockschaft. His father, Christiau Hege, was a lessee of a large estate. His mother's maiden name was Eliza-Its mother's maden name was Eliza-both Glueck. The early years of the deceased were spent on his father's es-tate. Being of somewhat frail build and very fond of books, he entered into the employ of a merchant at Heidelberg in his 20th year. But obeying ceaseless prompting of the Spirit to teach the word of God which he had learned and word of God which he had learned and loved, among his fellow believers, he went to Basle, Switzerland, where he re-mained in the Mission school until March 1836, studying the Scriptures. Finding that this sedentary life was inincions to his health, he returned to his included in 1830 he assumed the charge of part of his father's estate. He was married in the same year to his now surviving companion, Lydia Fellmann of Bruehhaeuserhof near Heldelberg. This union was blessed with 13 chil-

dren, of whom 4 sons and 2 daugh-ters survive. In 1845 he was chosen minister of his congregation, and in 1870 he was ordained bishop. He was faithful in the responsible position to which the Lord had called him, and his which the Lord had called him, and his labors were blessed. In 1848 he moved with his family to Reihen where he conducted a store in connection with his agricultural pursuits. In 1870, in connection with Bro. Christian Schmutz of Itappenan, who died in 1873, and other co-laborpra he began the pub-lication of the "Gern indulating" and served faultfully and capably as its edi-served faultfully and capably as its edi-work and his cork to was devoted to the work and his cork to the to the core of a blessing to many. In him the works work and his work has no doubt proved a blessing to many. In him the words of the Psalmist found fulfillment: "Those that be planted in the house of the Lord shall flourish in the house of our God. They shall still bring forth fruit in old age," etc., Psa. 92:13—15. The In-t- words the deceased intered to his son were, "Saget den Bruedern: Lebet euch unter einauder" (Tell the brethren: Love one another, I lis age was 84 years and 5 months. The deceased had in his earthly life gathered but little of this world's goods, and many were the trials through which he passed, but he rejoiced in a living Savpassed, but he rejoiced in a living Say, ior by whose Spirit he was led, and he labored to lay up those treasures which moth and rust corrupt not and which thieves can not steal. His only hope was in Jesus, and he welcomed the death messenger. At his burial, the death messenger. At his burial, the services were conducted by G. van der Smissen and Christian Hege of Breite-nau, and at the Ittlingeu M H. by A. Schmutz of Bockschaft, and H. Funk of Neipperg.

August 1,

DEATHS.

DEATHS.

LEIS.—Joseph Leis of near Wellesley, Waterloo Co, Ont., was born in Bavaria on the 9th of Pebruary 1817 and died on the 6th of July 1895, aged 79 years, 4 months and 27 days. He came to this country in his youth. He was married the antimony 52 years, 3 months set if days. He leaves his sorrowing widow, nine sons and four daughters and forty-three grandchildren. He lived in the house which he erected in the prime the country of paralysis and the infirmities of old age. The country of the state of the work of the on the 9th. Funeral services by Christian Gascho, Christian Zehr and John Gascho.

HARTMAN.—On the 11th of April, 1886, Emanuel Hartman, of South West, 104., aged-41-years, 11 months and 23 days. He was sick about 12 weeks and in the early part of his sickness he saw the necessity of preparing for the eternal world, which he accomplished, if we may judge by appearance, by repenting and accepting Christ as his salvation. He was borried at Yel-low Creek on the 13th. The funeral was largely attended. Services by James Metiowan and Noah Metzler. He leaves a wife and three children to

"Onr family circle now is broken, Since our father dear has gone;
In our grief our hearts have spoken
Lord, Thy will, not ours be done.
NOAH METZLER.

FAUSER.—June 14, 1895, near White Oak, Lancaster Co., Pa., Katie H., daughter of Bro. and Sister Anthony Fauser, aged 3 years, 1 month, and 10 days. Funeral on the 16th. Text, Ps. 103:15—18. Buried at Hernly's meeting house. This dear little girl was killed on the rail road. May the good Lord comfort the parents and family.

BRUBACHER.-Meh. 27, 1896, In Lan BRUBACHER,—Men. 21, 1200, 11 disville, Lancaster Co., Pa., suddenly, Bro. Isaac Brubacher, aged 79 years, 16 days, Funeral on the 30th. Text, Rev. 16:15. Bried at Landisville meeting house. A large congregation assembled house. A large congregation assembled to pay a tribute of respect to the memory of the dear brother, and to sympathize with the bereft family.

OESCII. — Near Philipsburg, Ont., Barbara, maiden name Nafziger, wife of John Oesch, aged 20 years, 9 months and 7 days. She was bom in Iming, near Saarbourg, France, on the 11th of September, 1816. She leaves her hussisters and ten graumber that the standard, one soon and two danghters, two sisters and ten graumber that the standard of the standar

JOHN OESCH.

SUMMERS.—Nancy Anna Snimmers was born in Mifflin Co., Pa., May, 1817, united in marriage to John Bontrager, Dec. the 13th, 1835. Died in Champaign Co., Ohio, on the 10th of July, 1896, aged 79 years and 2 months. She was the mother of 11 children; two of 1885, aged ib years and 2 months. She was the mother of 11 children; two of them have goue before; 16 grandchildren irving, and 9 deat; 3 great grandchildren living, and 3 dead. He seemants in the comman secondants in the Amish Mennonite church in her Irith year, and remained a consistent member to her end. Her aged husband, six daughters and two sons were at her bedside when she died. One son was not present: at South and the south of the seeman seeman and the south of the seeman and th

HUBER.-On the 17th of July, 1896 in Lancaster Twp. Lancaster Co., Pa,, of inflammation of the bowels, Michael I. Ilnber aged 75 years. He was a member of the Mennonite church for many years. A beloved companion and several children survive him.

MELLINGER .- On the 15th of July, MELLINGER.—On the 15th of July, 1596, at Baumgardner's Station, Lanesster Co., Pa., after a long illness, sister Anna M., wife of B. G., Mellinger. She was a faithful member in the Millersville Cong. She leaves her husband and 8 children to mourn their loss,

MYER.-On the 27th of June, MYER.—On the 24th of Jime, 1886, near Witmer, Lancaster Co, Pla., Huth, youngest daughter of Bro. Milton M. and Sister Bertha E. Myer, aged b months and 26 days. Funeral services by 1're. John Landis at Stumptown meeting house after which the remains of the dear little one were laid in their last resting place.

"Another little lamb has gone To dwell with Him who gave; Another darling little babe Another darling inter base is sheltered in the grave; God needed one more angel child Amidst His shining band, And so He bent with loving smile And clasped our darling's hand,"

LEHMAN.-On the 17th of June, 1896, near Chambersburg, Pa., of measles, Willis F., son of Bro. J. E. and Sister Eleonora Lehman, aged I year and sev-eral months. Buried on the 19th at the Chambersburg meeting house. Services by P. Wadel, H. Bricker and P. H. Par-

"Once we had a little blossom Full of sweetness, full of love; But the angels came and plucked it For the beauteous realms above D. D. Long.

GROVE.-On the 21th of April, 1896, in Augusta Co., Va., Arthur Sellers, be-loved son of Bro. Isaac and Sister Liz-zie Grove, aged 1 year, 2 months and 21

"Little Arthur was too fair, In this cold world to stay, So God in mercy called him home, To dwell in endless day."

Simon.—July 4th, 1896, near Mt. Joy, Lancaster Co., Pa., Bro. Christian Si-mon, aged 55 years, 9 months and 24 days. Funeral on the 9th, Text, 1 John 5:12. Buried at Erisman's meeting

house,

SMELTZER.—On the 30th of June,
1894, in Harrison Twp., Elkhart Co.,
Ind., of dropsy, Susanna Smeltzer, aged
47 years, 10 mouths and 1 day. During her sickness she was led to see the
necessity of consecrating herself to the
service of fold, and only a few days before her death she made a profession
and was buptized and received into the
church. She manifested a transal made was buptized and received into the
church. She manifested a transal bupties of the control of the co

Cup.—On the 17th of July, 1895, in Harrison Twy, Elkhart Cu, Ind., of he infirmilies of old age, Sarah Whisler, widow of the late John Culy, aged 78 years, I month and 15 days. She was married to John Culy May 2nd, 1837, and lived in widowhood 25 years. Was a life to Hiller of the 180 years ago. She was buried on the 21st at Yellow Creek, where a large concurse of people had gathered to the 21st at Yellow Creek, where a large confest their esteem for the age to the 180 years ago. from Mark 13:35.

Niesley .- On the 12th of June, 1896 in Chirchtown, Pa., David Niesley, bishop or elder in the Old Order Dank-ard church. He was confined to his bed about three weeks from a stroke of and church. He was contined to his bed about three weeks from a stroke of paralysis, and from which he gradually sank until death ensued. He remained conscious to the last, and the strong strong strong strong that the strong strong strong strong talk from the home of his son Jacob was largely attended, about 400 being present. His remains were hald to real at the Dunkard meeting house north-east of Churchtown. Panung and Pre-latte of Mechanicsburg.

HECKMAN. On the 5th of July, 1996, in Lostcreek Valley, Juniata Co., Pa., of the infunities of old age, Sister, and the infunities of old age, Sister, and the first of the Mennoite than the state of the Mennoite than the sister in member of the Mennoite that of the Mennoite than the sister of the sister o by all that knew her. Her hadden name was Sausman and she was the last of the family. She leaves two sons and one daughter and many relatives to mourn their loss. Buried at Lostcreek where appropriate services were held by William Graybill and Bish. William Agker, Text, Matt. 15:8.

HERR.-On June 28th, 1896, in Mil HERR.—On Julie July 18 (1974) Hersville, Lancaster Co., Pa., Miss Amanda M. Herr in her 35th year. She had been suffering six months or more with cancer internally, but bore her affective. with cancer internally, our both her dictions with patience and was fully reconciled to the will of God. In her home life she was esteemed by a large circle of friends and kindred and her love went out to them in kindly words and acts that will live and speak of her unselfish devotion as long as memor lasts. Her generous heart and hand last assistance and aid to many. He lent assistance and aid to many. Fer loss will be keenly felt by all who knew her. She was a member of the Lutheran church. Services at the house by Pre. Christ. Burled in the Millersville Mennonite Cemetery. Services at the church by Pre. Christ and Pre. Hertzler. Truly in the midst of life we are in death.

"Dear Manda is sleeping so free from all pain
Oh! wake not her sweet spirit to suffer on: wake not not again,
She slumbers so soundly, oh let her
sleep on,
Her sickness is ended, her troubles are

Oh. think how she suffered and moaned

Oh, think now site sintered air modification with pain in the long, long hours as we soothed her in vain,
Till God in His mercy sent down from An angel that whispered a message of

FRANK.-March 10th, 1896, suddenly, FMANK.—March 10th, 1886, suddenly, near Brunnerville, Lancaster Co. Pa., Bro. Henry Frank, aged 84 years, 10 months and 19 days. Funeral on the 13th. Text, Isaiah 51:2. Buried at Hess' meeting house. One granddaughter and her husband and family survive.

MUMMA.-March 27th, 1896, MUMMA.—March 27th, 1895, near Middletown, Dauphin Co, Pa., Deacon Christian Mumma, aged 83 years, 11 months and 29 days. Funeral on the 31st. Text, Psalms 37:37. Boried at Shope's meeting house. Many people assembled in token of respect for the departed brother. May the good Lord comfort the bereft family.

Hess.—On the 23rd of June 1884, at the house of her parents, Jonas and Jary Ann Mary Ann Branch Stephen and Jary Ann Hessel Stephen and Hessel Stephen and Hessel Stephen and Hessel Stephen and 21 days. She was aged 23 years and 21 days. She had been ailing for several years of consumption, which the dear sister hore patiently, trushing to meet her dear of the stephen and the less meeting house near Little The funeral was largely act to the stephen and the less meeting house near Little The funeral was largely act to the stephen and the less meeting house near Little The funeral was largely act to the stephen and the less had been also stephen and the less had been also stephen and the lesses and the less meeting house near Little The funeral was largely act to the stephen and the stephen HESS.-On the 23rd of June, 1896, at

SHANK .- Caroline Shank was born in SHANK.—Caroline Shank was born in Bikhart Co., Ind., March 31st, 1836, aged 59 years, 5 months, and 21 days. The funeral services were conducted by J. S. Lehman. Text, John 14: 2.

SHIEBING.—On the 13th of July, 1896, near Oregon, Lancaster Co., Pa., Katie Nora, daughter of Nathaniel and Sister Elizabeth Shreiner, aged 20 years, 2 months and 14 days. On Thursday the 4th inst, the deceased attended a funeral with usual health, but Priday morning she was unable to leave he bed. The doctor protonness and typhod heart of the property of the prop doctor told her she must prepare for another world. She was stricken down since the sudden death of her 17 year old sister who died 6 months ago. She had withdrawn herself from the She had withdrawn herest from the gay word and other the have father and the same that had been been bettered by the same that had been been bettered. But when the doctor told her of her condition they sent for a minister, but life was gone before he arrived. This should be a warning to all who are not in the ark of safety. These parents have within about a half a year laid by in the code grave their two same left. In the code grave their two saws left. The same that the sa

Text, Solomon's Song 12: I.

KAUPMAN—On the 13th of July, 1886, in Lyon Co, Kan., of cholera infantum, Nettic Nora, youngest child of Eli and Lena Kaufman, aged 4 mouths and 19 days. Netties death was very sudden. She took siek Sunday evening and died Monday evening. If was hard proposed from a family circle and transplanted to bloom forever in that garden where bouquets never wither, and lilies never fade. Her remains were laid to rest on the 14th in the Mulberry gravuyard. Funeral service by Joseph Schle yard. Funeral service by Joseph rel from 1 Peter 1:24.

We had a little Nettie once. She was a darling child; We loved her, ah, perhaps too well, For soon she slept and died. We often think of her sweet face,

Her ever faithful love Our very hearts she oft beguiled, She dwells with God above. This holy bud so young and fair,

Called hence by early doom, Just came to show how fair a flower In Paradise may bloom, Go, darling little loved one, go,

A mother's heart can tell, And none but hers can fully know How hard to say, Farewell."

WAKEFIELD.—June 29th, 1896, in Col-nmibia, Lancaster Co., Pa., Mrs. Mary Blard Wakefield, aged by years, 7 months and 2 days. Funeral on the 29th. Text. Psalm 71-9; Buried at Chesmut Ilil meeting house. A goodly congregation assembled in token of re-spect for the deceased.

spect for the deceased.

MESSINGER—On the 4th of July,
1887, near Bluffton, Other, of dropsy and
1898, near Bluffton, Other, of dropsy and
1898, per Bluffton, Other, of dropsy and
1899, the state of the state of the state
1899, the state of the state of the state
1899, the state of the state
1899, the state of the state
1899, the st ure. Funeral services by C. 1. and st. S. Steiner, from Jer. 12:5. Buried at

HOSTETTER.—March 14th, 1896, in Manheim, Lancaster Co., Pa., Bro., Jacob P. Hossetter, aged 55 years and 1 month. Fineral on the 18th. Text, 2 Cor. 5: L Buried at Kauffman's meeting house. A large congregation assembled in token of love for the dear burech was a faithful bother in the church. May the good Lord comfort his dear

HEISEY.—March 20th, 1826, near fernity's meeting house, Lancaster Co., Fa., Bro. Chr. Heisey, aged 76 years, 5 months and 15 days. Funeral on the 24th, Text, P-saim 103; 5. B. Buried at Hernly's meeting house, May the Lord confort the family.

WITTMVER.—March 21st, 1896, near Annville, Lebanon Co., Pa., Pre. Cyrus Wittmyer, aged 67 years, I month and 11 days. Finieral on the 25th. Text, Luke 2:29–32. Burled at Gingrich's meeting house. A widow and one son survive him.

THOMAN, - May 24th, 1896, near West THOMAN.—May 24th, 1886, near West Liberty, Logan Co., Uho, Eri E., daughter of Jeff and Mary Krepp, and wife of John 22 days. Sister Thoman, though young in years, had suffered much, but God who is too wise to err and too good to be unkind, in Ilis own good time sent relief through death. She leaves father and mother, the hash of the control of the control of the hash of the control of the control of the hash of the control of the control of the hash of the control of the control of the the control of the control of the control of the the control of the control of the control of the the control of t husband and criff, with many frequent and relatives to mourn her early de-parture. Funeral services from South Union church on the 2th, conducted by Fre. Bean in English and David Plank in German. Interment in the Yoder family burying ground on Lud-

KROPF .- On the 16th of April 1896, KROPF.—On the both of Apair Cos, near Canton, Stark Co., Obio, Jacob Kropf, aged 42 years, 9 months and 9 days. Buried on the 18th at the Eden M. 11. Funeral services by D. Z. Yoder briel Shroyer.

and Gabriel Suroyer.

Pisnica.—On the 6th of July 1896, at Locke, Ind. Sister Hannah, wife of K. II, Fisher, aged I7 years, Sunonths and 21 days. She lived in matrimony over fifty-forr years, she leaves a kind hosband and information of the state of th

"At our loss we will not murmur The it fills our hearts with pain Nature's ties are strong and tender. But our loss is mother's gain."

supposed he was struck by a mail crane. How far the train run with the dead man in courtol will never be known. Had the train been a minute sconer it would have gone through the draw into the river. The draw had just closed

-GRAND RAPIDS, MICH., JULY 16,

GRAND RAPIDS, MICH, 97 No. 18
Polish Catholic Chirch at Day Cry, and did not agree with Father Matkowski. Their relations became such that Father Turski was suspended. He gathered his followers about him, ejected Father Matkowski from the church, and offered

Mattowski from the church, and offered violence to the Bishop when the latter endeavored to reinstate the ejected priest. The Bay City police were called in several times to restore order among the riotous factions. Turski finally confessed his error, and the sentence to the monastery followed with the further The sentence and the sentence to the monastery again to what the further than the conference of the conference of the sentence of the

e of the rebellions church member

who followed rather than the church, but the ban of excommunication will rest against the most violent of them.

-A Monster Book.-The Chinese department of the British Museum

Library contains, says a writer in Cas-sell's "World of Wonders," a single

sell's "World of Wongers, a singre work which occupies no fewer than 5,020 volumes. This wonderful pro-duction of the Chinese press was pur-chased a few years ago for 85,000, and is one of only a very small number of

is one of only a very sman infinited copies now in existence. It is an encyclopedia of the literature of China, covering a period of twenty-eight centuries—from 1000 B. C. to 1700 A. D.

It owes its origin to the literary proclivities of the Emperor Mang-He, who

clivities of the Emperor Nang-He, was reigned from 1662 to 1722. In the course of his studies of the ancient literature of his country, Kang-He discovered that extensive corruptions had been allowed to creep into modern editions, and he conceived the idea of having the

text of the originals reproduced and preserved in an authoritative form. This was a mighty conception, truly,

down to the work Kang-Ile supported a commission of learned men to select the writings to be reproduced, and employed the Jeast missionaries to east copper types with which to execute the printing.

The commission was occupied for. The commission was occupied for. The commission was occupied for the work was completed Kang Ile died, but he had provided that his successor should see the book completed, and the faithfully carried out his trust. The book is arranged in six divisions, each dealing with the divisions are thus the support of the commission was also because of the commission of the carried with the divisions are thus the heavens; second, writings relating to the earth, third, writings relating to animate nature; iffth, writings relating to philical economy.

and in its execution it remains not down to the present time. For the pose of carrying out the work Kan

who followed Father Turski will

fter letting a boat through,

HECKLER.—On the 13th_of July, 1895, in Lower Salford Twp, Montgom-ery Co., I.a., Joseph Heckler, aged 85 years, 2 months and 13 days. Deceased had gone to the barn in the afternoon to do some light work. Shortly afterward his danghter heard him cough in a strange manner and went out, when a strange manner and went out, when she found him standing in the entry, the blood flowing from mouth and nose. A moment later he sank down and soon became meonscious. Help was called for and he was carried into the house, where he expired a few minutes later. During a spell of coughing—the after effects of lagrippe—a blood vessel birst, from which he bled to death. His remains were Luried on the 15th at the Lower Salford meeting house. Funeral services by Jacob S. Moyer and Henry S. Bower. Of 8 children, 5 survive. His wife died about 25 years ago.

SCHERTZ - Catherine Engel was born in the 14th of March 1820 in France, came to America in her youth, was 25th of July 1811, died June 1:th, 1896, 25th of July 1811, died June 1:th, 1885, aged 75 years, 3 months and 5 days. She leaves tive sons and three daughters, twenty-seven grandchildren and three great grandchildren to mourn her death, yet not as those who have uo lope. She was a faithful member of the Anish Mennonthe church. Her remains were lald to rest in the Union graveyard on the 21st. Funeral services by Peter Sommer and Andrew Schrock German, and by E. Hartman in

KAUFFMAN.-On the 4th of May 1896, near Allensville, Pa., of paralysis, Mary Detweiler, aged 72 years, 7 months and 13 days. She was born in Pennsyl-vania, and in 1813 was married to Joel Kanfiman, who died about sixteen years ago. She was a member of the Mennonite church, Deceased was highly esteemed by a large circle of relatives and friends. She leaves live relatives and friends. She leaves five sons and four daughters, twenty-four grandchildren and three great-grand-children. On the 6th the remains were laid to rest in the Amish cemetery near

"Dearest mother, thou hast left ns, Here thy loss we deeply feel; But 'tis God that has bereft us,

But we miss you, oh we miss you, Yes we miss your coming footsteps And we miss you every where

BOWMAN. Enoch Bowman was born on the 20th of October 1846 and died on the 20th of October 1846 and died on the 9th of July 1896, aged 49 years, 8 months and 19 days. The deceased was cutting wheat, and for some cause his horses ran away, throwing him under the machine. Death must have been Instantaneous, as his neck was broken. His sudden death is a lond call to all to prepare for death. He leaves a bereaved widow, seven chil-dren and three grandchildren, also an aged mother and many other relatives and friends to mourn his sudden death and friends to mourn in singuen death. Buried on the 11th in the Martin grave-yard. Fineral services by Paul Martin and Joseph Gingerich. Text, Rom. 11: 32. Hinam Weiner.

HARTZLER. On the 23rd of June HARTZLER.—On the 23rd of June 1886, near Lewistown, Logan Co., Ohio, of summer complaint, Freeman C., only son of Urlel and Rebecca Hartzler, aged 2 years, 8 months and 25 days. His years, 18 months and 25 days. His catherest lasted but twelve days when death relieved the little sufferer. He exchanged a short life for an eternal one, Finneral services were conducted at the Philadelphia (Lutheran) church by U. J. Hadley, Text, 2 Samuel 12:23,

"Once we had a lovely blossom, Opening with life's peep of day, But the angels sent by Jesus Came and carried it away.

Now the little form is resting In the cold and silent grave And his spirit has ascended To the blessed Lord who gave

Now we miss him oh, so sadly,

Yet we hope in heaven to see Our little treasure, and be united Through a long eternity. His AUNT N. B. H.

WISMER,-On the 13th of July, 189 WISHER.—On the 13th of July, 1898, in Plumstead Twp., Bucks Co., Pa., of old age, Sarah, wife of E. L. Wismer, in her 89th year. Her maiden name was Shaddinger. She leaves three aged brothers aged 86, 90 and 92 years re

CONRAD.—On the 2d of May 1896, near Lonisville, Stark Co., Ohio, Eliza-beth, wife of Jacob Conrad, aged 33 years, 9 months and 4 days. Buried on the 4th. Funeral services by 11, Z. Yodet, assisted by M. Slonecker.

HOUSEHALTER - Maria Zehr was HOUSEHALTEE.—Maria Zehr was born on the 25th of September 1896, in Lorraine, France, was married on the 8th of May 1838, to Theobald Househalter. The union was blessed with eleven children, of whom eight survive, also lifty-six grandchildren and twenty-two great-grandchildren, who with many other relatives and friends mourn their loss. She died on the 25th, of June 18th, near Enreka, Woodford Co., Ill., and her remains were laid away on the 30th in the Roanoke grave-yard. Appropriate services were held by Valentine Strubhar at the house and by Michael Kinsinger, Emanuel Hartman and John Schmitt at the meeting house. She was a faithful member of the Amish branch of our church and bore her afflictions with fortitude, long-

HARTMAN,--On the 4th of May, 1896, in Locke Twp., Elkhart Co., Ind., Rosa Arvilla, daughter of Peter S, and Anna Hartman, aged 3 years, 5 months and 6 days. Buried ou the 6th at the North

"Dear Rosa Arvilla, since thon art gone, We miss thee from thy place, Thy place is vacant in our home, We miss the smiling of thy face.

Little Rosa Arvilla was too fair In this cold world to stay; So God in mercy called her home To dwell in endless day."

WELDY.—On the 22d of April, 1896, in Wakarusa, Elkhart Co., Ind., Martha Jane, daughter of Jacob and Hannah Weldy, aged 12 years, 1 month and 7 days. Buried on the 25th at the North

The fineral sermon of the above children was postponed to a more con-venient time on account of the children of both families being sick, and unable to attend the burial services. And as the children were consins, it was thought best to hold the services to-gether, which was done on Sunday, July 5th, at the North Union church, July 5th, at the North Union church, where a large congregation of relatives and neighbors had met in memory of the children and in sympathy to the parents. Appropriate remarks were made by Amos Mumaw and Jonas Loneks, from 2 Cor. 4:17. May God bless the bereaved parents in their af

Landis.—On the 12th of July, 1896, while attending meeting at Trappe, Upper Providence Twp., Montgomery Co., Pa., suddenly, of heart disease, Isaac Landis, aged 84 years. Buried on the 16th at the Lower Salford meeting Two children, a son and dang

Shipper, On the 28th of June, 1845, near Canton, Stark Co., Ohio, Sarah Sheffer, aged 64 years, 4 months and 25 days. She was a consistent member of the Mennonite church, and a kind and affectionate mother. Her loss is deeply felt by her two beloved daughters, especially the youngest, with whom she is her eternal gain. We also hope that this may be the means of bringing her family and friends in a nearer relationship with their Master, to prepare to meet their God. She was buried on the 28th, in the Roland cemetery at Canton Start of the Control of the Co SHEFFER. On the 26th of June, 1896,

-CHOLERA is again raging flercely in Egypt, and hundreds are stricken down -GREAT BRITAIN'S drink bill last

year would have paid the rent of all the houses in the country.

JOHN PENDER, of London Eng., the last of the original promoters of the Atlantic cable, has died. -Ox HAIR.-Of ox hair for plaster

ing and other purposes, this country last year exported \$505,029 worth. -OUR OATS IN EUROPE -- Our oats found a market in Europe to the extent of 569,977 bushels, valued at \$200,793.

LONDON, JULY 15 .- The British ship Curfew, from Dundee, has been lost in the Red Sea, with all on board.

-Costly Killing, - During the Franco-Prussian war the cost to the French nation of each Prussian killed was \$100,000

-Russia, whose calendar is twelve days behind ours, proposes to adopt the Georgian system after the beginning of the new century.

-The drink bill per capita in the United States for 1895 was \$15. Contributions for foreign missions per church member for 1895 40 cents, -THE insurgents in Cuba seem to

gain ground. Yellow fever is depleting the Spanish columns. It is to be hoped that this sad war may soon cease. -THE Matabules in Zululand see

bent on driving the whites out of the country. In every one of several recent engagements however they were de-feated with heavy loss. -IMMIGRATION statistics for the year, compiled on Ellis Island and issued July 12, show an increase of 72,781-a total of 263,709 immigrants, one-fourth of whom were Italians.

SALTED MEAT FOR BRAZIL .- Not-- SALTED MEAT FOR BRAZII. - Not-withstanding the fact that the pampas of Brazil are covered with herds of cattle, that country imported from the United States last year 08,700 pounds of salted meat, and paid 83,730 for it.

-Columbies, Onio, July 13. - The Conneil to-night passed the "cnrfew" ordinance, which authorizes the arrest and imposes a lind of \$5 on all children under fifteen years of age, found loiter-ing on the street after 9 o'clock at night.

Ar the recent International Sunday —At the recent international sinday school Convention held at Boston the Sunday school Lesson Committee for 1900–1905 was appointed and unani-monsily accepted. The committee con-sists of lifteen men of different denomi-

THE number of businesses in Eng —THE number of bisnesses in England worked upon co-operative principles (that is, where the worker is recognized as a partner in profits and responsibilities) has grown in about ten years from lifteen to nearly 200, whilst the failures during the same period have been very

-HAVANA JULY 15. - Cant Gen —HAVANA, JULY 10.— Capt. ven. Weyler has issued a decree ordering that within thirty days all foreigners in Cuba must register themselves in accordance with the decrees of 1870 and 1884. In the event of their fallure they will not be able to claim the privileges

allowed foreigners.

—The obnoxions "flag law," which required a lag to be raised over every public school building in the state of Illinois has been put to a test and has been declared a nuisance by Judge Wright of Urluna, Ill. The case arose Urluversity of Illinois has been declared a nuisance by Judge Wright of Urluversity of Illinois and the case arose Urluversity of Illinois and the control of the law and were acquitted, Indge Wright said that he thought the Legislature had clearly made a nistake in declaring something to be a misde-Legislature had clearly made a mistake in declaring something to be a misde-meanor that never was heard of before,

—Another sanguinary outbreak has occurred in Van, Armeniau Turkey, and 400 Armenians are reported to have been killed. —Washinoton, July 17.—A statement prepared by the Commissioner of Immigration shows the number of innigrants with arrived in this country during the fiscal year ending June 30, 1884, to have been 342,297, as compared with 289,536 during the fiscal year 1895. Of the whole number 212,405 were males —The fast mail on the Chicago, Burlington & Quincy from Chicago to Omana an into Burlington, lowa, on holding the throtte.

The irreman noticed the failure of the engineer to signal for the closing of the drawbridge across the Mississippi at this point. He ran around the big boiler which makes two compartments of the eath, and found the engineer, W. B. Giddings, feed at this bead, regest man the there and how he met eath cannot be explained, but it is supposed he was struck by a mail craue. How far the train run with the dead. -THE fast mail on the Chicago, Bur

-FORT SCOTT, KAN, JULY 15 .- The - FORT SCOTT, KAN, 3011 II.— He Kansas Court of Appeals, all the judges concurring, has declared ineffective the law under which divorces have been granted in this State for over twentylive years. It is estimated that from 35,000 to 50,000 divorces are affected. The dicision also affects property rights and the custody of children.

and 130 801 females.

SAN FRANCISCO, JULY 13,-The steamship Doric arrived from Yoko-hama last night, bringing news up to June 25. Estimates of the loss of life from the great tidal wave reach as high as 50,000, and this number is believed to be far below the mark. The tidal wave was eighty feet in height and swept ln-land a distance of two and one-half mlles along 200 miles of coast.

-STEEL AND STONE -- An experi —STEEL AND STOKE—An experi-ment was recently made in Vienna in order to test the relative resistance, under pressure, of the hardest steel and the hardest stone. Small cubes of cor-midmm and of the finest steel were subindem and of the linest steel were subjected to the test. The corundum broke under the weight of six tons, but the steel resisted up to forty-two tons. The steel split up with a noise like the report of a gnn, breaking into a powder, and sending sparks in every direction which bored their way into the machine like

end collision occurred near Logan station on the Northwestern Railroad. station on the Northwestern Italiroad. Twenty-eight people were killed and lifty-one were injured, many of whom will also die. The engineer of the ill-rated exempsion train had orders to wait at Logan for the fast mail and the fast freight. He forgot the freight train and followed the mail train, and twenty minutes later the collision occurred on

-CLEVELAND, OHIO, JULY 16.-A --CLEVELAND, OHIO, JULY 10.—A horror that brings vividly to mind the Central Viaduct disaster of last Novem-ber occurred last night at about 7:30 o'clock, and was the result of an Ill-cono'clock, and was the result of an ill-con-sidered move on the part of the victims themselves, who, having quit their day's work at the ore docks, started to cross the river in a flat boat. Two tugs moving in the water caused a swell, frightening the occupants of the scow so that they began to jump from the craft, which, in the panic, was over-teen best-their lives out; two men, six-teen best-their lives

—I.» Austria druukards are treated under the curatel law, that applies to persons mentally affileted and to spendthrifts, their fairis being placed lucharge
of an administrator. A person suffering
from excessive indulgence in drink may
be brought judicially under this law.
But in Galliela, Cracow, and Bukowina
there are special laws for the punishment of persons drunk in public places,
while persons convicted of drunkemess
there wis the public places. A billibras
to reversely public-boars. A billibras
been introduced in the Austrian Reichseath providing for the erecting of public -In Austria druukards are treated un rath providing for the erecting of public asylms for drinkards, who may be detained for two years on complaint of their relatives or of the public anthori-

and meadows are in waste as a result of the visit of the little black pest. Not only are the crops of the farmers endangered by them, but frill growers and gardeners are equally at their mercy. Fruit trees are trimed of their fruit and follage within a few hours after being attacked, and many lawns and gardens in the city bear sad evidence of gardens in the city be the visit of the worm

HERALD OF TRUTH.

YELLOWSTONE PARK WATER-FALLS.

Yellowstone Park is the gre and of the water nymph. It rev ground of the water nymph. It reveis in rills, mountain brooks, rivers, both not and cold, and lakes. It leaves, the re-port of the result of the re-respite, flies through the veils of spray bias gracefully sway in ther and thither, and plays in hundreds of cool trout streams that wind from smilight to shadow, from eanyon to meadow. But it think its highest loy in the mythat and the re-tended of the result of the re-tended of the re-te that abound. Here it abandons fixelf to pleasare supreme. And what woulder, when such cataracts, falls and cascades are there. Everywhere you find them. At the Grand Canyon are the majestic, deep toned thunders of the Upper Falls 109 feet, and the Lower Falls 308 feet high. Between the depth of the control of the contro asolated in locality, it has for companions the many black, needle-like towers that are so stately. Near Norris Geyser basin are the Virginal Cascades that go pirouetting down a gentle declevity, alongside the road. At the head of Golden Gate is the the companion of the compani bidden to ever return to this stocked sets bishop Richter. His offense was rebellion against the Bishop and the culter and the courses of the guilt before the Bishop and several priests. He was assistant pastor in the Polish Catholic Church at Bay City, and

Gardiner liker road for three miles, he will be requisely by a sight of two or three lovely falls, deep among gleas and monutain canyons. Overhung by dark rocks and mountains, with only the green trees for fall pictures in the midst of wild and rugged scenes.

Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are rapidly the hills that must be searched for by the hills of the same time derives pleasure and health from their pursuit.

same time derives pleasure and near from their pursuit. Send Chas. S. Pee, of the Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland, '96, that describes this beantiful land.

TURKEY.

The Rev. M. Bowen writes to the Bible Society Record under date of May 11, 1896; Some of the colporteurs in the devastated regions write in touching terms

of the increased reverence for the Bible among the Armenians, and their intense desire to own copies. The poverty is terrible beyond description, and few are left who are able to purchase copies for themselves. An indiscriminate grainitous distribution is for the present impracticable, even if it were advisable. But in many places a very generous distribution to the poor can be made as fast as the books can be got there and with most hopeful results. Prof. Rendell Harris, of Cambridge University, has recently gone into the Oorfa region with his wife, in the hope of being able to help in the relief work. He writes me from Aintab, as follows: "There is a great demand for Bibles here in excess of the supply; the fact is we are in the midst of an increased and increasing interest in religion; the meetings are now thronged, and best of range with ample facilities for its use, all the tide is rising. Now is the time to distribute Scriptures freely. We may see great things here spiritually before long." In many other places also, according to the reports which reach us, the disposition to read the Bible is stronger than has ever been known. If one poor person receives a copy, it finds its way to the hands of many others too

T. A., St. Paul
poor to buy for themselves, by whom it
ter and rates.

ness and reverence. In many places where Bibles had been carefully stored away in closets, they are now taken down and eagerly searched for the con solation which these poor people so deeply crave. At one place, a Bible left some two years ago in a Turklsh prison is reported to be now doing a good work among the miserable prisoners confined there. One colporteur expresses his more than the usual latitude as to free distribution, and describes it as one of the pleasantest experiences of his whole life to be permitted to visit the devas tated villages, carrying to the impover Ished people clothing and food, but above all things else carrying to them the Bible, which the people eagerly wel come with tears of gratitude. The utter luability of the people to buy for themselves, the fact that the general distress is increasing, and that for the present there seems absolutely no hope of business recuperation, all combined with the greatly intensified sense of need of God's word, suggest the only cours that seems open at this time. The book must be distributed far and wide, whether money can be paid for it or not There are some places where the sup plies on hand were plundered and de stroyed, and where it is now extremely difficult to send them. In some of these places the plandered Bibles have been sold at low prices. There is no estimating how long a time must elapse before a return to the ordinary methods of dis tribution shall become practicable. But judging from all the indications, it will yet be many a month before traveling will be permitted to the extent involved in energetic colportage work.

A Summer Cruise on Inland Seas.

"It is indeed the trip of a lifetim "H is indeed the Grp of a fricting said a lady traveller who had enjoyed the tour of the Great Lakes between Doubth and Buffalo. But few people are aware that there is nothing like it elsewhere on earth; 2,100 miles on fresh water and all within the limits of the water and air within the inities of re-traited states; or that this is the great-est highway of commerce in the world. A more important point is the excel-lence of the service on the palatial steamships North West and North Land. Ask your local ticket agent

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No. 28.	No. 104.	No 102.		No. 105.	No. 101.	No. 27.	
am	pm	pm		am	pin	pm	
8.50	2.10	6.45	Benton Harbor		1.10	5,30	
8.02	1,22	5 45	Niles	8.02	1.57	6.57	
7.38	12.57	5.25	Granger	8.24	2.22		
7.20	12.39	5.07		8 46	2,44	8.10	
	12.17	4.47	Goshen	9.09	3.06		
	A. M.						
	11,53		Milford Jet.	9.31	3.27		
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	10.05	2.45		11.33	5.15		
				P. M.			
	9 13	1.54	Marlon	12.21	5.58		
	8.00	12,40	Anderson	1.40	7.15		
	due	A. M.	4. 11	0.40	0 15		
	6,35		Indianapolls		8.45		
		11.02	Rushville	3.26 4.20			
		10.25	Greensburg N. Vernon				
			Cincinnati	6.15			
			ly except Sunds				

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Elkhart & Western Ry. ELKHART TIME TABLE.

	No. 1, Going west, leaves	m.
	No. 2, Comling east, arrives8:00 a. 1	m.
	No. 3, Golng west, leaves	an .
	No 4. Coming east, arrives 3:25 D. 1	m.
ı	Each train makes close connection at Mish	n.
ı	waka with electric cars for South Bend; al	80
	with Chicago and Grand Trunk for South Ben	d,
	Chicago and C. and G. T. points.	

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., AUGUST 15, 1896.

entirely, but fortunately for us, and to

Bro, Duerksen's pleasure, he providen-

tially met our brethren J. S. Lehman

as they were returning from their trip

to Alaska and other points in the far

northwest, and it was at once arranged

for them to come here. They came on

the 1st of August and Bro. Duerksen

preached an able sermon the same even-

ing. On Sunday morning he conducted

the services very acceptably, and in the

evening he again spoke for a short

time. All of his sermons were clear

est. The visit of these brethren was

very much enjoyed, and they in turn

expressed considerable surprise to find

the German element still so strong in a

place where they had expected to find

English only. They were also greatly

ing House and somewhat surprised at

the 3d for New York, where they ex-

nected to meet several of their traveling

companions and take the steamer for

Hamburg Germany, from whence they

will go directly to their homes in Rus-

sia. The Lord grant them a safe re-

turn to their loved ones and their field

children. Many a child is, considering

its years, perhaps far more thoughtful

than some who are old enough to be its

grandfather, Sister Lucy Roth who has

a family to bring up "in the nurture

and admonition of the Lord" tells us in

a recent letter of her experience. Per

haps her experience will be a passing

hint to many other parents to be very

careful of what they say to their little

children, that they do not give the child

room to doubt the parent's word. The

Thoughtlessness is not universal in

pleased with their visit in the l'ublish-

and J. K. Brubaker at Gretna, Manitoba

VOL. XXXIII. No. 16.

OHN F. FUNK, EDITOR. I. S. COFFMAN, ASSISTANT EDITORS ABRAM B. KOLB,

83 Entered at the Post Office at Etkharl, as

Contests of this number. norial Not s.
dilitations of Ministers,
ideas of Incorporation.
s. S. as as an Aggressive Power in Reforming Society.
ston Notes. Mission Noiss. A Day with a Successful Colporteur in Mex lea.
The Depand for Oralo y.
Helpful Association. An Appeal. The Horror and Degradation or the Hea-then World. Tearing open Wornds. Selfigures in Liberalism. Selfistings in Liberalism A Life of Blessenness. Walking with God. How by please God. Soul-whining. Sanday Set ool Lessons.

EDITORIAL NOTES.

Bro. D. D. Miller of Middlebnry, Ind.

left on the 5th inst. for an extended

visit through Iowa. He expected to

remain at Freeport, III. one week and

then proceed west. He expects to be

his labors may be richly blessed of God.

Gone home. Just as we close the

Herald the sorrowful news comes that

our aged and beloved bishop David D.

Kanffman of Versailles, Mo. passed

from his earthly labors to his reward on

the 4th inst. and was laid to rest on the

Bro Erasmus C. Shank of Virginia

his way to the West and preached the

same evening at the Elkhart M. H. On

Wednesday be visited friends, and on

Thursday morning he left for Chicago,

where he expected to spend the day and

then proceed to Missouri, The Lord

prosper our young brother in his work,

Our correspondents, as a rule, seem

to realize the propriety of "boiling

down" their items, so as to say intelli-

gently and connectedly what they wish

to say in the fewest words possible,

There are however some cases where

improvement might be made. State

facts plainly in as simple and brief

a manner as possible. Leave all the

spun phrases and meaningless sentences

out. It will read better, take less space sister referred to says:

stopped at Eikhart on the 4th inst. on

gone about six weeks. We pray that and logical, and awakened a deep inter-

6th, The obitnary will appear in a later tits size, They left on the morning of

Cor espondence. M. E. & B. B. Trensurer's Repor The hitter Fruit of pleasant Sin The Kingdom and the Keys. Love. Converted from Infidelity. The Gospel versus Man's Theories. What is Feet Washing? Fervent in Spirit. The Hatefulness of Sin.

ringe and Deallis.

601	NO NO	DRTH.	STATIUNS.	COIN	3 500	TH.
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	A. M.					
	11,53		Milford Jet.	9.31	3.27	
	11.27	3.56		10,02	3.56	
	10,05	2.45		11.33	5.15	
				P. M.		
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	8.00	12,40	Anderson	1.40	7.15	
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		11.02	Rushville	3.26		
		10.25	Greensburg	4.20		
		8 30	N. Vernon	6.15		

No. 1	Going west, leaves	77
No. 2.	Coming east, arrives8:00 a, 1	n
No. 3.	Golng west, leaves	n
No 4.	Coming east, arrives 3:25 p. 1	n
Eac	h train makes close connection at Mish	n
waka	with electric cars for South Bend; al	84
with 1	Chicago and Grand Trunk for South Ben	d
Chica	go and C. and G T. points.	



the soul even are not worth bother "Last Saturday while I was busy and do more good. It is the wheat we ing about, and from being naturally want; the straw and chall, if not left about my work in the kitchen baking thoughtful it will grow thoughtless, out by the writer, must be threshed out and ironing, my two little children beneglectful, superlicial, deceitful and gan to cry because they were so uncomby the editor, therefore "boil down," thus cause its parent days and weeks, fortable. 'It was quite warm, so I told even months and years of anxiety and them to go out into the yard under the Bro. David Duerksen general Mensadness that might so easily have been trees in the shade, there it is nice and nonite evangelist of South Russia and avolded years ago by a half hour of cool; in here it is so warm and full of Bro. Henry Kroeker who have been vlskind instruction. We feel impressed llies. Little four-year-old Byron looked iting in this country for several months that this phase of child life is worth stopped off at Elkhart on their return to at me and said, 'Why, mamma, if it thinking about, and that parents cannot would be full of flies they could not lly? New York on their homeward trip. be too careful of how and what they I had told my little children an untruth Bro Duerksen's route in this country

man, when one of the older ones asked

questions which I answered as well as I

could when little Byron was again per-

plexed with a question, 'How did God

Many a child is confronted with ques-

tions that to him are of the most seri-

ous importance, and, indeed, may

rightly be so, and perhaps the destlny

of that child depends upon the answer

the parent gives. Do parents think of

would not gladly lay by even his press-

the child's mind may be forever clear

not be that many a child with a ques-

make himselfy'r

teach their children. had been lald out by others in such a without knowing or thinking of it until way that he would have missed Elkhart he corrected me. On another occasion For the Herald of Truth.
OUALIFICATIONS OF MINISTERS. 1 was talking to them about heaven, that beautiful place where their papa BY D. J. JOHNS. had gone, and told them that if they According to the resolution passed at were good children they would go there

our conference, it becomes my duty to write at least a few thoughts on this too when they die. Little Byron said, very important subject. 'But we would not know the way.' Ah, Reading 1 Tim. 3 and Titus 1 we find thought I, how many older people do that Paul mentions quite a number of not know the way and yet they are not at all concerned about it. At another time I was telling them how God made

things that the minister of the gospel of Jesus ('hrist should possess, and also things that he should be free from. Paul here speaks direct of the bishops, or elders, but he goes right on in I Tim 3:8 and says, "Likewise must the deacons be grave, not double-tongued, etc., giving very near the same qualifications for the deacon as for the bishop; so we will here consider the qualifications of the different degrees of the ministry under the one general heading.

"A bishop then must be blameless," not absolutely without fault or short comings, for according to I Kings N: 46 2 Chron. 6:36, and Eccl. 7:20, such could not be found, neither altogether unthis? And who, thinking of this fact, blamed, for Christ himself was blamed even for blasphemy, and His apostles for perverting the people, so that they ing work for a half hour in order that were imprisoned and even killed. Yet they were blameless in that they gave on that subject. Little children, it is no just cause for blame, so also should true, are sometimes continually asking the minister be very careful not to give cause for offense or blame. "The hus questions about trivial things for which band of one wife." The church of they may rightly be chided, but may it Rome says he dare not be married, others think he must be, and some think tion of real importance to its life on its he may be married only once; but it does appear that the law of God binds lins and one that may have caused many precious hours of studious activthe husband no longer than it does the wife, and she is bound only so long as ity in the little brain is rudely put away the husband liveth, then she is at lib with, "Don't bother me now, Johnny, erty to marry whom she will, only ln I'm busy," when that business may conthe Lord. But while the Lord doth allow to be married to more than one sist of something that can be done as woman snecessively, the minister must well later, or that perchance need not not be a bigamist, and follow the sinful be done at all. The child may go away practice, too common in those days, of and believe that such questions, to having more than one wife at the same Neither do we understand by older minds, such as papa's or mamthis that the minister must be a line ma's, are not worth thinking or botherband, for by reading 1 Cor. 7:7-9 we ing about, and the child may grow up come to the conclusion that Paul him with the belief - thoughtlessly inculself was not married and wished that others also had the gift of Hod that cated by the parent-that conscience, truthfulness, purity, the salvation of they could thus contain.

ELKHART, INDIANA.

NEW MENNONITE COLONY

ELKHART, MINNESOTA

I have 50 000 acres of choice agricultural lands in Mille Lacs and Morrison Counties, Minnesota, tributary to Milaca Station on the Great Northern R. R., which station is located only 65 miles from Minneapolis and 100 from Duinth

These lands are all in a hardwood timber belt, covered with a splendidgrowth of white and red oak, maple, elm, and poplar, interspersed with large tracts of open meadow, ready for the mower or the plow.

These lands I offer at prices from \$4.00 to \$8.00 per acre on easy terms, the unpaid part of the purchase price drawing interest at 7 per cent. per annum only. The bands are especially adapted for cattle and dairy business, but will raise large crops of wheat, outs, burley and all kinds of grain, corn, vegetables and potatoes in great abundance and of best quality. The markets, on account of the close proximity to Minn apolis, St. Paul, Duluth and West Superior are the very best, the rate for shipping of grain being only 73 to 9 cents per hundred. The lands are well watered with creeks and streams, the water being pure and no trace of Alkali is found either in the water or soil. Plenty of timber for building purposes, fences and fuel. Splendid climate. No prairie wind or Dakota Blizzards. It is an ideal place for a home. A large tract of these lands are set aside exclusively for the Brethren.

Free fare for hardbuyers, not to exceed \$15.00 on a purchase of 80 acres and \$30.00 on a purchase of 160 acres or more. For further luformation apply to the owner: Theo F. Koch, 176 E. 3rd St., St. Paul, Minn. or Geo. A. Moomaw, 504 Corn Exchange, Minneapolls, Minn., exclusive Brethreu

Vigilant. Attention to discover and avoid danger and provide safety .- IVebster. Thus to be very watchful that when the enemy would come into the flock either as a roaring lion to devour. or as an angel of light to deceive, that he may very soon discover the danger and provide safety by taking "heed unto himself and the doctrine, to continue in them, and save himself and those that hear," 1 Thm. 4:16,

Sober, of good behavior, temperate and moderate in all his doings, composed and solid, not light, vain, or frivo-

Given to hospitality; ready to entertain strangers according to his ability. showing himself a true lover of his fellowman. Apt to teach: both able and willing to impart to others the knowledge which God has given him; well instructed in the things relating to the kingdom of heaven and able to teach others what he knows.

Not given to wine. Aaron and his sons were not to drink wine nor strong drink when they went into the taberna cle, lest they died; this was to be a statute forever, throughout their generations, that they might put difference between holy and unholy, and between clean and unclean, and that they might teach the people the statutes of the Lord. Lev. 10:8-11. If then abstinence was necessary to fit a man to teach the law of God as given by Moses, how much more needful to qualify him to teach the perfeet law of liberty, and to enable him to put difference between holy and unboly. rlean and unclean, in the church of God of which Christ himself is the lawgiver. Let no man defile the temple of God with wine or strong drink, especially let no minister be guilty of so destroying his understanding.

No striker, not a person with a quar relsome disposition, "for the servant of the Lord must not strive, but be patient and gentle," 2 Tim 2:24.

Not greedy of filthy lucre, one who uses uo mean or dishonest ways to get money or this world's goods, one that has a higher aim than simply to accumulate wealth. Not a brawler, a noisy fellow. Web. The minister then should be of a quiet and mild disposition, having partaken of the divlne nature.

One that rules well his own house. having his children in subjection with all gravity. "Having faithful children" Titus 1:6. It is then required of ministers to have their own families in good order that even in this he may be a good example to other heads of families and it is further argued that if he could not take care of a family, how could be of a church or congregation, and the rule is to have the children in subjection with all gravity, not with all ansterity. Gravity, Sobriety of character or demeanor. - Web.

Thus would Paul teach that if a man with a family is to be ordained to the ministry of the gospel of Christ, he should be of such a character that in his own bousehold he corrects, restricts and reproves his family in such a way that they realize and fully believe that he loves them and is dreply interested, not only in their bodily, but especially in their souls' welfare. Then it is likely that in the church he will also be so grave and influential that the congregation will have confidence in his sincerity both in teaching and in dealing with their faults and weaknesses

but one established in the faith and with the Confession of Faith adopted

Moreover he must have a good report of them which are without. The people of God will be hated of the world as well as Christ their head was hated of them, but after all the true Christian will always have a good report for his uprightness, integrity and sincerity, of all honest outside people, and this the minister needs.

Having thus tried to get the meaning

the language of St. Paul in telling co-ministers Timothy and Titus what kind of brethren they should ordain to fill this all important office of ministry of the gospel of Jesus Christ, to preach the word of eternal life, and to take care of the church, of which Christ is the head, we are made to exclaim, "Who then is worthy?" Surely none but such as have the love of God shed abroad in their hearts in such a measure that they can say with the apostle, "The love of God constraineth me" and "For me to live is Christ." and have been baptized with the Holy Chost into the body of Christ, for without the love of God and the Holy Spirit in the heart to establish these required characteristics all outward appearance of them will be but a vain show and cause us to be as sounding brass and a tinkling cymbal.

May our heavenly Father add Ilis blessing to these few thoughts here presented that they may help us as ministers to realize the responsible position we are placed in, and the laity to see more fully how much we need their prayers that we may be strengthened in the spirit and be able to sound the gospel trumpets so distinctly from the wall of Zion that all may be aware that the enemy is at work.

Do pray for your ministers. Goshen, Ind.

ARTICLES OF INCORPORATION.

We, the undersigned, members of the Mennonite denomination * citizens of the United States of America, propose to form a corporation to be known as the "MENNONITE EVANGELIZ-ING AND BENEVOLENT BOARD." not for pecuniary benefit, but for the

following purposes, to wit: To collect means and to maintain a fund with which to conduct general mission work, and to send ministers to preach the Gospel according to Matt. 28; 19, 20, especially among scattered members and congregations not sufficiently supplied with religious teachers; and further to hold in trust and apply all endowments, bequests and donations made and given for benevolent and charitable purposes.

The location is in the City of Elkhart, in the County of Elkhart, State of Ind-

(NAMES OMUTTED)

RV.LAWS OF THE MENNONITE EVANGEL-IZING AND BENEVOLENT

BOARD. I. - MEMBERSHIP. The Mennonite Evangelizing and Benevolent Board shall consist exclusively of members,

Mannovite is used. It is understood to in-Memonite is used, it is understood to in-clude the Amish and other branches of the Memonite denomination that hold in faith and practice to the Confession of Fallh adopted by the General Conference at Dort

Not a novice, or one newly converted, who, in faith and practice, are in unison at Dort, Holland, by the General Conference of the Mennonite Church in the year of our Lord 1632; and every member of such church shall be entitled to a vote in the Annual Meetings of the Board.

11.—Officers.—The officers shall consist of a President, Vice-President, Secretary, Treasurer, and a Board of Directors, who shall be elected by the Annual Meeting, and hold office for the time hereinafter specified.

(1). The President (or in his absence, or by his appointment, the Vice-President) shall preside at all meetings of the Board. He shall call special meetings when necessary, and attend to all the duties pertaining to his office. He shall hold office for one year, or until his suc-

cessor is duly elected. (2). The Secretary shall have charge of all the papers and documents entrusted to and held by the Board, and all books pertaining to his office, and shall issue all orders on the Treasurer. He shall keep a record of the proceedgeneral report of the work of the Board to the Annual Meeting. 11e shall have the custody of the Corporate Seal, and shall attach the same to all documents which require sealing. He shall give due notice of all the meetings of the Board, and shall perform such other duties as shall from time to time be required of him. He shall hold office for one year, or until his successor is duly

elected. (3). The Treasurer shall receive and be responsible for the funds and pay out the same upon the order of the Secretary when attested to by the President. He shall keep a correct account of the money received and paid out, and make a full report of the same at each Annual Meeting. He shall hold office for one year, or until his successor is duly elected.

(4). The books and papers of the Secretary and Treasurer shall at all times be open for inspection to any person or persons properly authorized by the President or Board of Directors to

III,-Annual Meetings.-The Annual Meeting of the Mennonite Evangelizing and Benevolent Board shall be held on the-day of-in each year, at the hour of -----o'clock, for the purpose of electing District Members, Directors, and the Executive Committee, and for the transaction of the general business of the Board. The notice of such meeting shall be signed by the Secretary, and published in the HERALD OF TRUTH, and may be inserted at least ten days before the time set for the meeting. Five District Members with the President and Secretary shall constitute a quorum to transact business. Absent members may vote by proxy.

IV - MANAGEMENT -(1). The Board of Directors shall consist of nine (9) members, five (5) of whom shall constitute a quorum to transact business. At the first election, three members of the Board shall be elected for one year, three for two years, and three for three years. At each subsequent Annual Meeting, three members shall be elected for the period of three years, and shall hold their office until their successors are elected.

Directors to exercise a general super-

vision over the entire organization, the management of every department, and all property of the Corporation shall be under their control. The several officers of the Corporation shall be responsible to this Board for the faithful dis charge of their duties, and shall make such reports to them touching the business of the Corporation under their charge as may from time to time be reonired.

August 15,

All charitable and benevolent features for which this Corporation is designed shall be under the control of the Board of Directors.

(2), The President (or Vice-President), Secretary, and Treasurer shall compose an Executive Committee which shall decide upon all applications that are made for funds for evangelizing purposes, and shall have in charge the direction and management of the evangelizing work, and shall provide laborers for the needy places. All applieations for such funds must be made to this Committee, which shall decide whether such application is in accordance with the purpose for which the ings of all meetings, and shall submit a funds are intended, and whether the person for whom the application is made is the proper person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his congre gation. Those desiring to be visited may also make their request known to the District Member of their district, or to the Committee direct, and every ef fort shall be made to supply them.

(3). Ministers who shall be entitled to use the funds of the Evangelizing and Benevolent Buard and to labor as evangelists shall be men who are in good standing in their respective congregations, of acknowledged ability as speakers and exponents of the faith and doctrine as maintained and taught by the 16 allied Conferences of the Mennonite Church in the United States and Canada, and as set forth in the Eighteen Articles of Faith adopted by the General Conference of Mennonites at Dort in 1632; men who are well ac quainted with and well established in the form of doctrine which the Bible teaches, viz: Repentance and Conver slop, the practice of Baptism upon faith (as opposed to infant baptism) with water, Communion, Washing of the saint's feet, Peace or Anti-war, Nonswearing of Oaths, Anti-secrecy, Nonconformity to the world. Simplicity in dress, and Non-resistance: men who are filled with love toward God and vealous for the cause of Christ and the salvation of souls.

(4), - DISTRICT MEMBERS. - There shall be one or more District Members to represent each conference district. It shall be the privilege of the different conferences to elect such member or members for their district, to hold their office for three years or until their successors are duly elected. When this privilege is not taken, the members shall be elected by the Annual Meeting of the Board.

(5). It shall be the duty of each District Member to report to the Executive Committee any places that come unde his observation in his district or other localities where work is needed. He shall also recommend to the Committee suitable ministers who may be sent to do this work. It shall be his duty to use his influence to induce persons so It shall be the duty of the Board of Inclined to contribute by donation or legacy to the Evangelizing and Benevo

power to work up an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites, but among others also.

Any member in good standing in the church shall be eligible to election as a District Member.

The Board of Directors shall be elected by the Annual Meeting from the District Members, and the officers of the Executive Committee shall be elected by the Annual Meeting from the Board of Directors.

V. ENDUMMENTS, BEQUESTS AND DONATIONS,- (1). Any endowment, bequest or donation to this Board by will or otherwise, for any specific purpose, shall be used for the purpose specified by the donor, and for no other object whatsoever.

Donations less than \$100.00, the disposition of which has not been specified by the donor, shall be at the disposal of the Executive Committee, All such donations of \$100,00 or more shall be at the Disposal of the Board of Directors.

(2), FORM OF WILL.-Legacies and donations may be made to this Board in the name of the Mennonite Evangelizing and Benevolent Board, and may be made in the following form:

I hereby give, devise and bequeath to the Mennonite Evangelizing and Benevolent Board the sum of --Dollars to be used in its general work (any specific object may be named), and the furtherance of its various objects.

VI. No institution or object shall receive any support from this Board, if such institution or object is considered by the church conference of the district which it is located, as being unworthy of assistance from the Board.

VII. All members in good standing of The Benevolent Organization of Mennonites, a corporation existing under and by virtue of the laws of the State of Illinois, may become members of this Association upon their withdrawal from said Corporation; but all donations, endowments, bequests, legacies and devises given, bequeathed or donated to said The Benevolent Organization of Mennonites, or to the individual members thereof for the use and benefit of said Corporation shall, upon sald members becoming members of this Association, be transferred to this Association and thereupon and thereafter the same shall be and become the property of this Association and be subject to its management and disposal in the same manner and to the same extent and purpose as if the said endownents, donations or bequests had been originally made to this Associa-

VIII. These By-laws may be repealed or amended, or new By-laws adopted at any Annual Meeting by a two-third vote of the District Members and Board of Directors present, considering the votes by proxy as though the voters were present.

For the Herald of Truth. THE SUNDAY SCHOOL AS AN AGGRESSIVE POWER IN DEFORMING SOCIETY.

BY J. W. ZERBE. "And 1, if I be lifted up from the earth, will draw all men unto me."-

John 12:82. To every avenue of life, to every place of business, every gateway that leads into the realms of history, art and science is labeled with these words

lent Fund, and in every way in his "push or pull." In other words the great cry of the hour, the age is, "Be active." infidelity. Kind readers, get Into the But kind readers our purpose is to cause you to look more to the polifting or reforming influence of the age. When mists settle over the valleys, they can not be effaced; but man can ascend above them and there behold the sunshine of nature. In mountainous districts the surface is very rough, but it is possible to rise so high that ro elevations are seen. Life on the lowest levels may be a continual toil, but rise up to the serenity and grandeur of the Son of God. If men expect to be reformers they must associate with the ideal reformer, Jesus Christ. Rise above the licentionsness and depravity of the age. Cease to be carnally minded and Jesus Christ will lead you into holier paths. We do not intend to explain the way

to be popular with the masses, or how to

write your name on fame's monument,

But we tell you how to write your name

on Gud's cternal marble—the Lamb's

book of life. To be a reformer a man

must be reformed. How can a man

better society if he is no better than the society? How can a Sunday school reform society if it sanctions practices which are worldly? We always get nearer heaven by getting farther from the carth. A reformer must have courage. Reformers enter the martyrs' realm when they die for a principle. Who does not see noble aspirations in Luther when they asked him to recant, his reply was, "I can not, God help me, Amen." John Bunyan in the Bedford jail was told if he would quit preaching that he could be released. What a spirited reply, "Let me out to-day and I will preach again to morrow." What a noble declaration by the immortal Garfield "The world counts that man a brave one who looks the devil in the face and tells him he is a devil." A reformer must think aright, then act accordingly. A reformation is but the thought of a single man. How much good has ever come from those who thought and said nothing? What encouragements could have come from a Lowell, Tennyson or a Longfellow if the pen had not been the instrument to convey the thought? I believe there were men in Greece before Sorrates, who believed the gods were an abomination, but courage lacked. I believe there were men before Luther who saw the corruptions of the church, but the courageous miner's sun associated with the sunshine of heaven stood boldly against. it. To-day some men see wrong practires in the church and the Sunday school. Why don't they declare it? Lack of courage. Men of influence are the wielders of the race. You can't kill a good man.

The Sunday school is the nursery of the church, age it is more than that, it is the bud which produces the blossom, the child from which emanates the man. Nursery men sometimes say that the scrubbiest trees produce the nicest fruit. Sometimes in our Sunday school class we come in contact with boys aml girls who are hard to deal with, but get into that spirit of Jesus Christ and you will mouhl then into vessels meet for the work of God.

The Bible is a looking glass, Then before you preach a sermon or teach a class go to it and arrange your toilet for the daily work. The nearer we get to God the more of His sunshine do we reflect. Some Sunday schools have become so formal that boys and girls have

frozen to death in the Arctic seas of Gulf-stream of mercy. Man should not be a Dead Sea, receiving everything and giving out nothing. That kind of a man is always bitter because he becomes full of saline ingredients and none ever escapes. I do not believe that we can thoroughly understand how to reform society until we answer the great question, What is the child? This question has puzzled every age. What is this little being so innocent, so gentle, so loying? Why is It born on the same level, yet ending Infinitely different? Why little boy did you leave the innocence in yonder cradle and battle ont in the snares of society? Why did you little boy stay with the innocence until manhood? Two different boys, two different destinies two different characters. Some college president once said if you expect to reform the child begin on the mother twenty-live years before the child's birth, Rev. Samuel Jones says twenty. Let this be as it may that thinker was right when he said "Reformation like charity begins at home." We expect to reform the society of the next generation with the boys and girls of to-day. Begin to reform the child. It is the blossom of the eternal sunshine planted in the home to show its hallowedness. Will you by lack of virtuous training cause it to nauseate instead of to perfume? May heaven tell you dif-

ferent.

An ideal Sunday school is a light which attracts and ennobles prodigals. John B. Gough once said, "Had I attended Sunday school when a boy I would not have passed through seven years of my life," The first charge that Napoleon made at Marengo was lost. After the conflict Napoleon said to a ilrummer boy, "Can't you beat a retreat?", "No." replied the boy, but "I can beat a charge," With this remark Napoleon wheeled and Marengo was another laurel to the "Man of Destiny." Our warfare is not carnal. But can't we find a drummer boy to beat a charge for the Napoleon of the centuries, Jesus Christ? Young men arise, "One and God make a majority." I see a little bud in some beautiful garden. "What are you going to be?" "Some day I will be a blooming flower. Some day I will be plucked from my stem and be taken to some sick lady's chamber. Some day I will be placed on the cottin of one who has departed the world, there I shall be a memento of one who has drooped and faded," "O no, little bud," "Yes, God and I." I see a little acorn by the wayside, "What are you going to be little acorn?" "Some day I will be a giant oak, Some day I shall be the floor to a Parthenon, an Acropolis or a St. l'eter's. Some day I will be an altar at which penitents may kneel," "Ah no, little acorn," "Yes, God and I." What are you going to be little boy?" Some day I will be a man . among men. I shall step down into the gntter and lift up the debauched and sinful of the race. I shall help to make society better. "Ah no, little boy." "Yes, God and I." "What are you going to be little girl?" "Some day I will be a Dorcas if I cannot be anything else. Some day I will speak to mother, father, brothers and sisters about Jesus. Some day I will tell the drunkard to cease drinking. the blasphemer to cease to take God's name in vain. Oh I shall tell my associates the love of Christ," "Oh no, little girl," Yes, God and f."

Elkhart Ind

MISSION NOTES.

Harvest is past and we realize that God has again blessed us with a bonnti ful supply of everything. We hope that all of our congregations will hold their usual Harvest Meeting. We wish to remind all of the brethren and sisters that what we have belougs to the Lord and especially would we ask our friends who are interested in the Evangelistic work the redemption of lost souls in the large cities, the distribution of tracts, the support of the little orphans, that they will remember these different mission enterprises at these Harvest Meetings. Some of our income must be given if they are to prosper. Surely there would be no better time to hole collections than at this occasion. Where such meetings are not held, or any one is deprived of attending, brethren and sisters can still give as the Lord has prospered them and thus return unto the Lord His portion. No doubt it is known to all the readers of the HERALI OF TRUTH that in March 1896 the Men nonite Evangelizing Board was incor porated and a set of by-laws adopted, that at present the Mission Board is in a better position to do active and effectual work than ever before. Please read the by-laws in another part of this issue of the HERALD OF TRUTH. We are looking forward to great pros perity in the mission work. About all the calls for Evangelistic work were

responded to. The Chicago Mission which went through so many trials and finally closed last winter, cast a gloom over the city mission work. But we are glad to say that a Mission has again been opened in the near vicinity of the Home Mission-Sisters Mary Denlinger and Melinda Ebersole devoting all their time to the children; Sister Mary Rhodes has been lending valuable assistance in many of the week-day meetings and also helping in the Sumlay school as a regular teacher, Bro, E. J. Berkey super intends the Sunday school and helps all he can aside from his other duties.

Sister Lina Zook, of Wayne Co., Ohio will go to Chicago after the S. S. Conference in Logan county and will be a regular worker. Her coming will be bailed with great pleasure by the other sisters. We were indeed glad to secure her service as she seems to have a special gift to work with children and is also known all over the brotherhood as an earnest worker for Christ, by he work in public and also by her numerous contributions to the HERALD DE TRUTH and Young People's Paper She will contribute mission notes regu larly while at Chirago. A minister will also be located there in the near future so that a full corps of workers will again be in the mission work in Chicago.

Bro, Berkey and the sisters have proved themselved consecrated workers for they did not even give up in the ilarkest hours, knowing that He who never forsakes His children would not forsake them.

We are also prepared to receive contributions and emlowments for the Orphaus' Home at Orrville, Ohio, A new mission station is under contem plation. Praise the Lord that His work is going on. How many can give one tenth as did tiod's chosen people of olden time?

I was surprised at the wonderful amount of mission work done by the Seventh Day Adventists. Although

AN APPEAL.

lzed condition: but that those claiming

to be Christians should so far ignore

the precepts and example of the Holy

Head and Founder of their religion as

to regard one another as enemies.

can be accounted for on no other

ground than this, viz: that blindness

hath in part overtaken them-they ac-

knowledge Christ, but not in all their

ways- His words do influence their con-

duct in many respects: but in relation

to war, the demands of a misguided pa-

triotism would seem to outwelch all

considerations of religious duty; and

the fact is over-looked that a call to

war is a call to destroy the lives and

property of those whom Christ has en-

oined His followers to love. "Love

your enemies; do good to them that

bate you and pray for them that de-

Deeds that are called criminal in

times of peace, are commended in times

of war. The lawmakers who seek to

control men's passions, hy law, seek

also hy law to unloose those passions

name of natriotism. "My country

right or wrong," is a pernicions senti

ment often applauded by a professedly

Christian community. War legalizes

murder, plunder, arson, false pretence;

and Christian nations commend all

these as necessary, and therefore right.

"Do men gather grapes of thorns, or

tigs of thistles?"-never. "By their

fruits ye shall know them" and it is to

Christians we appeal to ministers of

the Gospel, to teachers and parents,

that for the sake of righteousness in

the earth, they cease preaching and

teaching that war and preparation for

war are consonant with the Gospel of

The Christian minister feels that it is

a disgrace and a serious obstacle to the

advancement of the good cause he has

esponsed, for any portion of his flock to

Have you, dear Christian people, ever

fightings?" to rightly consider your re-

hearts of others?

and set brother against brother, in the

spitefully use you and persecute you.

We offer the book by reading it-estheir origin was only in 1848 they have pecially such suitable passages as the a membership in this country nearly Angel's visit to Mary, the birth of that of the Mennouites. Besides they Christ, the Beatitudes, the Crucifixhave numerous Sanitariums, Hospitals, ion, and the 22nd of Revelation. Colleges, Publishing Houses, etc., not When a person shows the least interest only in the United States, but also in we continue, while others gather, and Europe, Africa, Australia, and the some one asks the price of "that beauti-South Sea Islands. 'The Sanitarium at ful book." Where the listener is very Battle Creek, Michigan, is the largest poor and really wants a copy, we come of its kind in the United States. While down in price, we offer to trade for visiting Battle Creek last winter, in conversation with one of their brethren I rings, rosaries, pictures of the Virgin, old coins, machetes, blankets, etc. discovered the secret of their success. Emptying my pockets to night I find It is simply this, they have learned that two rosaries, one dozen finger rings, one in unity there is strength, thorough old curious cuartilla, one medallion of organization brings success, and above the Virgin Mary, besides the cash paid all each member is an earnest worker for their cause showing his faith by his hy those who had it.

works by giving the one tenth. We be-

believe to be true children of God. I also

Seems to me God will call us into ac-

cent given it to the distribution of good

literature. The Orphans' Home will

devote all money donated, bequeathed,

glad to say that one good sister has

the unsaved, the uncared for, ring in

ever." Daniel 12:3.

So well do I remember the circumstances under which I got this large lieve these people to be in error in many things yet they put us to shame who rosary this morning. I had entered a private dwelling as far back as the kitchen and was reading the New Test notice that our Evangelical (Albright) ament to an attentive shoemaker there friends have secured over \$100,000.00 at work. He acknowledged that the for mission purposes during their last language was heautiful and the book fiscal year. And then when we look at well printed and cheap, but pleaded our work, we bow our heads and blush. "no money." The mozo, or servant, count in the Judgment day for the sins was at the door listening. I turned to him and told him we frequently gave of omission so numerous among us, books for trade, and offered the Testa-The many lost souls that could have ment for the well-worn rosary that was been rescued by our efforts will rise up around his neck. He hesitated. He and condemn us. These are weighty turned to his master, "What do you things, let every brother and sister consay? Is it a good book? Is it a good sider them well and then act. We will trade?" So soon as the shoemaker said not ask you how much, or to which part "Si," the old fellow had the rosary off of the mission cause, that you are to his neck, and went away rejoicing in contribute. All we ask, is, for us to give as the Lord has prospered us. Has He the possession of the precious word of prospered some of us to give \$50.00 we God. I went out quickly, too, glad of will be under obligations to the Lord to the exchange for the old man's sake, and because I knew that when I told give it, if only to the amount of \$1.00 this incident in the United States and that is all that will be required of us. showed this rosary there were hundreds If you wish to give to the Evangelizing of persons ready and anxious to give work, it will be used for that purpose. The Chicago Mission can put to me one dollar for the ancient rosary, good use all money contributed to that whereas the Testament was worth but twenty-five cents. cause. The Tract Society will use every

Just a few moments afterward I had quite a different case to deal withhe was seated over a small table in a corner shop. I began reading a goodor otherwise given to that enterprise, to sized Bible-first the Creation, then the taking care of the fatherless. We are Flood, then Proverbs, the 23d Psalm. He became so much interested as to already willed quite a sum in favor of take the book in his hands, while I an Orphans' Home. How many will went on reading rapidly passage after follow her example? May the cry of passage, "How good this is! How eautiful! What is it worth?" "One our ears without ceasing so that we dollar." I replied, expecting to be beaten will awake to the duties lying before us, down; and he did not disappoint me, marching forward to battle, with Christ for in order to leave that Bible in a as our leader, and victory will surely be house where it was appreciated and ours, and great will be our reward, for, would be studied I was obliged to con-"They that turn many to righteousness tent myself with twenty cents. We lost shall shine as the stars forever and on that book, financially speaking, but who knows what we gained? The man Address all correspondence to the was a thinking man, he was really in-Secretary G. L. Bender and send all contributions to the Treasurer C. K. terested, he may be brought to God by its silent warning and precious prom ises which, said Christ, "testify of me." To this end we prayed as we went on to read at the next door to a fellow who had his tronsers rolled to his thighs and whom we were forced to give up as a hard unt. So wore on the day. We disposed of fifty copies, and yet this is considered a very hard territory to work in -this San Luis Potosi with its numerous Catholic churches and enough priests to prejudice the people and prejndice them thoroughly. But think of it! fifty copies in but two streets! This is a faint expression of the great need of the people, of their surprise at the contents of the book, and their great anxiety to possess it when once they

We had no trouble with the "fellows of the baser sort" until we had turned our faces homeward-and then we were in no real danger. True, once or twice the cry of "Protostants! Protestants!" was raised by some women to hinder our sales, but at the very next block the people were in ignorance as to who we were or where we were from. We took no pains to let them know our religious uasion; we merely sold the book on its merits, because they were pleased and impressed by its teachings. If they found out our creed, all right; if they thought we were Italians (as they once did), all right; if they considered us good Catholics, all right again. Our business was merely to place God's word in their handsnot to expound it, not to praise it, not to comment upon its doctrines, but to pray its author that it might be the "leaven that shall leaven the whole lump,'

was toward evening when we called a policeman to protect us. 1 had just sold a Gospel to the proprietor of a shop where several drunken persons had gathered in to listen and then to quarrel. Bro. B. joined me just ontside, and as we walked away together, there came after us several small stones and clods of dirt. I was hit on the hand and did not appreciate it. While 1 went to call a policemar, Brother B. not only held his crowd, but meantime sold another book. We explained to the policeman that, while we were quietly passing down the street selling books, we were pelted with dirt and stones. He made rigid inquiry, but not being able to locate the offender, gave ns very explicit directions as follows: "The next time they abuse you, you just grab the leader, then call for me as loud as you can.". Amused at his counsel we bade him good-by until next day.

Why do you suppose we did this? Because we were in real danger? Not at all. We summoned that other merely to show that crowd that the laws of Mexico were behind us. Producing a written license signed by the governor we proved to them that we would not put up with threats or abuse.

It was something quite interesting to note the various and curious reasons persons had for not purchasing the Bible when it was offered to them. The most common excuse, of course, was poverty; and when one sees their wretchedness and the great lack of food and water in their honses the only wonder is that they ever buy at all. Sometimes they would say, "You leave the book here until to morrow, and when you pass this way I will have the money ready" (expecting meanwhile to consult the "padre" or priest, as to its contents and value). A more frequent reason for not purchasing was pure prejudice or fear of touching something Protestant. The priests in their effort to keep the word out of the hands of the people have carefully instructed the faithful never to buy anything that has New York printed on the flyleaf, knowing as they do that the American Bible Society has its offices in that city. For this reason Bibles printed in Madrid and London sell better than Bibles printed in New York.

At the door of a well-to-do home a well-dressed woman examined the tlyleaf of the Bible I had handed her. Returning it with a look of the greatest scorn she said: "I not only do not want to see it or buy it, but you can't give

away any at this house." I took in the situation and moved on.

On the same street a sewing woman became much interested in the reading. As she reached for the Testament 1 opened it at the fifth chapter of Matthew. She read the Beatitudes until she reached the last: "Blessed are ye when men shall reproach you, and say all manner of evil against you falsely, for my sake." She hesitated, she re read this last sentence, and returned the book, saying: your book is a bad book, I do not want it. It has one more beatitude than our Catechism." The reader will understand that this catechism is their guide, sold to them at an ontrageous price by an exacting priesthood. How they need the enlightening word!-Southern Christian

THE DEMAND FOR "ORATORY."

We believe that on the whole there are fewer fallacies more widely spread among Protestant churches than that their success depends upon having what is called an "eloquent preacher," or a preacher of unusual oratorical glfts. Most cougregations think that if they could secure Dr. A. or Dr. X., who always "draws a full church," the religjous work of their congregation would receive a powerful impetus. We believe this opinion to be erroneous, for several reasons. For oue thing, the true prosperity of a church cannot depend upon its having an eloquent preacher, for there are not enough to go round, and if it had been intended that the Gospel should advance in the world chiefly through the oratorical gifts of men, more orators would be born. Again, it by no means follows that oratorical power is necessarily, or even ordinarily, accompanied by those human qualities which do most to persuade, couvince and move to action, namely transparent sincerity of purpose, conviction of the truth, and a desire to make others possess it. The man who "draws" crowded audiences may not turn so many to rightcousness as the one who preaches sparser congregations, "Ah," it is said, "but the preacher who has a thronged church is sowing the seed so much more widely and doing so much more good," But that is not so certain It may be maintained, with much rea

son, that the man who constantly proaches to great audiences without moving them to repentance, is harden ing them against good influences. But when the eloquent preacher is most successful, his success is commonly gained at the expense of other congregations. It is no blessing to a community to have one church crowded and the oth ers empty. Such a state of things may minister to a petty denominational pride, but the cause of Christianity as a whole, in that community, may not be advanced thereby. The simple fact is that ('hristianity advances in our communities by the sincere proclama tion of the Gospel, and its exemplifica tion in the life of the preacher and in the lives of the Christians. Without love, the tongues of men and of angels are as sounding brass and a tinkling cymbal" We have no natience with the men who do not put to full use such gifts as they have, but for congregations to insist that their preacher must be an orator who can "draw" by his elo quence, is for them to misconceive the essential principles by which Christianity advances in the earth. Behind all well as spiritually. The Ignorant conthe clamor for pulpit oratory there lies the notion that somehow the preacher is to do it all. There is a Protestant sacerdotalism only less injurious than the Roman Catholic type. The preacher is not to do it all. If Christianity is to prevail in any community, it must be by each ('hristian's exercising his gifts deeper acquaintance with His Spirit. for the cause of Christ. The people who long for an "eloquent" preacher could probably make their minister, if he is a good man adapted to his place,

to a great company of the most bitter enemies of Christ who wanted to conlaw judge any man before it hear him and know what he doth?

ice. The coward has no part in His Paul, when they told him that stripes like Peter, we follow Him afar off.

To be able to rebuke openly, the swearer, the adulterer, the devourer, the one who would condemn without a hearing, intimate association with Christ is needed. Because of such close alliance Von Zieten was emboldened to relinke Frederick the Great at a dinner of all his courtiers, because he had spoken in a blasphemous manner about brist and the communion of which Von Zieten had just partaken. For which he received the public apology of Frederick and other manifest tokens of humiliation The world loves boldness and will re-

of living and usefulness; to mould man shall be wise; association with the selves to fellowship with noble thoughts and the highest manifestations of virthe we are lifted up and blessed. The stream cannot rise higher than its source. We are bound to be on a level

with the literature we peruse, the Why content ourselves with meaner man can have. The Bible, the hest odemus chose the highest and best form of companionship and manner of life, and he was correspondingly rewarded. His life was developed along three lines, which it may be well for us to ened in him; impelling him to come and like Nicodemus of old, with Christ,

The Church would be released from the accusation of indifference, worldliness and ease, touching vital problems and occasions of deep spiritual need; there would not be so many professed Christians ignorant of even fundamen tal truths, much less precious and vital doctrines and the scantlest knowledge of the Bible, if we were to follow the ex ample of Nicodemus of old, and seek a more intimate knowledge of the mind and character of Christ .- G. Wycoff, in the Light of the world, intellectually as Christian Intelligencer.

vert of to-day is more anxious to know how to read and spell and acquire even of your lusts that war in your knowledge. Schools follow the reception of the Gospel. The more closely men ally themselves to Him, the deeper their spirit of inquiry. Christians to-day, so many, would not be content with the mere milk of the Word did they court a

Second. Association with Christ engendered a spirit of boldness in Nicodemus. So that he was moved to say demn Him without a hearing, Doth our

The spirit of Christ rebukes cowardkingdom. His followers have quailed not before flame, sword, or angry blast. None of these things move me, said and imprisonments and scourgings awaited him at Jerusalem. Such is the temper the love of Christ fosters. Close fellowship alone with Him begets it. Cowardice is always manifest when,

spect it. It despises the coward. Today the many bold alliances with evil on the part of our trusted representa tives, the bribery of public officials, the wrongs of capital and labor, the various forms of Sabbath desecration, the worldliness of the Church and the indifference of church-members, needs a thorough knowlege of the methods pursned by Christ in dealing with such evils, and a thorough acquaintance with

live at enmity with each other; but Third. We notice that He begot a when war is declared between nations, spirit of hency-dence in Nicodemus. the course of their teaching is changed by many. They no longer urge the bemuch so that he was induced to make a contribution of a hundred pound nign precepts of the Saviour of men as binding, but the laws of men; and for weight of myrrh and aloes, very costly, as a mark of respect, and with which to war purposes preach an entirely differembalm Him. Thus we have noted ent code of Christian ethics. From the change wrought in the character of whence do they get their authority for Nicodemus by association with Christ. so doing? From the unbeliever and blasphemer to Is there anything whatever found in the at first, timid and humble, then fithe New Testament or in the heart's nally to the bold, loving and benevolent cravings for holiness, that revives for war purposes the law of "an eye for an disciple. No Christian would be content to remain very long ignorant, or eve and a tooth for a tooth" and yet keeps alive for other times "the law of cowardly, or stingy if he courted and the Spirit of Life in Christ Jesus which found a close and abiding fellowship, makes free from the law of sin

and death?" Oh ye "teachers," ye "leaders of the people," how can ye exalt Christ by such a divided allegiance? Has He not said. "I, if I be lifted up, will draw all men unto me?" paused long enough in front of the query, "From whence come wars and sponsibilities as ambassadors of the Prince of Peace, when fostering the

Does not the part you take in the various schemes to keep alive and urge "From whence come wars and fightthe view that a nation must be ready at ings among you? Come they not hence, all times to strike and to strike back contradict your prayers and confound members?" (Jas. 4:1.) That heathen the honest seeker after the Truth of tribes should maintain a continuous God? Do you not thereby retard the state of preparation for expected atadvance of the Redeemer's kingdom in tacks from other tribes, is consistent the earth, and put to shame the prowith their uncivilized and unchristian-

> ers " Men love consistency, and when it is on the side of right may be led thereby to higher planes of thought and life and they turn instinctively from the leading of men untrue to the principles they profess.

fession made of being Christ's follow

The Christian is presumed to be a co worker with God in the regeneration of the world. Whoever enlists under His hanner may be justly expected to obey His commandments. The exigencies of war render a compliance with the precepts of Christ impossible. Warriors themselves admit this, but contend that war is a necessary evil. Where shall Christians be found in such an emergency? Side by side with God. or side by side with men who are vicisting His commands?

The belief that war is a necessary evil implies a want of faith in the promises and protecting care of the Al mighty. The Proverbs of Solomon de clare that "whose putteth his trust in the Lord shall be safe." The truth of this was verified by the experience of William Penn and the early colonists of Pennsylvania.

Are not we too much like the rebell ious children of Israel, whom the prophet Isaiah coudemned, because they took counsel, but not of the Lord, and on whom he pronounced a woe be cause they go "down to Egypt for help, and stay upon horses, and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the holy one of Israel, neither seek the Lord?" If we substitute firearms for horses, and vessels of war for charlots, is not this woe in measure applicable to our own beloved country, which is in danger of trusting to such means of defense, instead of seeking the Lord who hath de clared, "He that putteth his trust in me

shall possess the land?" These promises belong to nations and communities as much as to individuals. vet there are many professing Christians who admit their force as to their private lives; but in national affairs place their trust in military power. The most effective means of changing such a perverted view, is the infusion of the Spirit of the Gospel into the heart. The Prophet Isaiah, in speaking prophetically of the coming and kingdom of Christ, says, "They shall not hart nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, a the waters cover the sea;" and he uses this beautiful comparison, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young llon and the fatling together, and a little shild shall lead them." And when our Holy Redeemer came on the earth, 11e pronounced blessings on the meek, the merciful and the peacemaker on those qualities which are the most antagonistic to the spirit of war; and the commands He gave to His disciples can in no way be made to harmonize with warlike measspirit of war in your own hearts, or the

MENNONITE EVANGELIZING AND A DAY WITH A SUCCESSFUL COLPORTEUR IN MEXICO.

BENEVOLENT BOARD.

Hostetler, both Elkhart, Iudiana.

Fraternally,

It was a typical Mexican day, hot in the sun, cool in the shade, everywhere and at all times bright and hard on the eyes. We started at eight oclock in the morning two of us-with pockets and knapsack full of Testaments, Bibles, and "porciones," or Gospels. We worked two streets, never missing a door, and scarcely ever allowing a person to pass without offering our wares Gospels at three cents, Testaments at twenty cents, and Bibles at fifty cents. learn about it. 1896

eloquent enough for all practical pur-

poses, by rallying about his ministry,

them as well as those who care nothing

HELPFUL ASSOCIATION.

so the heart of man to man," These

words were never better confirmed than

in the experience of Nicodemus.

Learned, influential, wealthy, with deep

seated prejudices, and rigorous con-

formity to Pharisalc law; -a noted

character in many respects-to think of

his being changed by association with

But there was that about Christ to

Nicodemus, which completely won him

over, changed him, made of him a new

man. It is interesting to note the

change, to watch developments, to see

how this strong, stalwart character, a

ruler among the Jews, was induced to

and antipathies and ally himself openly

to the new cause. It was a great vic

tory for the young teacher. A vivid

portrayal of the ability of Christ to

change man's opinion, belief and char-

acter; to lift a man up to a higher plane

thought, feeling and desire into another

channel other than that into which one

Truly he that walketh with a wise

good, the pure and true, moulds and re-

fines to the same manner of being. I're-

cisely in that degree that we give our-

thoughts we keep, the companions we

things when the best is at our com-

mand? ('hrist is the hest companion a

form of literature he can pernse. Nic-

First. The spirit of inquiry awak-

inquire more fully about a certain

doctrine which the young teacher had

propounded. Right association with

('hrist always begets such a spirit. No

true disciple is content to remain ignor-

ant of great spiritual truths, Christ

awakens a spirit of inquiry in every

mind in which He dwells. All that is

hest to-day in literature, in art and dis-

the outcome of the springs of activity

which He early set in motion. He is

covery, was set into operation and is

has been early trained.

associate with.

ay aside all deeply seated prejudices

Christ was truly wonderful indeed.

"As in water face answereth to face,

and not depending upon him to "draw"

for religion.-The Watchman.

These commands are so clear and abundant proofs of the abnormal wickpositive, that no language could be edness which accompanied the decadused which would convince one that rejects their anthority. We greatly desire that the professing Church of Christ would accept His instructions according to their plain and distinct meaning, instead of exercising their ingenuity in explaining away, and making His words of no effect.

You and we, dear Christian brethren, can searcely differ in the belief, that our Lord's Sermon on the Mount is designed to hold a very prominent place in His recorded teachings. In this is frequently enforced the view, that, whatever might have been allowable under the "old covenant," the animus of that dispensation which Christ had ushered into the world is love to God and love to man in their fullest application. Could the spirit which breathes through that marvelous utterance of Divine wisdom and love but enter into and possess our hearts, there would, we are persuaded, be left no disposition to uphold war with all its horrors: still less the motives and the passions which must prevail in order to make war possible.

The speedy abandonment of this most unchristian method of settling differences between civilized nations rests to-day, as we lirmly believe, with the professing Christian Church which has so long given it an implied, and too often, a hearty support. The responsibility for its continuance thus entails a burden from which she should fervently seek to be delivered. Shall not we, then, who acknowledge ourselves followers of the Lamb of God, be so true to Him His plain precents and His example, that the heathen shall no longer stumbled by the action of so-called Christian nations, nor the sceptic or the scoffer find the ample material which is now afforded for their thrusts and sneers at our holy religion. All who love the Lord Jesus Christ in sincerity will then rejoice in a new and powerful bond of union with one another, which, in the present weak and inconsistent attitude of the Church regarding war. is not possible. With a clear, fresh mes sage of "peace on earth and good will toward men" thrilling the breasts of Christian believers everywhere, the stories of the huge insulae-the lodgingwork of the world's conversion would go more rapidly forward, and that happy day, foretold by the prophet Isajab, be hastened, when "nation shall not lift up sword against nation, neither shall they learn war any more," Tract, contemporaries, was largely made up of

THE HORROR AND DEGRADATION OF THE HEATHEN WORLD.

BY F. W. FARRAR.

The enoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have rarely been equaled, and perhaps never exceeded in the annals of man kind. Were we to form our sole esti mate of it from the lurid picture of its wickedness, which St. Paul in more than one passage has painted with a few powerful strokes, we might suppose that we were judging it from too lofty a standpoint. We might be accused of throwing too dark a shadow upon the crimes of paganism, when we set it as a foil to the luster of an ideal boliness But even if St. Paul had never paused amid his sacred reasonings to atllx his terrible brand upon the pride of heathenism, there would still have been

ence of ancient civilization. They are stamped upon its coinage, cut on its gems, painted upon its chamber walls, sown broadcast over the pages of its poets, satirists, and historians. "Out of thine own mouth will I judge thee, thou wicked servant!" Is there any age which stands so instantly condemned by the hare mention of its rulers as that which recalls the successive names of Tiberius. Galus, Claudius, Nero, Galba, Otho, and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind as that of which we mainly learn the history and moral condition from the relics of Pompeii and Herculaneum, the satires of Persius and Juvenal, the epigrams of Martial, and the terrible records of Tacitus, Suetonius, and Dion Casslus 9

At the lowest extreme of the social cale were millions of slaves, without family, without religion, without possessions, who had no recognized rights, and toward whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age of unpitied neglect. Only a little above the slaves stood the lower classes, who formed the vast majority of the freeborn inhabitants of the Roman empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising life of honest industry, they asked only for bread and the games of the circus, and were ready to support any govern ment, even the most despotic, if it would supply these needs. They spent their mornings in lounging about the Forum or in dancing attendance at the levees of patrons, for a share in whose largesses they daily struggled. They spent their afternoons and evenings in gossiping at the public baths, in listlessly enjoying the pollutted plays of the theater, or looking with fierce thrills of delighted horror at the bloody sports of the arena. At night they crept up to their miserable garrets in the sixth and seventh houses of Rome-into which, as into the low lodging-houses of the poorer quarters of London there drifted all that was most wretched and most vile. Their life, as it is described for us by their

Immeasurably removed from these needy and greedy freemen, and living chiefly amid crowds of corrupted and obsequious slaves, stood the constantly diminishing throng of the wealthy and the noble. Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty; of-

squalor misery and vice.

"Wealth, a monster gorged Mid starving populations:

but nowhere, and at no period, were these contrasts so startling as they were in Imperial Rome. There a whole population might be trembling lest they should be starved by the delay of an Alexandrian corn-ship, while the upper classes were squandering a fortune at a single banquet, drinking out of myrrhine and jeweled vases worth hundreds of peacocks and the tongues of nightingales. As a consequence, disease was

women became liable to gont. Over a large part of Italy most of the freeborn population had to content themselves, even in winter, with a tunk, and the luxury of the toga was reserved only, by way of honor, to the corpse. Yet at this very time the dress of Roman ladies displayed an unheard of splendor. The elder Pliny tells us that he himself saw Lollia Pauline dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost forty million sesterces, and which was known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the uonotony of its wearniness, or to alleviate the anguish of its despair.

At the summit of the whole decaying system--necessary, yet detested, elevated indefinitely shove the very highest, yet living in dread of the very lowest, op pressing a population which he terrified and terrifled by the population which he oppressed-was an emperor, raised to the divicest pinnacle of autocracy, yet conscious that his life hung upon a thread: an emperor who, in the terrible phrase of Gibbon, was at once a priest an atheist, and a god.

TEADING OPEN WOUNDS.

The Christian's business is to heal inds not to make them, to close not to open breaches. One of the beautiful things about Christianity is that it pro duces everywhere a condition of mutual good will among men. Where it enters the bitter goes out, Christ takes the acid out of the life and the sting out of the tongue

It comes "natural" to many people to trouble the waters' of life, to keep up a continual stirring to get the last word in every discussion, and though it may give them a certain satisfaction, this makes an unhappy state of things in society. We have known people who could be counted on to so turn the conversation as to rasp every sensitive spot in their listeners and to open every wound. While that is a natural condition of things it is not a possible condition where Christ reigns.

We cannot deny that such a condition sometimes appears in the Church, even in our own fold, but it is always an evidence that Christ has been imperfectly apprehended. It seems to some Chris tions that it is their special duty to "exalt the truth" by bearing their testimony on all occasions, even though it is done in an unloving spirit and though it makes the special truth hated.

One time the philosopher, Plato, gave sumptuous banquet to his friends. Diogenes, who was uninvited, came in in shabby garb and marched up and down the hall saying, "Thus I trample on the pride of Plato," "Yes," answered Plato, "with quite as much pride yourself, O Diogenes!" So we sometimes oppose some fault in others and commit the same fault by our unlovely way of opposing it in them, Any man who olunteers to act as public censor, and to judge the special sins which others commit, needs to have a thousand eyes open to his own condition for every eye he turns upon his neighbor's faults.

Strangely enough, we behold our nat pounds, and feasting on the hrains of ural face in a glass and straightway forget what manner of person we are, and then open our hatteries on the faults

rife, men were short lived, and even and fallings and shortcomings of those whom we can see, unconscious of the crook in our own back, which we had supposed so straight.

The stinging tongue, the cut lato the old wound, the unlovely criticism, the acid in the life have no place in one who is "rooted and grounded in love," It is argued that we must light the evil and oppose the wrong and check the daugerons tendencies. So we must, but man burns his house down to get rid of the hornet's nest within it, and there is no necessity to cut off an arm because there is a wound on a finger. The Christian's business is to heal not amputate, to smother out the tendencies in others to sting, not set them on fire Truth does not get exalted by flinging it at people; it gets exalted whenever it gets really expressed in a man's life, and shines out through him, Christ conquers His enemies by loving them. It is a good method to try!

SELFISHNESS IN LIBERALISM.

C. II. WETHERBE

Back of all the cry for liberalism in religious matters there is a great deal of selfishness. It may not be true that those who plead for greater liberty with respect to cast iron creeds of the ultra order are actuated by purely selfish mo tives. We may credit some of them at least with thoroughly unsellish purposes. They honestly believe that some of the doctrines of those creeds are too radical and are out of harmony with the Bible. But my reference is now to that liberalism which is impatient with doctrine and practices which are positively scriptural, but which militate strongly against the carnal mind and aim straight blows at selfism. It is that lib eralism which would do away with the truth of mau's moral ruin, which denies that men are so sinful as to need the atonement of a dying Savior, which as serts that all men have enough of the divine likeness in them to enable them, by right cultivation, to attain a fitness for heaven, which declares that there is no real hell and that eternal punishment is a theological ligment. The liberalists of this sort are exceedingly selfish. They want to make their own terms for entrance into a paradise of endless felicity. They want to enjoy the fullest exercise of their own unbridled wills in this life. They refuse to listen to any truths which strike hard against their ideas of justice and mercy. They rebel against being compelled to yield sively to the sovereignty of God.

They pick out of the Bible such statements as seem, by their own interpreta tion, to favor their notions of divine fairness and divine love. Those state ments in the Bible which squarely contradict their theories and explanations they practically expunge from the volume. And these people make haste to tell the young ministers especially, and not a few older ones, that they ought to preach a popular theology, that they ought to be abreast with the times, that they should keep pace with the scientific thought of the day.

They say that If ministers will do these nice things they will easily win the masses, they will attract to their preaching many who now keep aloo from the churches. Of course the preachers must not use the word "hell" in their sermons and prayers. If they allude to that supposed place at all it must be in the way of poetical hints, and very softly at that. And as for "total depravity," that is perfectly awful! It is grovelingly heathenish. It will never do for polite ears and cultured tastes. The preacher may speak somewhat plainly about unenlightened consciences: he may even declare that they need cultivating, regulating and toning up, but he must not pungently declare that there is any dawning guilt festering in their consciences, becaus the odor would be too strong and insufferably offensive. Oh, the miserable selfishness there is in the egotistical liberalism of the day! But, preacher, yield not a hair's breadth to it! Keep well to the front the cardinal doctrines of the cross. Be immovably true to the mighty verities of the gospel of the Son of God. - The Christian Evangelist.

1896.

A LIFE OF BLESSEDNESS.

There is a blessed life, real and prescious, which is possible to all In the first psalm and in the Beatitudes are clearly set forth its character, its conditions, and its possibilities. It is life at its best, in its highest and truest relations and experiences. It is a life that delights not in the things of sense or self, for, as the incomparable Man of Galilee declares in one of His characteristic warnings against low and sordid ideals, "A man's life consisteth not in the abundance of the things which he possesseth." He teaches that there are possessions that are superior to things. These constitute real life, and have their basis in being rather than in doing, in wealth of soul rather than in money and estates. And life in this higher realm is more truly real than it is on the lower levels. It is the only blessed life.

This life is attainable by all who desire it and choose to enjoy it. It is the life of supreme wisdom, the ideal life set before us in God's matchless Book of

What is the secret of this life? We hear much in these days about secretsthe secret of nobility and worth, the secret of power over others, the secret of greatness, the secret of success in the husiness world, in the industrial arts, in professional life. What are these marvelous secrets? Where are they hidden? Are they accessible to all, or only to a favored few? Is there any sure way of access to these valuable stores that are so effectually concealed from the common eye? There surely is, There is one secret that will unlock all other desirable secrets. That is the secret of the blessed life.

"Blessed is the man." This is the osalmist's exclamation as he contemplates the negative and positive virtues of the one whose life is rightly centered and controlled. His delight is in the law of the Lord, and in His law doth he meditate day and night. In harmony with this view, our Lord declares in the Sermon on the Mount those to be olessed who possess certain fundamental elements of character, such as humility, meekness, mercy, purity, the spirit of love and forgiveness.

From this charming setting which is given the blessed life in both the Old Testament and the New, we learn that character is the secret of the blessed life Character is primary in the blessed life Character is the fountain from which all streams of good flow. Character is the cause which produces all good effects. Hence, character is the best

preparation for right and useful living. What is character? It is not genius though he who possesses character and uses it wisely is a genius of the highes order. It is not education, though all true education is vitally related to char acter. It is not any natural or acquired gifts which give one pre-eminence over his fellows. It is not any merely outward adorning, or any material possession. It is not even a high sense of honor or usefulness in which one takes a personal pride, and of which he boasts It is a quality of soul. It is the life within that holds one in instant readi ness for the supreme demands made on him. It is purity of the affectional na ture. It is the substratum of manhood and womanhood. Character is the inner life from which the outer springs.

manifests itself in the choices and rul

ing motives of the soul,

At the basis of character there must be, then, fellowship with God and His righteous will. This is a primary duty and privilege of the blessed life. In this fellowship there is implied a settled faith in God, in His wisdom, power and goodness, a deep and abiding love of God-love of His moral attributes and holy law, obedience to God -obedience to His will in all things. Here are piety, faithfulness, conscientiousness and integrity. These are the qualities which enter into and make up character. No one can have a truly blessed life without them. All moral character, the character which we are here consider ing, therefore, stands for the settled state of the will toward questions of right and wrong. Its tendency is to permanence. Thackeray recognizes this tendency when he says: "We sow a thought and reap an act; we sow an act and reap habit; we sow a habit and reap character; we sow a character and reap destiny." And it is Paul who says, "Whatsoever a man soweth, that shall he also reap."

The building of character is thus seen to be a process of life. Character builds as the tree or plant does -out of the elements in which it lives. Every moral act, every choice, every cherished ambition, enters into character. If a man commits a wrong which is even un know to his fellows, the record of that act will be stamped on his soul. And in the last day, when the records of character are opened by the Judge of all, this sec et writing of a lifetime will be disclosed.

This idea of character emphasizes the necessity of self-discipline, of moral culture, of pure motives, and of holy ambitions. No life can be successful, truly blessed, that is not centered in charac ter. The life of Joseph, who passed through Egypt's prison to Egypt's throne, had this center. The same is true of Daniel, the captive Hebrew, who became the prime minister of Babylon. What gave them access to these positions of honor and trust? Character. What is it that will contribute to like promotions in our day? Character. There never was a time when men of principle and courage were in greater demand than to-day, and to them positions of trust are open

If they are true and pure in character the blessed life is assured. Usefulness, honor, power, and success in its widest meaning are assured where noble Christian character is the mainspring to one's life and service for God and humanity, -Religious Telescope.

WALKING WITH GOD.

Walking is, throughout the whole Bible, made to illustrate the activity, intelligence, and progress of Christian life. It is so used in Genesis to pre scribe the life of holy communion which Enoch lived upon earth. It is used in the Revelation, where the holy and active life in heaven is spoken of as a walking in white. And in some form the same word is used in nearly every intermediate book of Scripture to portray the life of the Christian here on

Walking is a manifestation of life and of strength. It is calculated to develop the strength also, and is a digni fied and independent movement. It is progressive and straightforward, for nothing is worthy of the name in which one does not move forward in the direction in which he may, ordinarily, have the guidance which comes from using his eyes and clearly seeing the path before him.

The Christian has a path marked out for him in God's word. It is carefully described by God Himself in His commands and precepts. It is the way of truth and righteousness. It is the way of goodness and holiness. It leads through this world, past dangers and difficulties, through the mldst of temp tations and besetments, but it is always clear and a clean way. It passes through valleys, oftentimes, or humility, pain, sorrow, and even the shadow of death. But it leads over the mountains too. Sometimes there is a Hill Difficulty, but there are Delectable Mountains and Mounts of Vision. The path leads out of sin and away from destruction. It begins fairly only at the cross of Calvary, but it leads on to the gates of pearl and widens out into the streets of gold. It may seem somewhat narrow upon earth in the begin ning, but there is always room for two on it, for the Savior will walk with everyone who trusts Ilim. It is not wide enough for the world or for ravenous beasts of worldliness, for it is a way

of holiness and peace. There is always light on the path. It may sometimes lead through dark places, but the Christian may always have a lamp to his feet and a light to his path shining out from God's word. And the way grows hrighter and brighter unto the perfect day.

The Christian may always walk this road, and when God enlarges his heart, and makes him especially glad and buoyant-hearted, he can run in the way of the commandments. He cannot be cast down easily, even though the way may be rough, and God makes him surefooted like the hind, that can climb among the rocks.

God expects us to walk. It is not enough to be alive and be fed, even with the sincere milk of the word. We are not to expect to be carried to the skies. We are to walk. We are to learn something and do something day by day. We are not to be satisfied with living at a poor-paying rate. We should know more about God's word than we did a year ago, and we should delight more in prayer, in giving, in Christian service. We should have a better grasp of the great truths of God, and be better able to teach and tell others the old, old story of Jesus and His love.

For, although some people may wander away from God and call it progress: al-

though some may become loose in their faith and belief, and may think that they have outgrown and have become wise above the things that God has revealed, and may call themselves pro gressive, this does not change the fact that there is such a thing as real ad vance and true Christlan progress. He only walks in the right direction and in safe company who walks with God. He who discards the truths of the Gos pel may think himself very intellectual and very progressive, but he is walking in the counsel of the ungodly, and, al though it may seem right to him, the end of it is death.

He who walks with God must first agree with 111m, and must choose Him as the guide of his youth. He will then have the safest guidance, the sweetest company, the most delightful companionship, the best protection, and the surest ending of life's journey. He will be guided by the divine counsel while he lives upon earth, and afterward will be received into glory.

HOW TO PLEASE GOD

Nothing but pure unadulterated piety can do this. No outward semblancenone of the spurious counterfeits of which the world is full, who mock re ligion with their wretched travesties of piety-can deceive God. Their acting is all mere acting. God knows it, and man knows it. They do not even suc ceed in deceiving their fellows. Their devices will profit them nothing. On the contrary, these insults to the Divine Omniscience will not go unpunished these wrongs to the Divine Love will meet with swift and terrible retribu tion: these injuries to the Divine Cause call for deep atonement; and they will meet it in a condemnation as deep as the sin is deadly. But real, downright goodness; sterling piety; the religion which is power; which renovates the heart and new-creates the life; which opens the long-closed windows of the soul, and pours upon the social world around it the radiance of a boundless and undying benevolence; the goodness that makes a man always in his place, in the closet, at the family altar, in all the assemblies of the church, at the hedsides of the sick, in the homes of the poor, in the cells of the condemned, and vherever else human suffering can be relieved and human anguish soothed this is always pleasing to God, because

HINTS TO MOTHERS, -"Be not easily provoked." "If a lire finds no vent it will cease to burn." The tongue is a fire. Keep, then, the door of your lips. Do but consider, how soon thoughts engender feelings; feelings rise into tempers; tempers find expression in words; words lead to actions; and actions to war and strife. "Behold, how great a matter a little fire kindleth?" All this might be avoided by an earnest breathing of spirit unto Him, who waiteth to be gracious, and who can by instant assistance control the hidden springs of feeling, or divert your thoughts into a higher and holier channel; you will find that this heavenly state of mind will give weight to all your instructions, and efficacy to all your endeavors; and soon will you possess the happy conscious ness, that you are indeed in the path of duty, and training for God the children whom He has entrusted to your care.

25

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SOUL-WINNING.

The Washington Star published the following synopsis of the address of Bishop J. W. Hott at the International Christian Endcavor Convention on "In-

dividual Responsibility of Soul-Win "To win a soul to Christ is to bring into and about that soul so much or Christ as will draw it away from sin and attach it permanently to Christ. The soul, left to itself, never will come to God. The purpose and plan of all grace shown in the Christian system is to so touch the soul by all influences that the strongest motives and solicita tions to accept Jesus as the one and all sufficient Savior may be brought to bear effectually in human salvation. Jesus Christ must be represented to the soul so as to attract and draw it to himself. We exhort too soon, and precent Christ too imperfectly. The perfeet attestations of Christ before the bar of the human conscience by His chosen agencies will do all that God can do in winning a soul from sin and death. It is the God of beauty, the heart of love, the smile of heaven, the welcome of God that can aloue call the soul out of itself into God. To make this representation is, under the superintendence of the Holy Spirit, the su-

dom, the question is a practical one. It

is the young we hope to reach in our

homes, in our churches, in the country,

in the hamlets, and in the great cities

The use of the young, with the power

and methods, shows God's plan. This

is no longer a theory, but an attested

fact. Intelligent and reasonable men

will not follow mere philosophers in

matters of religion, and especially in

that which pertains to the giving up of

sin. Speculation in spiritual things

does not reach men's hearts. We must

put more heart into our work of soul-

winning. We too often lack that en-

thusiasm and warm-heartedness which

should come of a sense of our personal

responsibility. When a life hangs in

the balance and our hands can turn the

scale what burning zeal possesses us.

Have we such loving zeal for the salva-

tion of souls?"

against thee out of thine own house," preme business of every true believer on the Lord Jesus Christ. It is the great work of the church ou earth. To it every member of the church is personally bound with indissoluble bonds, God does not take substitutes for us in the work of winning souls. The use of human methods by the Lord is an old subject for theology. For us, as the organization of the young of all Christen

ABSALOM'S CHARACTER -Son of the princess Maachah of Geshur, he had inberited in an extraordinary degree the physical beauty of his father's family but except in this and in his power of winning popularity he owed nothing to his descent. There is scarcely a goo word to be said for him, unless it be such to admit that his elder brother was even worse than he. He was vain, viudictive, and false hearted, without a trace of gratitude to his over-indulgent father, or of love to any one but himself. - Moulton.

ABSALOM'S TRAINING .- "Ilis mothe was the daughter of a heathen king, and without doubt she brought many heathen influences with her. He grew up under the evil influences of polygamy. All around David's palace courts were the separate dwellings of his wives, each woman bringing up her own family."- Tuck. The whole atmosphere was impure and sensual. A young prince, amid court flatterers and self indulgence, was in great moral danger.

HISTORY OF THE WORLD (Me- faction both in the quality of goods and SUNDAY SCHOOL LESSONS,

August 15,

LESSON VIII .- AUGUST 23. ABSALOM'S REBELLION. -2 Sam. 15: 1--12.

(Read chapters 15 and 16.)

GOLDEN TEXT. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. -Ex. 20:12.

INTRODUCTION.

TIME -B. C. 1023, eleven or twelve vears after our last lesson.

PLACE - Jerusalem, David's home and the capital of the nation; Hebron, the oldest town of Palestine, twenty miles south of Jerusalem. Here Absa lom began his rebellion. CAUSES LEADING TO THE REBEL-

LION,-We have in the history before us the beginning of the shattering of David's splendid kingdom, brought about by the crimes of his two eldest sons. We are, however, to look behind the apparent cause of this downfall of David to the real one, which was in David's own sin. In the horrible sin of Amnon with his half-sister Tamar (2 Sam. 13). David must have seen as ir a mirror the image of his own sin with Bathsheba. In the nurder of Amnon, David's eldest son, by Absalom, his best beloved one, David must have seen a horrible parody of his murder of Uriah. David loved Absalom with the love of a foolish and fond father, and allowed it to get the better of his sense of justice. But he had been forewarned of the results by the prophet. "Now, therefore, the sword shall uever depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord. Behold, I will raise up evil

ABSALOM'S APPEARANCE.-"In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemisl in him." (2 Sam, 14:25.) One particular and chief characteristic of his beauty was his magnificeut hair, which flowed in luxuriant locks down over his shoulders. It was his pride and the pride of the people. It was carefully kept and regularly weighed, and the weight of it bulletined to the people.—Hurtbut.

Jericho he was deeply humiliated by During all his early life David was so busy with the great affairs of the kingdom that he could give but small attention to the training of his growing family. Absalom's three years of exile with his maternal grandfather, King of Geshur, in Syria, after he had assassinated his elder brother, donbtless had the effect of making him antagonistic to his father's religion. He himself was in the night and traveled all night long. half heathenish and wholly worldly, and Out of immediate danger he had time he would hate a religiou full of spiritual to organize his army and await Absaworship and whose moral precepts were a reproof and condemnation of all he

DAILY READINGS

M. (Aug. 17.) Absalom's Rebellion, 2 Sam. 15:1-12 2 Sam. 15:13-23 T. David's flight. W. David's submission. 2 Sam. 15:24-31 2 Sam. 16:5-14

T. Shimei's curse. F. Absalom's wicked intent. 2 Sam, 17: I-11 S. Cansing sorrow to parents,

Prov. 19: 20 29 Isa. 1: 1-9 S. Rebellious children,

> LESSON IX.-AUGUST 30 ABSALOM'S DEFEAT AND DEATH.-2 Sam. 18:9-17,

(Read Chapters 17 and 18.)

GOLDEN TEXT,-The Lord knowells the way of the righteous; but the way of the ungodly shall perish.- Psa, 1:6. INTRODUCTION.

TIME.-B. C. 1023, a short time after the last lesson.

PLACE. - Mahanaim, David's teruporary capital, a strongly fortified town east of the Jordan. The battle field was the Wood of Ephraim, not the highlands in the tribe of Ephraim, but some part of the great forests of Gilead, east of the Jordan, and within one day of Mahanaim. (Chap. 19:2.) The name was probably given to the spot because of the memorable defeat of the Ephraimites there in the time of dephtha. (Judges 12: 4.)

DAVID'S FLIGHT.- It was apparently early on the morning of the day after he had received the news of the rebellion that the king left the city of Jerusalem. There is no single day in the Jewish history of which so elaborate au account remains as of this memorable llight. There is none, we may add, that combines so many of David's characteristics, - his patience, his high spirited religion, his generosity, his cal culation; we miss only his daring cour age. Stanley. David and his followers moved in sad procession down from the city across the brook Kidron and along the Mount of Olives. Accompanying him was his body guard and his faithful six hundred warriors with their wives and children. The high priest brought the ark of the covenant to take it with David, but the king sent It back to its place on Mount Zion. David made arrangements with his trusted high priests to send news to him at the fords of the Jordan by means of their two sons. Ahithophel also turned against David, He was one of the shrewdest of counselors, who almost never made a mistake. Hushai, one of David's counselors, assumed to be the friend of Absalom and defeated the counsel of Ahitho phel, who was so chagrined that he went and hanged himself. When David arrived at the head of the pass toward tongue until he cooled down.

Shimei, who ran along the ridge uttering curses upon David, throwing stones at him and casting dust upon him and his party. David's servants were ready to kill him, but David would not allow any harm to be done him. When David heard the news of Ahithophel's cou which however was defeated by Hushai, he made haste and crossed the Jordan

ABSALOM'S MOVEMENTS.-Absalom and his army, marching from Hebron, took possession of Jerusalem and the palace that same day. Here a conneil of war was called. Ahithophel advised an immediate attack upon David while he was weary and unprepared. But Hushal, who was David's secret friend, advised Absalom to wait till he could gather a great army. The latter advice was taken. He made Amasa, the cousin of Joab and of David, to be commanderin chief; and then followed his father across the Jordan.

THE BATTLE. The army of David was placed under his tried captains, Joab, Abishai, and Ittai. The people would not consent that the old king should expose his life. The "wood of Ephraim" was not a continuous forest, but a broken region uneven and rocky. Absalom's soldiers outnumbered Da vid's but they were not so well disclplined and organized. The battleground also favored the smaller army attacking a larger force. Once Absalom's soldiers started on a retreat the rough country gave David's soldiers a marked advantage, and the victory was complete.

ABSALOM'S LIFE. This young prince lived a life that for at least four reasons the law of justice would condemn to death. (1) He had murdered his brother Amnon. (2) He had incited insurrection in the State. (3) He had taken up arms against his father. (Deut. 21:18, 21.) (4) He took to himself his father's concumbines. (Lev. 18:29.)

DAILY READINGS.

M. (Aug. 24.) David's anxiety for Absalom. 2 Sam. 18: 1-8

T. Absalom's defeat and death. 2 Sam. 18:9-17 W. David's grief. 2 Sam. 18; 19-33 2 Sam. 19:9-15 T. David's return.

F Destruction of the ungodly Psalm 52 Matt. 15:1-9 Honor to parents. S Counsel to the young. Prov. 4:14-27

T. L. CUYLER, D. D., says that, when our house takes fire, the first impulse Is to go for a bucket of water; but if temper takes lire, the first impulse is to throw on more fuel. Now, the best water bucket for aroused temper is resolnte silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, many a disgrace to our religious profession. speech is often explosive and shattering. Silence is cooling. It cools us off and cools other people. One of the calmest mon Lever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his

COPPESPONDENCE.

TROUSDALE, KANSAS, JULY 24, 1896. Bro. J. M. R. Weaver returned from Osborne Co., Kansas after several meetings there and reports the church in good condition. Bro. Tilman Erb and family are visiting amongst us this weck and his familiar voice is sounding forth the gospel to us night after night in the house where we witnessed his or dination to this important work and high calling in Christ Jesus. May the blessed promise, "Lo, I am with you alway" enable him to glide out over every barrier that may rise up before him to hinder that zeal and activity so manifest when he lived in Harvey Co. We feel sure the Lord is using him to His glory in his present home in Harper Co. During the summer we have had frequent visits from our German (Russian) brethren - seven ministering brethren also Bro. Tobias Martin. The latter has for two and one-half years been taking the oversight of, and managing the Orphaus' Home or Home of the Friendless near Hillsboro, Kansas, but is now (with his adopted daughter Maggie who has faithfully labored with him) gone to Penusylvania to rest as they have been overtaxed in mind and body. These brethren have brought us many encouraging thoughts and have especially shown us the duty and privilege enjoined upon us in the sacred Word of caring for and looking after the homeless and friendless.

3d, 1896.—Our congregations in Maryland have again been visited and richly blessed by the word of God, by the dear brethren, Christian Brunk of Winchester, Va. and Philip Parret of Chambersburg, Pa., both arriving here on Saturday the 1st of Aug. They preached at Reiff's M. II. where an appointment had been made for harvest meeting; and the same evening at the Mangansville Union M. H.; and on Sunday the 2d at the Stauffer M. Il., both in the morning and evening, where they also had their harvest meeting. To-day we had our harvest meeting at the Miller's M II. but we were sorry that Bro. Philip Parret could not be present at the two latter places of meeting, he being called home because of the funeral of Bro Leabman of Chambersburg, We were very glad and thankful to have these brethren visit us. We have again been richly admonished; how thankful we should be for the favors and blessings that are granted unto us from time to time. Oh let us remember these admonitions that have been given. Bro. Brunk expects to go to Cumberland Co., Pa. from here, to labor for the Lord. May the good Lord be with him in his labors that he may be the instrument in God's hand to bring many souls who are yet outside of Christ into the true and marvelous light, is our prayer, And as he has so earnestly asked of us that we should pray for him while in his labors, let us now, through love, be obedient to God and the brother's request, as the scriptures teach us that we should pray for all mankind.

REID, WASHINGTON Co., MD., AUG.

BENJ. B. WEHER.

FROM THE CONGREGATION OF HOW ARD AND MIAMI COS., IND. On the into church membership by baptism. May the Lord bless these dear brethren and sisters in the new life so that they Me." Those coming from the north or

may grow in grace and in the knowledge of the Lord Jesus Christ. On the 2d of August another young soul became willing to serve Christ and was received into the church by baptism. May God bless him and keep him. E. A. Mast officiated in both services.

WAUPECONG, 1ND., JULY 20, 1896,-For convenience to those who desire to attend the S. S. Conference at this place on Sept. 24th and 25th we desire to give this notice through the HERALD OF TRITH. You can reach us on three different railroads, namely: The Pan Handle, Clover Leaf, and Lake Erie and Western. Those coming via Pan Handle would better come to Converse ear North Grove. Those coming via Clover Leaf come to Greentown or Kokomo, and those coming via Lake Erie and Western come to Bennetts or Kokomo. We request all who desire to come by rail to notify the writer and tell which place and at what time you are coming, and we will see that some of the brethren will meet you, A hearty invitation is extended to all. We will also furnish any further or other par ticulars you may wish to ask.

NOAH W. KING.

LARNED, KANSAS, JULY 31st, 1896.-On the 36th of May Pre. Christian Rediger of Aurora, Neb. came here and remained several days visiting the mem bers and holding several well attended meetings. He also visited our aged sister Zook who has been ill for about six months. Her desire to comment orate the suffering and death of her Lord was fulfilled, for which she was very grateful. * J. B. ZOOK.

NORTH LAWRENCE, OHIO, JULY 28, 1896. On Monday June 22d, Bro. A. D. Wenger, of Oskaloosa, Iowa, came here and preached an edifying sermon to us from the text, "When will ye be wise?" in which were many practical points for both saint and sinner. His stay with us lasted but a few hours, when he left for Canada. May the Lord richly bless his efforts. On Sunday July 26, we had the pleasure to listen to two editying sermons by Bro. A. P. Heatwole of Virginia front Matt. 24:1 11 and Luke 14: 18 24 in the forenoon and from Acts 26:28 in the evening. The attendance at these meetings was good with the best of attention. Our regular church and S. S. attendance this year so far has been better than in preceding years. The writer realizes that prespects for better work are opening; but, brethren and sisters, prospects are like opportunities, if not made use of they will pass without any beneficial results; so let us put forth more united, devoted and un-RUDY SENGER. tiring efforts.

CONFERENCE.

The Annual Sunday School Confer ence of the Mennouite Church for the state of Ohio, will be held near West Liberty, Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continging until Friday evening the 21st. A cordial invitation is hereby given to the Sunday school workers of the different branches of the Mennouite churches of 28th of June 13 persons were received Ohio and other states, to meet with us in conference, in the name of Him who said, "Suffer little children to come unto

south will stop at West Liberty; from the east at Bellefontaine; from the west at BeGraff. Any information cheerfully given by

DAVID PLANK, Cor. Sec. B. H. fontaine, Ohio.

(ANNUAL.)

The Annual S. S. conference for the Conference District of Indiana and Michigan will be held (D. V.) in the meeting house of the Howard Co., Ind. Cong. on the 21th and 25th of September. Let our S. S. workers, especially those of this conference district, make a special effort to be present. t'ome to help and to be helped. Persons coming on the "Panhandle" Ry, will stop off at North Grove, which is five miles north of the meeting house.

The Amish Mennonite Conference will be held (D. V.) in the Willow Spring meeting house in Burran Co., Ill. on the 17th and 18th of September. Bishops, ministers, deacons and lay members are invited. The ministers and deacons will meet on the afternoon of the 16th to arrange the questions presented for consideration. Visitors will be met on the 16th at the following stations: On the C., R. I. & P. from the south at Putnam: from the east at Tiskilwa, on the C., B. & Q., at Lombardville from east and west. Those coming via the the B & O will come to Lombardville from Halsburg via, Elmwood, Ловери Видику.

M. E. AND B. B. TREASURER S REPORT FOR JULY.

RECEIPTS.

For Evangelizing. S. B. Wenger, W. T. Lineweaver, and Jos. Click, Keokok Co.,

8 6 35 Iowa. Elkhart Ind. Cong., Quarterly colloction Cullom III, Cong. per, Peter Hann, 5.00 "Canada". 5 00

Margaret Stauffer, Spring City, Pa., 265 John W. Weaver, Spring Grove, 1'11...

Cora Schrock, Waukomis, D. T., 1.00 John N. Durr, Woodside, Pa., Lucy Roth, Spring Forge, Pa., 1.00 Canada S.S. Conference collection per, S. S. Herner,

Total Chicago Mission. J. S. Augsburger, tiverpeck, O., 8 5,00 John Christolier, Paynes t'reek,

Toneka Ind. Cong. A Friend. McVeytown Pa. Bible Class, 9.95 Susanna Wenger. Belleville Pa. Bible Class, Pleasant Hill Young People's Meeting, Wayne Co., Co., Bowne S. S., Kent Co., Mich., Margaret Stanffer, Spring t'ity,

Noah S. Hoover, South West, Ind., John W. Weaver, Spring Grove, Cora Schrock, Wankomis, O. T. A. R. Miller, Mechanic's Grove,

A Brother, Allensville, Pa., Friends, Elkhart, Ind.,

Total Armenian Relief Fund. 3.31

1.00

52.87

Sycamore Grove Cong., Cass Co., 8 9 55

Pike Cong., Allen Co., O., Friends, Hubbard, Oreg., Cullom Ill. Cong. per, Peter Hann, 5.00 minister who has long been identified Young l'eople's l'aper Association, part of profits on sales of Armenian Massacres, John J. Miller, Mottville, Mich.,

Slate Hill Cong., Cumberland Co., Lucy Roth, Spring Forge, Pa., Total

For Evangelizing, \$ 69.49 Chicago Mission, 52.87 Armenian Fund. 84.70 Total receipts for July, 207,00

DISBURSEMENTS. Balance due D. D. Miller on trip

to O., Pa. and Md., Mennonite Publishing Co. for stationery, printing, etc., Brown Bros. and t'o., New York, for Armenian sufferers, O. M. Conley, Elkhart, for compiling By-Laws of M. E. and

5.00 11. D. Miller, for trip to Ills. and 20,00 Lowa Melinda Ebersole for expenses of

Chicago Mission, (during July), 30.00 199.51 Total

Expenses of Chicago Mission during July, itemized.

8 4 50 Rent. living rooms, 8 (0) Rent. Missiou rooms, 10.52 Board and fuel. 1.30 Mission supplies, 2.00 Incidentals. Total 26,32

We do not desire to blow any trampets, but just a word about the nature of the work in Chicago may be of interest to those of our friends who have been seuding in their contributions for that

The average attendance of the Sunday school for the month of laly was sixty, the amount of collections thirtythree cents, Bro. E. J. Berkey is superintendent of the Sunday school and Sister Mary Rhodes is also assisting by teaching a class.

Childrens' meetings are held every Tuesday afternoon, where the instruction is of a spiritual nature. These meetings are well attended,

Sewing school every Wednesday and Saturday afternoon. The average attendance of these meetings is about fifty girls. A good interest was maintained in this department even during the warm weather of the past month. The sessions are opened and closed with devotional exercises.

A part of the time between sessions is spent by sisters Melinda Ebersole and Mary Denlinger in doing house to house visiting, distributing tracts, etc. We believe this to be one of the most important features of all, as many homes are reached and many hearts gladdened with a ray of gospel sunshine, which may do much toward counteracting the effects of the vice and sin which seems to be everywhere prevalent in this great

The rooms are open two hours every week for free medical treatment. This work is conducted by Dr. Pollock.

Our friends will no doubt notice that the receipts for the Mission during the month were considerable more than the expenses. So let them be. As the hearts of our brethren and sisters open to this work, it will be gradually enlarged.

3.35 the near future, one of which is to be a with the Mennouite church, and who is well established in the faith.

This will require more room, higher 1.00 rents and living expenses. But we assure our friends that in making these arrangements the utmost economy will be used us we feel the responsibility of applying the Lord's money, and if God gives us wisdom and discretion, shall apply it to no other purpose than for doing the Lord's work.

Should anyone who reads this report desire to know more of the uature of the work than is here stated, we invite correspondence, Address the Sec., G. L. Bender, Elkhart, Ind.

We feel grateful for the blessings of the past month. Respectfully submitted,

C. K. HOSTETLER. Treas.

THE BITTER FRUIT OF PLEASANT SIN.

BY ALEXANDER MCLAREN.

David's great sin eclipsed the glory of his reign, and took all his bnoyancy and energy out of him. We read of scarcely any deeds of his thereafter. A strange passiveness marks his subsequent years, as if the mainspring of his life had been broken. Probably this shrinking into himself, due to his ashamed consciousness of having soiled his fair name before his people, suggested to Absalom his ambitions designs, as well as gave opportunity for carrying them out. His rebellion is unique in the annals of the kingdom, however common similar revolts of sons against fathers were in the surrounding monarchies. The entire absence of these in Jewish history witnesses to the strength of the family bond in the nation.

The ugly story presents no peculiar features, but shows Absalom as playing the usual arts of the demagog or pretender to a throne. Ancient and transparent as these are, they served his purpose, and they answer still. The crowd were dazzled, as they still are, by the splendor of the handsome young prince's equipage, which, no doubt, contrasted with the simplicity of his father's manners. But Absalom's charlot was not only a piece of ostentations pomp, but it marked a revolt from the "strait-laced" ways of David; for Israel had been forbidden to use chariots and horses for war or luxury, and Absalom was brushing aside old restrictions, and assimilating himself to "the kings of the earth." A hint of large license when he should be king was conveyed. He artfully united indefatigable diligence with his luxnry. How it would take the popular heart that the chariot and bodyguard brought him morning by morning to the gate, the chief place of concourse, where he sat by the hour, accessible to all, and ready to do any man-a good turn! What a model of courtesy and diligence! What a contrast to the old king, who seemed to be shutting him self up in his shell, and letting every

thing drift! The contrast was not left to be perceived by the people. The base hints of the son pointed cruelly to the father's neglect of duty. It was the king's part personally to judge, or, if business pressed too much, to make provision for justice being administered. But none knew better than Absalom how tragic was Arrangements are being made to the reason for David's lethargy, and if

2.00 have two more workers go to the city in the least spark of a son's love had been in his rotten heart, he would have cast a mantle over his broken-spirited old father. Another of the demagog's coarsely palpable tricks, which always does his turn, was the unctuous show of cordiality with which Absalom refused "obeisance," and insisted on giving the cordial greeting of equals and friends instead.

August 15,

How many times since the same arts have been played off, and how little candidates for office, for seats in representative assemblles or popular favor on either side of the Atlantic, have improved on Absalom's way of currying favor with the multitude! Find fault with those in power, boldly declare that you would do it much better, and that your only object in wishing power is to help oppressed people for whom your heart bleeds; be bail-fellow-well-met with everybody, and duly mix with these ingredients a judicious dash of spleudor, which, bowever, you clearly show does not separate you from the people, and nine times out of ten you will capture the tickel affections of the crowd, for a while at least. Yes, and you will forfeit your own self-respect. The flame is not worth the candle.

It took four years (according to the probable correction in the reading of v. 7) of this debasing craft before the fruit was ripe to be plucked. Itad no whisper of what was going on reached David? Strange that in so small a city a Jerusalem such arts should have been openly carried on for so long, and he have known nothing! More probably he was aware of some mischief afoot, but, with the same passivity as marks his demeanor throughout, had let things take their course.

Absalom's excuse for leaving the city to go to Hebron was lame enough, and might well have excited suspicion. He was not so very religious that his having vowed a vow in his exile was probable, and if he had done so, his having delayed performing it for six years looked as if he were not burningly anxious to discharge it. But Hebron had been David's former capital, and may have been aggrieved by the removal of the seat of government. It was Absalom's birth-place, and he may have had partisans there. It was in the heart of Judah, and that tribe seems to have had grudges against David, and to have been cool in loyalty (2 Sam. 19:11 -15) It was far enough from Jerusalem to allow of a good deal being done before the alarm reached the king and near enough to allow of a swift march on the capital, if advisable. I was not far from Ahithophel's city, and his accession was of prime importance. So Hebron was chosen for the place where the flag of revolt was to be hoisted. It seemed as if the whole nation had become weary of David, and was ready to hail Absalom, so sadly had his sin darkened David's reign and shaken his throne.

For the main lesson of Absalom's re bellion is, "Whatsoever a man soweth, that shall he also reap." If there had been no sin in the matter of Bathsheba there would have been no conspiracy o Absalom. David had himself broken the bonds of morality in his rush of sensual passion, and by so doing had brought discord into his family, and set before his sons an example which the eldest of them, Amnon, was not slow to follow, His viethm, Tamar, was Absa lom's full sister. For two years Absa-

banished one (chap. 14), though, in petuous son of Jonas would become lom waited, as if to see whether David doing so, he condemned himself by conwould punish his first-born; and then, doning the crime. His weak attempt at with characteristic craft and ferocity, sternness, in forbidding access to his he struck his blow, and by his command presence for two years, only left Absahis servants killed Amnon at a feast in lom a freer hand; and his taking him Absalom's own house, thus setting at back to full favor, without a word of paught the sacred Eastern tradition of blame on the one side or of confession the host's obligations to his guest. on the other, crowned a long course of Hence came Absalom's flight to his foolish softness, which was really father-in-law, the king of Geshur, his cruel complicity with wickedness. years of exile, and his disgrace, even No wonder that a man, thus taught when recalled to Jerusalem, which that he might indulge every passion or stirred his passionate, self-important fancy, grew up the heartless traitor to spirit into rage and thirst for revenge.

Anmon was dead; the other brother, that he had neither love nor reverence who stood between him and the throne, for such a father. Righteous severity Chileab by name, appears to have been does not diminish love, in either the a nobody. Absalom was the third son parent who exercises it towards his (3:3), but probably saw that he was to children's faults, or in the child who be set aside by David in favor of one of his younger brethren on account of his crime, and therefore hatched his conspiracy. Nor are these the only threads which connect David's sin and this great calamity of his life. The brain of the plot was Ahithophel, who had evidently left court and retired to his country-seat. We all know what is meant when a prime minister does that,-either he has been dismissed, or he has thrown up his

Now Ahithophel was Bathsheba's grandfather (11:3, comp. 23:34), and we shall probably not be wrong in assuming that his defection and hostility were largely due to his shame and wrath at the dishonor done to his house. Still further, David's sin must have weakened the hold which he had on the better part of his subjects, while his criminal lenity to Amnon, born as it was of his sense of being in the same condemnation, must have scandalized many. Besides all this, the noticeable lethargy already referred to, which is not so strange after all, when it is rebest explained as the result of that dark membered that the perversion is in the passage in his history, left the field clear for Absalom, and gave but too good ground for his insinuations of negli-

gence of plain duty on the king's part. Thus subtly and manifoldly were "pleasant vices" woven into "whips to scourge" the evil-doer with, David's sin was forgiven, but forgiveness does not imply escape from consequences. A man may truly repent of his sin, and be sure that God has pardoned, but he will still have to reap the harvest, in so far as the siu has passed into this great sum of things around us, and has become a factor in producing external (and some internal) effects. Disease, loss of position, painful relations with men, and many another result, may flow from pardoned sin. "Thou wast a God that forgavest them, though (not "but") thou tookest vengeance on their inventions."

Another lesson in that weak parental indulgence is cruelty to both parent and child. Absalom was a valn, handsome, heartless villain, and his father had much of the blame of making him so. He was evidently infatuated about him, and let him do just as he chose. There must have been long years of foolish yielding to the brilliant boy's whims before there came the tragedy of his convictions and his loyalty to the Amnon and Absalom's flight to Geshur. truth. David's arm was long enough to have reached the culprit there, if he had wished to do justly, but, instead, he let it be seen that he was not mourning for the slain Amnon, but yearning after his slayer. Then he was glad to clutch at at hand when, under the transforming the evense which "the wise woman of Tekoa" gave him for fetching home his truth, He saw that this vascillating, im-

firm as a rock in his belief of the truth and his loyalty thereto; and that upon the great truth which could and would so regenerate, renew, and transform fallen human nature aud establish holiness and loyalty of human character He would build His church. Jesus' statement in substance is this, that after the denial of his Lord and his repentance of the base act. Peter would stand as a type of a soul renewed by divine grace and as a monument prepetuating the great fundamental truth out of which Christ's church was to grow, demonhis father that he proved! No wonder strating that human souls could be thus transformed and renewed. This truth, the sum and substance of which was proclaimed in the words, "Thou art the Christ, the Sou of the living God," was to be, and still is, the foundation of the

experiences it. There is no surer or Christian church, and the spiritual body more painful solvent of sweet family of the church is erected thereon, being affection and filial bonds than a fondbuilt out of the human souls that are ness which is too weak to forbid and to punish disobedience. The child has a thus transformed by the mighty power of that glorious truth. (See 1 Peter conscience and a sense of justice which 2:4, 5.) condemn it when it is wrong, and The phrase, "klugdom of heaven, which teach it to estimate at their chie has reference to and signifies God's worth parental abnegation of duty. kingdom of righteousness in this world Absalom would have been less likely to the earthly kingdom, the ruling spirit have been a rebel, when a man, if he in which is the same as that in the had been less of a spoiled darling when kingdom of glory beyond the grave. a child .- S. S. Times. This kingdom Christ came to establish on earth. Hence John the Baptist said, THE KINGDOM AND THE KEYS. "The kingdom of heaven is at hand;" The pope of Rome, in his recent enand Christ said to His disciples, "tio preach, saying. The kingdom of heaven cyclical, reiterates the absurd doctrine which declares himself the divinely apis at hand," thus clearly signifying that pointed successor to the Apostle Peter He had come to set up and establish in and the ecclesiastical custodian of the this world the kingdom of complete

keys of the kingdom of heaven, How

strange it is that the words of our

But the absudity of the teachings of

the Roman Catholic church on this

point becomes more and more apparent

as we examine carefully the passages of

Scripture upon which the dogma is

based. Christ did not say, Blessed art

Simon son of Jonas, thus clearly indi-

cating that in our Lord's estimation the

one He was addressing was still the im-

pulsive, unstable weakling, who would.

by a damsel's accusation, be frightened

into denying his Master, and that he

had not yet become firm as a rock in

This being the case, instead of our

Lord having reference to him when He

said, "Thou art Peter, and upon this

rock I will build my church," He un-

doubtedly meant that the time was near

power of divine grace and belief of the

that effect.

divine Lord, as recorded in Matt. 16:18, into an ideal elysium or paradise. It was to be a kingdom on earth, popu-19. should be so grossly perverted. But lated with citizens or subjects whose lives and characters were transformed by the power of the Holy Ghost into interests of human aggrandizement and sellishness, Even the Church of Rome the image of God's dear Son. has not dared attempt to point out The keys of this kingdom that is, in the writings of the sacred Scriptures the power to possess and use the treasany declaration to prove that Peter ever ures which God desires man to possess arrogated to himself the high prerogause, and to enjoy for the good of the tive of being the head of Christ's church world and the glory of God, and the on earth. The dignitaries of that great power to bind and to loose, were given. eccleslastical empire know very well that not only to Peter, but to all the disciples no such declaration is to be found, not (see Matt. 18: 18.) -that is, to every one, even in the writings of the apostle whether great or small, whether man himself; and surely, if he had underwoman, or child, who becomes in truth stood or believed that he was thus a subject to this kingdom. It was never divinely appointed and commissioned given to Peter alone, as the head of an he would have left on record some ecclesiastical hierarchy, to lord it over statement of his belief and claim to his fellow-disciples as the pope of Rome lords it over the cardinals, bishops,

allegiance to God, and not merely to tit

man to leave the world and go away

with this power and anthority. It will also be noticed that our Lord says, "Whatsoever things thou shalt bind on earth shall be bound in heaven." thou, Peter, but, Blessed art thou He does not say whosoever but whatsoever, thus clearly indicating that the power to bind and to loose spoken of has reference to the permitting and the prohibiting of customs, actions, laws, and institutions, and no reference whatever to the power and the anthority to retain and to remit sins, as is claimed by the Roman Catholic pope and clergy.

priests, and laity of that church to-day

The disciples were all equally endowed

No man ever had or ever will have the power to forgive sins. "Who can forgive sine but God only?" Jesus Christ, because He was God, could and did forgive sins, but none of His disciples ever claimed the right or the power to do so. "Every man shall give account

But the genius and purpose of God's kingdom on earth is that being built up of men and women who, like l'ete after his conversion, have been renewed by the regenerating and transforming power of the Holy Spirit, they have given to them an effective moral power, of which keys are the appropriate sym bol, by the exercise of which in their individual and associated capacity they can and will renew individual mora life, transform society, cast out or pro hibit unwholesome and pernicious laws and justitutions, and establish in their stead the laws and justitutions of peace love, and righteonsness. They will liter ally bind or prohibit, canmbalism, devil worship, idolatry, drunkenness, polygamy, slavery, drunkard-making, it fanticlde, and they will loose or permit protherly kindness, free sphools, colleges, asylums, pure politics, good gov ernment, temperance, sobriety, hospi tals, and all the institutions that make for the glory of God and the good of humaulty.

Now, God gives to His people, to His church, formed of the various Christian denominations, the power by which to do these things. Much has been done already. Christianity has bound or prohibited polygamy, slavery, cannibalism and many great evils in great portions of the world; and it has loosed all the benevolent institutions which are now blessing mankind. That it has not done more is owing to the fact that it has been slow to learn how to use the keys by the use of which all organized in iquity is to be over-thrown and com plete righteonsness is to be established

Just in proportion as all true Chris tians get together and exert their power effectually and intelligently, to that end in this country, and in every other country for that matter, taxes will be lightened or more equitably assessed, the rum power will be overthrown, oppression will cease, wholesome insti tutions will be established, and righter ousness and peace will become more and more general. God is not going to effect these needed reforms for us, but He has given us the keys by which, in the exercise of our duties and powers as citizens and Christians, we are to effect them for ourselves. The Christian church has it in its power to effect many of these much-needed reforms to-day, but unless it rises to the ful measure of its power and privilege they will not be effected in our time. The world most suffer for want of them till such time as the church of Jesu.: ('hrist through the influence and work of its individual members, and then by get ting together amt acting as a whole makes its power effectively felt in binding wickedness in all its forms and loosing or establishing righteousness. The world of the future will be just as good as regenerated men and women make it, and just as bad as they permit it to be. Religious Telescope.

LOVE.

The tie which binds men together in life is not forged in the intellect, but in the heart. Behind nations and parties behind all the divisions and entanglements of society, stands the family. Love is the first and the last and the strongest bond in experience. It conquers distance, outlives all changes, and bears the strain of the most diverse opinions. What a proof of Jesus's di vine insight that He did not make His

August 15,

Church a school - whether of the temple or the porch but a family; that lle demanded in His farewell that His disciples should feel alike! He believed it possible to bind men to their fellows on the one condition that they were first bound fast to Him. He made Himself the center of eleven men, each an independent unit; He sent through their hearts the electric flash of His love, and they became one. It was an experiment on small scale; it proved a principle that has no limits. Unity is possible wherever the current of love runs from Christ's heart through human hearts and back to Christ again, No one is cast out unless he refuses to love; no one is isolated unless he is non-conducting. Within the Church visible, with its wearisome forms and the Lord Jesus. At his request I bought and brought to him a Bible, which he lamentable controversies, lives the Church invisible, the communion of love, and its spirit is a perpetual witness to Christ's mission of atonement: "That they all may be one; as Thou, Father, art in Me, and 1 in Thee, that they also may be one in us: that the world may believe that Thou hast sent

Whenever doctrine and love have entered the lists, not as friends, but as rivals, love has always won, and so has confirmed the wisdom of Jesus. He has had servants in every country distinguished for their devont spirit and controversial ability. Their generation crowned them for their zeal against heresy, but succeeding generations conferred a worthier immortality. The then ridicule the whole Bible, leading Church forgot their polemics, she kept their hynnis. Bernard of Clairvanx depopulated Europe in order to conquer the Holy Land with the sword for Him and received in the blessed revelation. who preached peace throughout its borders, but we only remember the saint who wrote, "Jesus, Thou joy of loving hearts," Toplady divided his time between composing hymns in stinet with love and assailing John Wesley with incredible insolence. His acrimonious defense of the divine sovereignty is buried and will never be disinterred, but while the Church lasts to a practical test, which will, I think, she will sing "Rock of ages, cleft for

Rutherford of St. Andrew's labored at books of prodigious learning against prelacy, and the dust lies heavy upon them this day, but the letters he wrote in his prison on the love of Christ have been the delight of Scottish mystics for two centuries. If anyone feels compelled to attack a religious neighbor, his contemporaries may call him faithful; his torossors will endeavor to forget him. If anyone can worthily express the devotion of Christian hearts, his words will pass into the heritage of Christendom. What is not of love dies almost as soon as it is born; what is of love lives forever. It has the sanction of eternal law; it has in it the breath of immortality, -John Walson.

CONVERTED FROM INFIDELITY.

C. H. WETHERBE.

Many an infidel has yielded at last to the power of the truth and has been brought by God's grace into His kingdom. Dr. John G. Paton, the celebrated missionary, tells in his autobiography about an infidel lecturer in Glasgow, Scotland, who was taken ill, Upon invitation by the man's wife Dr. Paton visited him. He writes: "I found him possessed of a circulating library of _ders for multitudes of men. But he inlidel books, by which he sought to contends that none of these things, ben-

eticial as they are, can remove the guilt pervert unwary minds. Though he had of sin from the heart or make one actalked and lectured much against the ceptable to God. He acknowledges that gospel he did not at all really underthe gospel idea of man is dark and stand its message. He had read the humiliating, but believes that the gos-Bible, but only to find food there for pel can afford to look the facts full in ridicule. Now supposed to be dying, the face, inasmuch as it is able to rehe confessed that his mind was full of move the least and last remains of sin terror as to the future. After reveral from the heart, illl the soul with the visits and frequent conversations and love of God and the power of the Holy prayers, he became genuinely and deeply interested, drank in God's message of Ghost. Bringing his service to a practical salvation and cried aloud with many close, he invites any who feel themtears for pardou and peace. He bitterly selves bound by the chain of sin, while lamented the evil he had done and called they long for and struggle toward a betin all the infidel literature he had in cirter life, to remain after the service and culation, with the purpose of destroying he will make the plan of salvation as it. He began to speak solemnly to any

of his old companions that came to see

received with great joy, saying, 'This is

the book for me now,' and adding,

Since you were here last I gathered

together my infidel books; my wife

tore them to pieces, and I struck the

light that reduced the pile to ashes."

As long as he lived this man was un-

wearied and untlinehing in testifying to

Jesus Christ had been to his heart and

full and blessed hope," This man's

career as an infidel proves the frequent

assertion that infidels are very ignorant

of the Bible. They pick out of it a few

things, such as suit their purpose, and

young men astray. But this mau, as

opened finally and saw God in His word

THE GOSPEL VERSUS MAN'S

THEORIES

LYMAN W. RAY.

more efficacious than any other reme-

dial theory, let us bring the gospel and

mau's pet thories of moral improvement

bring out the contrast in a clear and

Let us look at the representatives of

in philanthropic work as they deal with

human need. They are both engaged

in uplifting the fallen and altering the

condition of their fellowmen. The one

takes as his panacea for the world's

pel." The other the nineteenth century

theories of philosophy and social sci-

ence. He declares the biblical descrip-

tion of man's nature to be dark and ex

tremely depressing. He talks about the

influence of culture upon the race; of

what restraint will do; of what reforma-

tion will do for those who have been so

foolish as to yield to their evil propensi-

ties. He declares that the will is the

most potent power in human nature,

and if the weak men would only exer-

cise their will power they could rise to

the highest summit of morality and cul-

Both of these representatives of mod-

ern thought and tendency address con-

gregations largely made up of those

The preacher of the gospel freely ad-

who sympathize with their views.

needs, the so-called "old-fashioned gos-

convincing manner.

In order to show that the gospel is

well as other infidels, had his eyes

sonl, and he died in the possession of a

all that crossed his path how much

locked the door till she and my daughter

him telling them what he had found in

plain as possible. A poor, wretched sinner remains. A glance into his face reveals the fact that a life of sin has written its hieroglyphics in facial wrinkles from the top his forehead to the bottom of his chin. The gospel plan of salvation will now be tested to its atmost. If it will stand this test, it will stand all lesser ones. If it will prove itself equal to the emergencies of this case, it will prove itself equal to the emergencies of all other cases.

A few moments' conversation with the mau reveals the fact that there is scarcely a sin in all the Decalogue which he has not committed. Tears of penitence fill his eyes-and course down his cheeks as he says, 'Can you tell me, sir, what I must do to be saved?" Now this herald of "good news" has no difficulty in meeting all the emergencies of this case. He tenderly says, "My brother, you are just the person for whom Christ how bad men can become good? How died. The Master came to seek and to save that which was lost, If you are willing to eonfess and forsake your sins He will have mercy and abundantly pardon. Do you despair of being able to save yourself?" The poor man replies, "Unless a higher power does something for me, nothing awaits me but despair." Then the servant of God leads him step by step out of self into Christ, until he claims Christ as his all sufficient Saylor, and fluds Him able to save to the uttermost. He becomes a transformed man-"Old things with him are passed away, and behold all things are the two leading tendencies of thought

Now let us turn to the other repri sentative of "modern ideas" that are not so modern. He tells of the progress of civilization, and the evolution of humanity. He describes in glowing terms what we may expect as the years roll away and man rises to a still higher level. All are charmed by the oratory of the man. Giving the service a practical turn he closes by saying that he desires to help any who do not feel as if they were being benefited by the general advances that are being made and invites such to remain after the service. One man remains to profit by the advice he may give. He says, "I have been a very wicked mau. I have lived a very bad life. I want you to tell me how I can lead a better life," "Well, my friend, I assume that, without any lecture upon the utility of morality, you have found that your course of life was not much to your advantage." "Advantagel Why, sir; I have stripped my once happy home of all its comforts and turned it into a wild beast den: I mits that the culture of one's mind, the have lost all my situations, and it is all due to that cursed drink." "Well, my restraint of one's evil tendencies, the reformation of one's life, has done wonfriend; your case is very clear; you are undoubtedly convinced that drink is unprofitable to you," "I know that,

only too well," replies the man. "But how am I to overcome this insatiable craving that pursues me night and day?" "Seriously consider how greatly it is injuring you." "I am convinced of that already." "Then act in accordance with your convictions. Sign the pledge." But I have signed the pledge again and again, but I have never been able to keep it for any length of time." "Why don't you take the gold cure, it saves 90 per cent, of those that take it." "I have taken it, but I am not among the 90 per cent. of fortunates. A few mouths af ter I have returned from the Institute my old companious have persuaded me to take a glass for 'friendship's sake,' saying, 'it won't hurt you, now.' But it aronsed the slumbering demon within me and I was worse than ever." "Well, then, why don't you keep out of the way of your bad companions?" "I may try, but they won't keep out of my way." Now the apostle of modern, ad-

have failed. They may assist some, but they cannot help all. Cau you ask me to lay aside the gospel and accept the theories of the philosophers, or the dreams of some vision ary which are incapable of grappling with the evil propensities of human nature, which are unable to extend a helping hand to men who are being swept into perdition? I take all the substitutes offered for the gospel and I apply this test to them. I ask them to tell weak men can be made strong? And they all fail to give a satisfactory answer From them I turn to the hillock just outside of Jerusalem, upon which three grim crosses were reared, with that of a dving Savior in the midst. And from Emmanuel's cross I see ever increasing multitudes of men going forth "new creatures in Christ Jesus."

vanced ideas must confess his failure

and tell this man that there is nothing

that he can do for him. His theories

have been put to the severest test and

tions, and made strong by the power of WHAT IS FEET WASHING?

possessed of new desires, new affect

J. D. MCFADEN. John 13: 1-17.

I It was something new, it sur prised Peter: "Lord, dost thou wash my feet?" v. 6. Peter did not understand it. Jesus said: "What I do thou knowest not now; but thou shalt know here after," v. 7. ilad it been for the removal of dust, Peter would have known there and then; any three year old boy would. Peter was not a fool. The feet washing was more than physical.

2. It was something that gave part with Jesus, refusal to submit would lead to excommunication, "If I wash thee not, thou hast no part with me," v. 8. Peter desired part with Christ, submission to Christ in this act would give it. The disciple then was willing to have not only his feet, but head and hands washed. These need not be washed, he had been washed or bathed. v. 10. But in washing feet a lesson was to be taught.

3, It was something spiritual. "Ye are clean but not all. For He knew who should betray Him, therefore, said He, "ye are not all clean." vs. 10, 11-He knew Judas would betray Him hence He said: "Ye are not all clean." Did He have reference to clean bodies? All could be and no doubt all were

clean. The very fact that they were at such a feast is evidence they were all clean in body. The Master Intimates it in v. 10, but they were not all clean spiritually. Judas was unclean, hence He said: "Ye are not all clean,"

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4. It is something that shows Christ cold as an iceburg, and dead as a gravewe do not desire to be greater than Ilimself, He said He was our "Lord and Master, v. 13. He washed the disciples' feet, they were to wash one another's feet," Refusal would make them in appearance greater than Ile. They could not afford to take such a position, neither can we. Christ is our Lord and Master, and refusal is a manifestation of pride and rebellion.

5. It is something we ought to do. "Ye also ought to wash one another's feet," v. 14. No use to quibble about the word ought. It means obligation. Paul said: "So ought men to love their wives," Eph. 5:28. Ought means something here, "Thou oughtest therefore, to have put my money to the exchangers," Matt. 25:27. Because he did not do what he ought to do, he was cast into outer darkness. Some one has said: "God is in the word ought, and therefore it outweighs all but God," It means just as much in John 13, as it does in Eph. 5 or Matt. 25,

6. It is something for which we have a divine example: "I have given you an example that ye should do as I have done to you," v. 15. The Ansburg Sunday school teacher says: "The Master here doth not only rule the scholar's book for him, but writes him a copy with His own hand." A copy is writ ten for the scholar to follow, Christ gives us the example we are to follow, The closer we keep to the copy, the

better the writing. 7. It is something that adds to our happiness: "Happy are ye if ye do them," v. 17. The "these things" were the things Jesus had just done and spoken of; doing them brings satisfaction, happiness. The word "happy" is expressed in the word blessed, found in Rev. 22:14. "Blessed are they that do right to the tree of life." Truly bappiness must come from doing, and the doing must be according to the teaching of Jesus .- Brethren Evangelist.

FERVENT IN SPIRIT.

There is no condition of body or mind more certain to result in ruin than inactivity. The stagnant pool is to breed pestilence. Physical luaction results in physical imbecility. Intellectual inactivity is intellectual dwarfishness, From inattention to business comes financial ruin. In like manuer, a want of "fervency of spirit" in the religious life is sure to result in spiritual death, If a person expects to accomplish anything for this life or the next, he must put his whole soul into it. To be "fervent in spirit" is to be fer

vent in mind, heart. The term "fervent" is generally applied to water or metals, when so heated as to bubble up or boil. It has the sense of glow When used by the Apostle, it means intense zeal. It implies that a Christian should be like a bolling caldron, or a furnace in full blast, a pot bubbling up, boiling over.

In business and politics men are ready to turn the world apside down to accomplish their ends, but in religion they counsel the greatest moderation. Grave deacons and elders will stamp,

ln a political gathering, while they would expel a man from the Church for uttering an "amen" above a whisper. In business and politics they are up to a white heat, but in religion they are as yard, Visit Wall street, or a political convention, where these grave, cultured churchmen congregate, and an outsider, who did not know the object of the gathering, might well imagine that a lunatic asylnin had been let loose. Enter a church where these same mer pretend to worship, and the theme with which they seem most pleased is "Hush, my dear, lie still and slumber."

If the same lack of fervency of spirit was manifest in business circles, and political campaigns, who would expect success in either?

A zealous Christian asked the father of the Rothschild family if his sons made any preparation for heaven. His reply, whether true or not, shows the philosophy of worldly wisdom, which, applied to our spiritual interests, is a lesson to the Christian, "No" he replied, "The acquisition of wealth is their life work. They give all their energies to that." If Christians would put the same

iritual energy into their church life that they do into business and politics, our churches would soon be changed from moral graveyards into banqueting houses, and a profession of religion would not be considered as a sort of an open policy against all risks, but it would mean a radical revolution of heart and life .- Sel.

THE HATEFULNESS OF SIN. Who can understand the depravity

sin has wrought in the human heart? What streams of hellish pollution have burst forth from that one source, a hu man heart! What hatred of God, what enmity both to His law and to His love, what infinite abominations! Law and love, threatening and tenderness, have his commandments, that they may have availed nothing to check it. The streams are flowing darker than ever, and with a still broader current. Man sinned in Edeu. He continued to sin after the penalty had been inflicted for this transgression. He slaned with the warning of the Flood before him, and he sinned with the terrible remembrance of that Flood behind him. He sinned in view of Sodom and Gomorrah's smok ing sepulchres. He sinned under the awful shadow of Sinai. He sinned with the tabernacle of God in the midst, and the bright cloud of glory overstretching him. He sinued in spite of prophets and seers coming straight to him with messages from Jehovah on their lips He sinned with an inearnate God dwell ing beside him: nay, he hated that Divine Saviour, and rested not till he slew Him. He has been sinning with the same desperate deliberation during these ages past. He is seeking out new ways of sin, and new forms of insulting and dishonoring God, as if his hatred of Jehovah could never be staked. And the last outburst of it in the form of concentration of all human wickedness from the day of Cain,

Such is the exhibition of a human heart, in the face of God's unfailing What long-suffering has His love. been! Infinite, unutterable! Many waters have not quenched, nor have the floods drowned it. It has been slighted, suffocative and convulsed. In one say: "I have tried again and again to quit,

and clap, and shout themselves hoarse denied, rejected, yet it wearies not; and minute the ears were in rapid convulsive it is long, very long, before it gives way, and is exchanged for wrath. There lives not on earth the sinner which it is not longing to bless. There is not one soul upon the surface of this many peopled soil over which it does not yearn with tenderness unutterable. Had lt not been for this long Interval of sin, how little we sh uld have known of the infinite heart of God, how little of the helghts and depths of love that it con-

SIN IS POWERFUL, BUT WILL BE CONQUERED.

Sin is a fixed, unyielding power. It is not a tender plant that a worm may gnaw away in a night or a child's hand may tear up. Its roots are deep and firm. The power of sin is old. It is universal. In every land, on every sca, in all ages, among all peoples, its power is revealed. If you wish to know this, yon have only to attack it to realize the power it has. The lion behind the bars among the people, unfettered, and you are helpless. Attack any of the great ethnic faiths-Buddhism, with its three hundred millions, or Islamism, with its one hundred and eighty millions-and you are convinced of the magnitude of that power of superstition by which so large a part of the race is enslaved.

All honor to those noble souls who, In self-denial, obloquy, and suffering, are heroically waging a conflict with error. They are inspired with another thought, which is properly compled with the foregoing.

There is an overpowering force which can and will conquer sin. It is Christianity. The Gospel nowhere has yielded. It commands to day more confidence than ever, and enters into more languages than any other religion. At Peutecost its followers were numbered by a few hundreds. Its founder had died, not a sceptered king, grasping in death, as Charlemagne, the symbol of royalty, but amid the abuse and taunts of Jews and Romans, stretched upon the cross. It had no protection from law, no place in literature; it owned no churches. But the Church of Christ, if called to pass again through the age of martyrdom, would, 1 believe, be as unflinehing in maintaining the truth, or in sealing her testimony in blood, as in the days of Ridley and Latimer, or in the earlier age of Perpetua and Felicita, when rich and poor, bond and free, were in a common loyalty to the truth and in pouring out their blood in its defense.-Rish I P Hurst.

TOBACCO.

Tobacco is a large American plant of several species, whose active principle is a narcotic poison. Few substances in nature are capable of destroying life so suddenly as tobacco. It is said by medieal writers that a single drop of concentrated oil put upon the tongue of a dog will destroy his life. Dr. Mussy of Cincinnati rubbed a small drop of the oil of tobacco upon the tongue of a Antichrist is to be the embodiment and large cat, immediately the animal uttered piteous cries and began to froth at the mouth, followed by various symptoms of distress. Seven minutes after applying the first, he rubbed a large drop upon the tongue and in an instant the eyes were closed, the cries were stopped and the breathing was

motion, and presently after, tremors and violent convulsions extended over the body and limbs, and in three minutes the animal fell upon its side breathless, and the heart had ceased to beat A mother consulted Dr. Long of New Hampshire, whether she might apply tobaceo to a ringworm scarcely three fourths of an inch in diameter on the nose of her daughter, then about five years old. He objected saying, "a father destroyed the life of his son by putting tobacco spittle upon an eruption of the head." Immediately after the doctor left the mother, thinking she knew more than her medical advisor, proceeded to moisten the ringworm from the essence of grandmother's pipe, remarking that if it should strike to the stomach, it must go through the nose. The justant the mother's finger touched the part, the eyes of the patient rolled up in their sockets. She reeled, and falling, was caught in the arms of the alarmed mother. The part was immedi may not alarm you, but let him out ately washed, but to no purpose. The jaws were locked, the patient was sense less and apparently in a dying state. By the application of friction to the surface and the administration of spirits of ammonia, at the end of about an hour and a half the girl became able to speak, but did not fully recover from the shock for years.

Says Dr. Twitchel of N. H.: "Tobacco causes a great variety of headaches, with dullness and heaviness of the head deafness, pain and inflammation of the eyes, and even blindness, various dis eases of the tongue, mouth and lips. The case of Ex-President Grant is familiar to all. So nanseons is even the taste of tobaceo that in all the animal kingdom but two, aside from man, have been discovered which will taste it. One is the tobacco worm of the South, whose intolerable visage is disgusting. The other is the rock goat of Africa. The goat is thought by one writer to possess a bodily odor which prepares it for association with those who produce in themselves the tobacco stench. The smell of this goat is so terrible that no other dumb animal will associate with it. The very atmosphere for a distance around it is tainted. The tobacco user is said to become so pickled with tobacco that cannibals detect it in the llesh of those who have used it, and throw that flesh away as unfit to eat, Horace Greely said of tobacco smoke: "It is a profane stench." Daniel Webster said: "If those men must smoke, let them take the horsesheds." Benjamin Franklin said: "I never saw a well man in the exercise of common sense who would say that tobacco did him any Talmage says: "Put into my good." hands the money wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as that to which you have this last week been contributing. Put into my hands the money wasted for tobacco in the U.S. of America, and I will clothe, feed and shelter all the suffering poor on this continent."

Every professed Christian in this enlightened age is condemned more or less while addicted to the awful habit, judg ing them by their own confession, when they say: "It's a flithy, extravagant habit." Then let those who are tobacco users obey the Scripture injunction "Let us cleanse ourselves from all fifth ness of the flesh," But I hear same one

and failed." Try the Lard: "Then will ! sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, I will cleanse you." Then, "It we walk in the light as is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." It is certainly a true confession when the money spent for tobacco is said to be extravagance. Who has a right to thus use his Lord's money?

Excess. Free indulgence is intemperance, "Every man that striveth for the mastery is temperate in all things." Nowhere in the Bible are we commended for waste, but wasting is frequently condemned, "Not shithful in business, but fervent in spirit, serving the Lord. "Gather up the fragments that remain, that nothing be lost " Tobacco weaves a winding sheet around 20,000 in our lami every year. The annual report of 1881 was \$300,000,000 for tobacco in the U. S. Think of it! \$200,000,000 for drink. Three-sevenths or almost half of all our substance worse than wasted! After fully forming the habit, a person will chew about two inches of light plug per day. For convenience we will say one foot per week, or lifty two feet in one year, which will amount in tifty years to two thousand six hundred feet, or pearly half a mile. At present prices this is worth two cents per inch, which gives the neat little sum of six hundred and twenty four dollars, which, if deposited in the savings bank instead of the tobacconist's till, would have given the chewer about 15 acres of good land instead of 18 or 20 bushels of useless quids. "Will a man rob God" of frinds to waste on tobacco?

But the mere wasle of money is not the only disaster resulting from this habit. Thousands upon thousands of the most destructive fires and many deaths have been caused by sparks from tohacco pipes. I ask all tohacco users, "Are you quite sure that you could with a clear conscience teach your wife and children to snoke and chew? If you are not, let me ask, Why? Are you mite sure that this habit of yours has never been a stumbling-block or a rock of offence to a weak brother? Remember if you are not quite sure with regard to these queries, you sin in using it. "Whatever is not of faith, is "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the R. V. GILBERT. glory of God,"

COUNTESS SCHIMMELMAUN. - The intrepid conrage of a German t'onntess who has devoted her life to the welfare of others is illustrated by the way in which she went into the midst of a vast mob of anarchists in Berlin during the bread riots.

The police were utierly musble to control the moh who congregated by thousands. But the Countess, giving thousands. But the Countess, giving and lifed at Van Buren, Ind., 24 h 1878, and died at Van Buren, Ind., 24 h 1878, and ided at Van Buren, Ind., 24 h 1878, and ided at Van Buren, Ind., 24 h 1878, and ided

RISH, PETER LEHMAN

was born on the 16th of July 1829, in was born on the 16th of July 1823, in Harperich, Canton Grosztennchen, Al-sace Lorraine, Europe. On the 15th of February 1852, he emigrated to America and founded a peaceful home here, where he spent the remainder of his days. On the 23d of November 1858, he was united in matrimony with Cathar-ine Lellman (nee Widrich). The union was blessed with ten children, all of whom survive him, together with fifteen whom survive lum, together with inter-graudehildren. One grandchild pre-ceded him. His companion also pre-ceded him 12 years and 4 months ago. He labored faithfully in the ministry of God's word for about twenty-eight years in our Amish congregation in Lewis in our Amish congregation in Lewis Co., N. Y., and 8 years and 7 months as bishop. His death was caused by asthma and occurred at 10 yr 10 CHRISTIAN LEHMAN

MARRIAGE.

BENDER MILLER.—In the Menno-nite church at Tub, Somerset Co., Pa., on Sunday evening July Bith 1889, by Prc. G. D. Miller, Prc. D. H. Bender and sister Ida E. Miller, all of Tub, Pa. Be-fore the ceremony an appropriate dis-course on the subject of marriage was delivered from Gen. 2: 18, to a well illed delivered from Gen. 2: 18, to a well illed onse. In the sermon were set forth e divine institution and sanction of is solemn rite, the duties and responthis solemn rite, the duties and responsibilities it imposes, the evils of improper marriages, of divorces, etc. Bro, and sister Bender have our best wishes for a long and successful life. May dod bless this nuion to the advancement of His cause,

DEATHS.

BENDER.—On the 1st of August 1886, at the residence of J. F. Schwarzendruber, near Amish, Johnson Co., Iowa of heart disease, sister Catharine Bender, wisloof of the late Bro. Christian Bender of Lyou Co., Kansas, agel 65 years, Ir days. Her makien name was Jutzi, and she formerly lived in Somer-Jutzi, and she formerly lived in Somerset Co., Pa. She was an example of pa-tience and resignation in her long period of suffering. Buried on the 3d. Fo-neral services by John Gunden and Jos. Guengerich from Rev. 7.

Guengeren from tiev. I.

KAUFFMN.—July 11th 1896, near
sporting Hill, Laneaster Co., Pa., Bro.
Jacob Kaufman, aged for years, 6
months, 4 days. Funeral on the 11th.
Text, Isa. 496.—8. Burled at Sporting
Hill cemetery. Three weeks before he
died he yielded to the grace of God. May
the good Lord comfort his bereft family.

MILLER. Near Morrison, III., on July 28th 1896, Edna Melvina, infant daugh-ter of Emil and Sarah (Steiner) Miller, aged I month and 18 days. Buried July 28th at the Mennonite church in Ustick. Funeral services by John Nice from Jer. 31: 15-17.

"Twas a precious little blossom, God had planted in our midst; But the angels came and whispered, Come and dwell with us at bome." Edna is another jewel to adorn the

BETZNER.—William Benjamin Betzner, son of David and Catharine Betzner, was born at Berlin, Outario, Nov. 3d 1873, and died at Van Buren, Ind., not dead but sleeneth.

FRANK.—July 21, 1896, in Columbia, Lancaster Co., Pa., of spasms, Afice Irene, youngest child of Mr. and Mrs. (C.C. Frank aged 11 posters 12) days C. G. Frank, aged 11 months, 13 Funeral on the 23d. Text: Isa. Buried In the Columbia cemetery.

LANDIS.-July 27th 1896, at Palmyra Lebanon Co., Pa., of injuries sustained by falling off a wagon, Jacob S. Landis, aged 32 years, I month, 3 days, Funeral on the 30th, Text: Amos 4:12. Burled at the Derry Brethren M. H. A sorrow. at the berry Brethren M. H. A sorrow-ing widow and four little daughters fol-lowed him to the grave. A large and sympathizing congregation assembled in token of respect for the deceased. May the good Lord sanctify the deep afflic-tion to the family and friends.

MURRAY. At his late residence near

MI PILLAY.—At his late residence near Edgety, Ontario, on the 11th of July, 1886, David Murray passed away in his Sist year. Deceased was affilted four years with a nerve disease, and although he suffered severely at times, he bore it patiently, thanking God that, here, he bore it patiently, thanking God that, here, he bore it patiently, thanking God that, he could not leave ms, but then he with he could not leave ms, but then he would say "Off what use am 1? I am only living on borrowed time." He leaves an aged widow over 70, to mourn his loss, Deceased was born in Turkeyfoot Twen, 1816. In his boyhood days he emigrated with his parents to Chanda, coming by with his parents to Chanda, coming by with his parents to Canada, coming by the way of Erie to Black Rock, where they crossed the river Niagara. They lirst settled on the lake shore, this side lirst settled on the lake snore, this succost Grimbby; but not being satisfied they came to Toronto, then coming north they settled near Emery, York Twp. The trip from Pennsylvania was made on horseback, David and his brother Jeage (deceased) were carried in a can Isaac (necessed) were carried in caar-vas pouch thrown across the horse's back on which their father rode, one on each side, while his sister, Mrs. S. Limes, was carried on another horse with her mother. In 146, Mr. Murray was joined in wedlock to Miss Latimer. Their union was blessed with two sons was joined in wedlock to Miss Lattiner. Their mion was blessed with two sons and two daughters, and twenty-three grandchildren of whom three are dead. In 18dl Mr, Mirray and wife were regardered with the sons and the west of the sons and the sons and the sons as a principal founder and supporter of a church bearing his name, Mirray Chapter of the sons and the sons and the sons as a principal founder and supporter of a church bearing his name, Mirray Chapter of the sons and the sons was a reader of the HERALD OF TRUTH from the beginning of its publication as near as we can recollect. He was well versed in the Bible. The last sad rites were performed on Sunday the 12th of July by his pastor, Pre. J. A. Punlap, who took for his text the 6th, 7th, and 8th verses of the 4th chapter of 2d Timothy. The passages were selected by the deceased, and also these hymns:

"There is a house not made with hands. Eternal in the heavens; And here my spirit waiting stands, Till God shall bid it tly."

and "One sweetly solemn thought, Comes to me o'er and o'er; I'm nearer to my home to-day, Than e'er I've been before."

His remains were followed by the Aris remains were torrowed by the largest concourse of people ever known in this vicinity to the Mennonite cemetery where he was laid to rest beside his father and mother-in-law. We hope his father and motuer-maw. We uopie and pray that his light has so shone that many may be brought to the fold, and that we may not forget list dying words, spoken to bis wife, sons, daugh-ters and grandchildren, as long as fod permits us to live, for we know he is

"A precious one from us is gone. A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in His wisdom has recalled The boon His love has given, And though the body moulder here, His soul is safe in heaven."

A GRAND-DAUGHTER,

HAYERSTICK.—On the 28th of July 1888, near Mount Joy, Rapho Twp., Laneaster Co., Pa., of blood poisoning, Bro. Levi Haverstick, son of Levi Haverstick, son of Levi Haverstick of Manor Twp., Laneaster Co., Pa., aged 45 years, 10 months, 6 days. After a lingering illness for over two weeks he was taken away from his beloved wife and family. After the control of the suffering of t sympathy in their behalf. He endured his sufferings very patiently. About a quarter of a century ago he experienced the joy of forgiveness and adoption into the family of God and he lived an ex-emplary life. We believe that the dear brother rejoieed that he was counted worthy to suffer with our Lord and Savior Jesus Christ. A few days previous to his death there seemed to be some hope for his recovery, but our hopes proved to be in vain, but we have hopes proved to be in valin, but we have a hope, a confidence, that his soul is en-joying a blessed peace and perfection in the regions of eternal glory. The re-mains were interred at Habecker's M. II. on Wednesday the 29th in the pres-II. on Weineaus the John in Fig. 19 of an unusually large congregation. Services were conducted by Jacob N. Brubacher and Abraham Whitmer. Texts: Phil. 1:21 and 1 Thess. 4:13—18. Weep not for me, beloved Annie, The Lord has not taken more than H e

August 15,

The time will be short, you must toil here below,
When the Master will call you to the heavens with me.

HERSCHBERGER.—On the 21st of July 18%, near Amish, Johnsou Co., Iowa, after suffering for 24 hours of in-lammation of the bowels, Bro. Daniel, eldest son of Emannel and Lydia Herschberger, aged 30 years, 8 months, 26 days. His remains were laid to rest on the 23d. Funeral services by J. F. Schwarzendruber and Peter Kinsinger. Deceased leaves a deeply bereav widow, parents, brothers and sisters.

MELLINGER.-July 15th, 1896, in Pe-MELLINGER.—July 16th, 1856, in Fequea Twp, Lancaster Co, Pa, Anna M., wife of Benjamin G. Mellinger in the 44th year of her age. She leaves a husband and eight children to mourn their loss, but they need not mourn as their loss, but they need not month as those who have no hope. She was a faithful member of the Meanoutie church. Funeral was held on the 17th at the Millersville church where services were conducted by John B. Harnish in German and Abram B. Herr and Ben. H Hertzler in English, Text, Phil. 1 21-23 and Rev. 11:13.

HUVER.-July 17th, 1896, in Lancas HUVER.—July 17th, 1836, in Lancas-ter Twp, Lancaster Co., Pa., Michael L. Huver, aged 76 years, 9 months and 28 days, Funeral on the 20th at the Stone M. H., where services were con-ducted by Abram B. Herr and Henj. H. dineted by Abram B. Herr and Iten]. II. Hertzler. Texts, John II.25, 26 and Matt. 24:44. He was sick but a few days and will be greatly missed in the family and also in the neighborhood in which he lived, as he was a kind and good neighbor, but we hope he may have found rest.

HERR.-On the 20th of July, 1890 Il Err.—On the 20th of July, 1889, in Pequea Township, Lancaster Co., Pa., very suddenly, Lizzie B. Herr, aged 60 years, 4 months and 9 days. She had been complaining for a few days, but it was thought to be nothing scrious and she went to her room as usual in th she went to her room as usual in the evening. As she did not come for breakfast next morning she was looked after and found sitting in her chair, dead. Funeral on the 22d at the Stone M. H., where services were conducted by Abram B. Herr and Benj. H. Herver, Texts, 1 Thm. 1:15 a. 1.6. H. L. G. H.

SMICKER.—On the 22d of June 1896, in Wayne Tray, Wayne Co, Ohio, Bro. David Smircker, aged 59 yrs., 3 months, Tays. Bro. Smircker was engaged in the property of the property SMUCKER. On the 23d of June 1896.

regained consciousness, and died a few regained consciousness, and dieta a few hours afterward. Bro. Smucker was born in Greene Twp., Wayne Co., Ohio, March 16th 1837, and moved to his late residence about two years ago. His re-mains were laid to rest on the 25th in mains were laid to rest on the 25th in the Oak Grove graveyard, where about one thousand relatives and friends as-sembled to leave the second of the sembled to leave the second of the second of sympathy. He leaves his sorrowing companion, two daughters, one son and thirteen grandchildren to mourn their and and sudden loss. Four children and three grandchildren preveded him. In his detail the wife le good and loving In his death the wffe loses a kind mis-band, the children a good and loving father, the community a helpful and honest neighbor, the church a sincere, devoted member. He will be greatly missed by the family, the neighborhood, and also by the church and Sunday school, as he was a faithful, earnest Christian worker in the Amish church. Funeral services were conducted by Enneral services were conducted by Benj, Gerig, David Z. Yoder and David Garber. It is a crushing blow to the carper. It is a conshing blow to the wife, son and daughters, neighbors and friends to find him so suddenly removed, but it was God's will, and his friends need not mourn as those who have no resting in the plane where his environment. resting in the place where his soul often longed to be, free from all trouble. May the rich grace and true love of God according to the sorrowing ones who have confort the sorrowing ones who have been so deeply wounded by this sudden

"Death has robbed us of a fathe Whom we loved and cherished dear; It was father, yes, dear lather, Can we help but shed a tear?

Now we miss him, oh we miss him, When we see his vacant chair!
And how sad the room without him,
For there is no father there.

Father's work on earth is cuded, Faithfully the cross he hore; Now his loving soul's ascended Over to fair Canaau's shore.

A sudden change—he in a moment tell; He had not time to bid his friends fare-

well;
Think this not strange—death happens to us all!
This day was his, to-morrow you may fall.

J. Z.

SHELLY,—Do the 24th of July, 1896, in Elkhart, Elkhart Co., Ind., of injuries received from a fractious coll, Bro. Michael Shelly, aged 39 years, 4 months and 3 days. He was unhitching the colt and 3 days. He was unfitching the colt from a cart in which he had been out driving, when the colt suddenly became unmanageable and threw Bro. Shelly to the ground. He was hart in the throat or larynx, so as to produce emphysema. He secured to be getting better but the disease took an intition able turn and he will that a step the product of the secured to be a second printed. He leaves a sorrowing vidow and four children to mourn his death. He was born near Quakertown, Bucks He was born near Quakertown, Bucks He was born near Quakertown, Bucks Co., Pit, and came west some 40 years ago. He had been engaged in 'evaluation' years. He was buried on the 27th Services were held at the Mennonte church in Elkhart, by John F., Funk, assisted by J. S. Colfman and A. S. Lehman. The high esteem which all regardles the steem of the church all regardles are the steem of the property of the large attention at his function.

by the large attenuare at use incom-weight of the policy of the policy of the ster Catharine Weber, aged at per-sister Catharine Weber, aged at per-sister Catharine Weber, aged at per-chair for sixteen mortiss, and her suf-ferings were almost beyond description, yet, she bore them patiently into the end. She was buried at Heffs Menno-nite M. II. Services by I're, George Keener and lish, Michael II. W. Fix. I. W. Env

MOYER—On the 9th of July 1836, at his residence in Berlin, Ontario, after a long period of severe suifering from rheumatism, Peter E. W. Moyer, aged 53 years, 9 months, 6 days. He was born in Preston, Ont., on the 3d of Oc-tober 1836, his narents. Bru. William born in Fresch, Onc., on the solid Aviation in Fresch, william and sister Mary (Erb) Moyer, having settled there. He began to teach school when only 15 years old, teaching in

winter and working on his father's farm in summer for tive years. He made a profession of religion at the age of twenty and united with the Methodist comination, in which he was after lowed this calling for three years. He was a graduate of Victoria University, and after leaving the ministerial field atter leaving the immisterial near the entered the journalistic field, first acting as correspondent of a number of relig-lous and secular journals in Canada and the United States. From 1806 to 1870 he published the Waterloo Chrynick, multished the Waterloo Chronicle, during which time he wrote and published an excellent history of the early settlement of Waterloo county, in which many interesting sketches of the early emigration of our Meanonite people have been preserved and need by other writers in silvere he went to St. Catharines, Ditt, where he published a daily for eight years. Returning to Waterloo Co., he began the publication of the baily and Weekly News at Berlin, which he continued up to the time of his death. In all the continued up to the time of his death, In all the work of the waterloop was the work of the state of the sta all of whom survive. He was buried on the 11th in the Mennonite graveyard in the 11th in the Mennonite graveyard in Berlin. The funeral was largely at-tended. Beside his wife and family he leaves an aged mother, brothers, sisters, and many other relatives and friends.

EYANS.— Bro. John H. Evans was born in South Cayuga, Out., Oct. 224 1869, was received into the church-in the year 1893. His chief aim was to get more and better acquainted with Gol's holy word. He was always willing to be obedient to the teachings of Christ and obedient to the teachings of Cariss and His church. He was not only interested in his own soul's salvation but also in the welfare of others, especially so in the welfare of his father and mother, broth-ers and sister. His evidence of piety and trust in the Lard Jesus we believe the production of the control of the conand trust in the Latti Jesus we brieve helped him when the hour of trial came, for he expressed himself as fully trust-ing in the Lord. He died of an abscess of the bowels. He was sick nine days when death relieved him of the greatest when death relieved him of the greatest of pain. He did July 21st 1896, aged 29 years, 8 months and 29 days. He leaves a wife, one son, parents, three brathers and one sister. They need not moorn as those who have no hope. Buried in the Mennonite burying ground at 8 south Cayaga on the 23d. Services by the brethren Moses Hower and Naul Stauffer from 2 Cor. 5 and Services by the Drethren Moses 1100ver and Noah Stauffer from 2 Cor. 5 and Phil. 1:21. The funeral was largely attanded

BIXEL-On the 26th of July 1896, Bixel.—On the 20th of any pro-near Bluffton, Ohio, Roy J., son of Christian and Lena Bixel, of cholera in-fantum, agod 2 years, 4 months and 3 days. Services by Pre. J. B. Bear as-sisted by the brethren Isaac Birkharf and Jacob Horning. Roy was a bright, loving child. The Lord comfort our dear brother and sister in the hour of their affliction.

Howards—Al Roxbury, Pa., Sadie Howard, wife of Stephen Howard, and daughter of Bro, John and sister Annie Gindlesperger, Jied May 11th 1884, aged 21 years, 1 month, 27 days, Buried in the Berkley graveyard. Funeral ser-non was prearbed by Albert Berkley of the Dunkard charter in English than a common service of the property of the Dunkard charter in English than a common than the common service of the best allowed the property of the property of the theory of the property of the property of the loss. Her mother, one brother and two ther and three brothers to mourn their loss. Her mother, one brother and two sisters preceded her to the spirit, world within seven years. She had been taken into the Dankard church by the ordinance of baptism a few days be-fore she died after which she claimed she had perce with her Lord and Savior and desired to die. We hope she is now and desired to die.

two daughters and three sons to mourn their loss. Lucinda, wife of Albert Fisher, died Feb. 18th 18th, aged 28 years, 2 months, 6 days. She left a-husband and two children to mourn her loss, Two of her children preceded her to the spirit world.

VELLOWSTONE PARK WATER-FALLS.

Vellowstone Park is the great play Yellowstone Park is the great play-ground of the water nynph. It revels in rills, mountain brooks, rivers, both hot and cold, and lakes. It leaps about the great cataracts, disports itself in the rapids, flits through the veils of spray that gracefully sway hither and thither, and plays in hundreds of cool trust streams that wind from sunlight to shadow, from canyon to meadow. But it finds its canyon to meadow. But it finds its highest joy in the myriad waterfalls that abound. Here it abandons itself to pleasure suprene. And what won-der, when such cataracts, falls and cascades are there. Everywhere you them. At the Grand Canyon are them. At the trand Canyon are the majestic, deep-tomed thunders of the Upper Pails 109 feet, and the Lower Pails 208 feet high. Hetweether the over Pails 208 feet high. Detweether they dark glen into the river. Over near Yancey's is beautiful Tower Falls. Isolated in locality, it has for companions the many black, needle like towers that are so stately. The properties of the properties o Basin are the Virginia Cascades Inal go pironetting down a genthe declivity, alongside the road. At the head of Golden Gate is the little Rustic Palls that glides with gentle murmur down into the ennyon. Gibbon Palls, in the heart of the wild Gibbon Canyon, the wide fan of foam and wake for a dis-

wide fan of foam and water shuing down the black, slippery rowks for a dis-tance of 80 feet still further into the depths of the range.

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Manmont first springs in one asso-farthine first road for the two or three forms of the spring of the spring of the forms of the spring of the spring of the mountain canyons. Overhung by dark rocks and mountains, with only the green trees for friends and companions, they are beautiful pictures in the mist of wild and ragged seems. In the spring of the first spring of the spring of the spring the hills, that must be searched for by the hardy explorer. They are gems who goes in search of them and at the spring the spring of the spring of the same time derives pleasure and health from their pursui.

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7.38	12.57	5,25	Granger	8.24	2.22	7.29
7.20	12.39	5.07	Elkhart	8.46	2.44	8,10
7.31	12.17	4.47	Goshen	9.09	3.06	
	A. M. 11.53	4.24	Milford Jet.	9.31	3.27	
	11.27	3 56	Warsaw	10.62	8.56	
	10.05	2,15	Wabash	11.33	5,15	
	9 13	1.54	Marlon	P. M. 12.21	5.58	
	8,00	12.40	Anderson	1.40	7.15	
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ELKHART, IND., SEPTEMBER 1, 1896.

VOL. XXXIII. No. 17.

JOHN F. FUNK, EDITOR.
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Contents of this number.

orial Notes. Influence of Literature. War. Is thil Government of Divine Auth Aaron's Breastplate. Carlstanity and Secular Pursuits. Young Members in the Church. How Bangkah was taken. Conscience. He proved it. Fault Finders, Suuday School Lessons. The state of the s

EDITORIAL NOTES.

Our aged friend Jacob Eby of the "Wisler" branch of the church, who was quite widely known, is no more, he having passed away at his home south of Osceola, Ind., on the 20th of August at the advanced age of 82 years. He was formerly a resident of Waterloo Co., Ontario. He leaves a number of grown children.

During the recent period of extraordinarily warm weather many hundreds of people were striken down by the heat, others were prostrated for days but are recovering. Among the latter is numbered our brother, J. S. Coffman, who had an attack of malarial fever which confined him to the house for a number of days. He is however growing strong again and we hope he will soon regain his wonted vigor.

In this number appear the obituary notices of three of our ministers. D. D. Kauffman of Versailles, Mo., Christian Ropp of Hudson, Ill., and Isaac Rickert of Fountainville, Pa. They have gone, but they still live in the sermons they have preached and in the influence they wielded, and many will look back with grateful hearts to the spiritual help they received from these three faithful messengers of the cross.

The old frame meeting house at Strasburg, Waterloo Co., Ont., which had served for many years as the gathering place for worship was recently over all civilized nations.

torn down and a substantial brick structure with a seating capacity of about 400 has taken its place. The new house was formally opened for worship on Sunday, Aug. 9th. A large concourse of people assembled on the occasion, not nearly all having been able to gain admittance. The bishops Elias Weber and Jonas Suyder took part in the services. A number of ministers were also present. May our beloved brother. Noah Stauffer, and his congregation have new courage to press forward winning souls for the Kingdom.

Pre. Isaac Rickert. We are pained to hear that our dear friend and colaborer Isaac Rickert of the Dovlestown congregation, in Bucks Co., Pa., departed this life on the 9th of August. He was an earnest laborer in the vinevard and a man of excellent abilities as a speaker. The writer remembers well when he heard him deliver one of the first (if not the very first) addresses before the Blooming Glen Congregation, immediately after his ordination. His strong, devoted earnestness made a deep impression on the writer as well as on all who heard him. We give the following clipped from the "Bucks County Intelligencer.

ISAAC RICKERT. Isaac Rickert, one of the best-known and most highly respected men in this community, died at his home in Dovlestown township Sunday night, after a sickness of about two years. For many years of his life he had been a prominent minister in the Mennonite Church and in many homes his genial presence and kindly manner will be greatly missed. At the time of his death Mr. Rickert was 69 years old. He had always been a farmer, but of late his son, Isaiah, has operated the farm. Mrs. Harvey Myers, of Gardenville, is a daughter. His wife, Salome, also sur-

For the Herald of Truth. THE INFLUENCE OF LITERATURE.

BY A C KOLD

Were it possible to get a glimpse of all the literature in the world, and the work it is doing everywhere, it would be a sight never to be forgotten. The world is full of literature of all sorts. and as people are ever anxious to learn the thoughts of others, we must admit that a mighty influence is thus spread

We might ask, Where does all this literature come from? It is the outgrowth of carefully selected facts based upon actual knowledge and experience, of passionate imaginations, or of degraded teaching. We must concede that much of the literature to-day is of a very low order, and it is a pity that so much of it is being read. Yet facts are facts, and when we see boys and girls, men aud women, spending hour after hour perusing the pages of some author whose mind is so polluted with all manner of vanity and sensuality, it is enough to make us exclaim: "Away with this monster demon," for this is a vice which has so fastened itself upon the people that only a mighty revelation of God's wrath npon such work might

well seem the only means to shake it off. But why should the world be in such dire distress? Ah! here is the vital point. Just as a small acorn thrown carelessly into a beautiful garden may become a sturdy oak, so a little careless teaching in the home and in the church can be and is the great step on the downward road. A little girl says, "Papa, please buy me that little story book," pointing to a small volume with a flashy cover. The father thinks to himself "It isn't just the best book to buy, but she never had any and I guess it won't hurt her to read this one." Thus he purchases it, gives it to the innocent little daughter who takes it home and immediately looks it through to see the pictures, and then begins to read it. When she is through she tells her father she wants another. This may be repeated several times till at

length she wants to buy her books herself and starts off toward the store. When she enters she has no particular book in mind which she wants to read, but tells the clerk she wants some interesting story book. What does she get then? In many cases a worthless novel, yes oftentimes stories worse than worthless a description of some daring deeds, or supposed good luck, or some impassioned plot in which revolvers, daggers and blood play a prominent part, and in the pages of which crops out the subtlety of the author in the appeals to the passions, and soon this young woman is so deeply interested in the wonderful exploits of an imaginary heroine that her mind craves for more such food and in a short time she is literally buried in the sea of immoral

of this hideous fiend, This, however, does not apply to girls and young women only. How many a young man do we see whose very conduct is evidence that he has fallen victim to this deadly poison. How many boys are there in whose pockets. if they were searched, would be found a small yellow-backed volume,-a detective story, or what is worse, some novel.

literature, and it certainly requires a

mighty effort to loosen the deadly grasp

the foulest and most degrading we can conceive.

Fathers and mothers, what are your children reading? Do you know what they read? Have you studied the nature of their conversation and conduct? Remember that your sons and your daughters will conform themselves largely to the character of the reading matter they have. Do they ever consult you in regard to the books they should read, or do you simply let them choose their own course and use their own taste? If you do not interest yourselves enough in your children to see that they are supplied with only the best literature, you can probably ascribe the blame to yourselves if they turn out to be profi cient rascals, or lazy, worthless im moralists. Of course you may think your children will never get to be that way. Possibly not, but that is just what other parents think of their children, and where do all such characters for whom we can scarcely speak a good word, come from?

While there is a flood of evil sweeping over the world every year by bad literature, we must remember there is plenty of good, solid, sensible reading matter that will elevate instead of degrade, teach the wisdom of Goo instead of the folly of the world, inculcate piety instead of ungodliness.-reading which will raise the moral character of the people and educate their minds so that they can comprehend even the great mind of God their Maker. What a glorious privilege that we are able to attain to such a high conception of heavenly wisdom. And yet how many there are who know practically nothing about God and Christ save when they use these precious names to curse their fellowmen!

It is the duty of every Christian to exercise every effort to overcome this degrading influence of polluted writers whose only ambition is fame and the dollar, though they sink the promising vonth of the nations still deeper in the mire of ungodliness and sln. Woe unto them by whom offence cometh, and since such work is offensive to God, what must be the end of him who encourages such literature by even permitting his children to obtain lt? Are you going to allow your children to glide along in this channel of destruction? Do you say it will not do to cross the will of your son or daughter? Do you say they will learn to see their folly when they grow older (when it may be already too late to correct them? If this be the course you are taking, you are simply helping them on to ruin. You dare not say you love them, for if you did you would be only too eager to snatch them from the burning sin which will soon char their souls so that I life can never reach them Remember that whom the father loveth he chasteneth, and if the fate of you

followers as does the world in the

church the scribes and Pharisees. We

who take Jesus at His blessed, holy

word and claim through Him victory

over every sin are very much looked

down on, by the worldly minded, car-

nally minded people in the visible church,

who sin every day, and know they sin

every day, and will not let Jesus cleanse

and purge them and then think that by

some hook or crook they will get to

heaven. People that are full of envy,

hatred, wrath, strife, evil speaking, back

biting, are the ones that are fighting

God's word and his Son, Jesus. They

refuse to be cleansed and persecute

those that are The blessed Bible says.

"Those that live godly in this present

world shall (or will, not may) suffer

persecution," and I would not give two

cents for a religion that does not bring

is of the devil." The people say, "No,

he is not: there never was a man that

1 John 3:8. "For this purpose was

the Son of man manifested, that He

might destroy the works of the devil."

Thank God, He will destroy it for ever

1 John 3:5, "And ye know that he was

manifested to take away our sin, and in

him was no sin." In Him was no sin.

Yet He bore all my sin, and will bear all

yours if you give yourself wholly to

Him who bears all our sins and lets us

go free. What a glorious thought, that

we may, by trusting Him moment by

moment, go home without one sin rest

ing upon us, go home shouting praises

to God with our last breath, instead of

begging forgiveness for the many sins

that we have committed all along the

line. "Follow peace with all men, and

holiness, without which no man shall

see the Lord." Ezekiel 18:4, "Behold all

souls are mine; as the soul of the father,

so also the soul of the son is mlne; and

I John 3:6, "Whosoever abideth in

him sinneth not; whosoever sinneth

hath not seen him, neither known

him" 1 John 5:18, "We know that

whosoever is born of God sinneth

not, but he that is begotten of God

keepeth himself and that wicked one

toucheth him not." Praise God! We

that know and have fully consecrated

our body, soul and spirit to Him know

that He is able to keep that which we

have committed unto Him against that

day. Lord, if Thou canst get any glory

out of this body - get it. Thou hast

said,-"Know ye not that your body is

the temple of the Holy Ghost which is

ln you?" Yes, Lord, I feel the Holy

(ihost and Thy wondrous power

the soul that sinneth, it shall die."

does not sin every day.'

"whosoever will."

it. I John 3:8, "He that committeth sin

son or daughter is due to the influence of such demoralizing literature, and their souls are hurled into the burning abyss "where their worm dieth not," without making a vigorous effort to check them in their way to ruin, ask yourself how much you helped them to get there or what efforts you made to

Although some effort has been made to reduce the work of Satan in this line, vet it is clear that more might be done. You say you can't afford to buy books. Where do your children get them? Of course these immoral hooks are so cheap, made so purposely in order that even the poorer classes will buy them on account of their cheapness, but let me ask you a question: Which is the preferable to you,-a surly, selfish, indolent, unintelligent, sickly looking boy or girl, who has brought on disease by the teaching of impure literature, or a genial disposition in your children, enconraged by good literature which they read, and which is the cause of hringing and perpetuating sunshine in your home, and shedding a heavenly influence around the family circle? Truly you will prefer the latter, and a small outlay will help wonderfully in this direc-

Then why not do that for your children which will be a practical benefit to them as long as they live? Make your home pleasant, and supply them with such literature as will make them better. They will then rather spend the evening at home than go carousing about until the morning light begins to dawn. You will reap the henefit as well as they, and when they grow old and look back and see where you have directed them into better ways than they would have chosen, they will surely have reason to rejoice that they had such loving wise parents. They will be flowers in the world which will shed sweet fragrance all around them, perfuming the world with virtue and truth. and be real ornaments in the kingdom of God on earth.

If people were as eager and as earnest in propagating truth, virtue, and holiuess, as they are negligent in opposing the silent influence of siu in its many forms, there would be less crime, less misery, less sorrow, infinitely less ungodliness, while on the other hand we might be joyful in the Lord always, and hope the day might soon be here when the world would be won for Christ.

"He that knoweth to do good and shouth it not to him it is sin," and we all know what wages sin pays. If we do not, it is high time we find it out. Elkhart, Ind.

For the Herald of Truth JESUS.

BY EMMA BYLER,

What a blessed name the name of Jesus is, "His name shall be called desus, for he shall save his people from their sins," Praise God! Why was it that Jesus came to earth? To let me go on sinning every day of my life, and then at my death to take me home to heaven? No never. He came to "sare his people from their sins," to make them pure and holy, fit temples for the blessed Holy Ghost, and heirs and joint heirs with Himself. How can we be toint heirs with Christ, that pure and holy Son of God? Unless we are washed by the water and cleaused by the blood, purged, sanctified, redeemed from all

What a wonderful errand of love for know that. My soul is Thine also. I Him to leave His beautiful home above have given it to Thee, and I know that Thou hast cleansed and sanctifled my to come down bere to this sin-cursed soul because I feel it. Glory to God. earth, and how He was persecuted! And by whom? The world? No the world My spirit is Thine also, and glory to God. Thy spirit beareth witness with had nothing to do with Him, Who, then, persecuted this Jesus? I will tell you, it my spirit that I am Thy child. Praise God for free salvation, Saivation that was the people that said. "Abraham you can appreciate and a salvation that is our father," the "Pharisees and makes the devil tremble and that is a scribes, hypocrites." Pilate said, "I find reality in the soul. Isa. 35:8, "And an no fault in him at all." but the people bighway shall be there, and a way, and that said "Abraham is our father." cried it shall be called "THE WAY OF HOLI-"Away with him, away with him!" And wess " The unclean shall not pass over Jesus told them that If Abraham had it But it shall be for those; the waybeen their father they would have known Him. But He also told them faring man, though a fool, shall not err therein. The Bible says, 1 Thess. 4:7, that their father was the devil. So it is to-day; the people of this world who "God has not called us unto unclean ness, but unto boliness." make no profession at all of Chris tianity, do not persecute Jesus and His

God gives His children many names; these are some of them, "children of God," "sons of God" friends, sheep, witnesses, we must witness and testify for Jesus if we would be His followers. Soldiers, are we fighting as good soldiers of the cross? Pilgrims, I beseech you therefore, as strangers and pilgrims, abetain from fleshly lusts, which war against the soul. Priests, ye are a royal priesthood, a holy nation, a peculiar people. Kings, His brethren. Saints, sanctified in Christ Jesus is His own description of true believers. Called to be saints, as He who called you is holy, so be ye holy in all manner of conversation, because it is written, "Be ye holy, for I am holy." His bride, think of that the bride of Jesus, the only Son of God, the pure Lamb of God, with our hearts full of sin and corruption. The bride of Jesus sinning every day? No, no, the bride of Jesus, the bride of God's Lamb must be pure, must be holy, must be sanctified and cleansed from all unrighteousness. Her heart the temple of the Holy Ghost, with her garments made white in the blood of the Lamb. She must be in possession of the "white stone with the new name which no man knoweth save he that receiveth it, with the peace which passeth all understanding to her heart and mind. Then she is made worthy to be the Lamb's wife.

Garden City, Mo.

sor the Herald of Truth

BY BARBAHA SHERK.

And Philip preached unto him Jesus, Acts 8: 35.

Philip was a man full of the Holy Ghost. He was one of seven appointed to serve at tables, and minister, or look after the poor, etc., or in other words a deacon, but whenever occasion arose, or the Holy Spirit told him to go to a certain place or do a certain thing he obeyed. After the death of Stephen he went down to the city of Samaria and preached Christ unto them. My friends, there are many ways to preach Christ, we can do so without even the use of words. If we have Christ within us the hope of glory and are filled with the Holy Spirit as Philip was, then our daily walks and actions will preach very often louder than words. We should also be more free to speak to those with whom we come in contact, to tell them of the wonderful love of Jesus for sinners, how He died to save them, and invite them to accept Him as their Savior. There are so many ways that no Christlan has any excuse

whatever not to preach Cbrist. "Row-

unrighteousness, we never can be. through every part of the body. We and be saw that the sides were about giving away. He shouted with such a mighty power that his voice was beard almost a mile away. He did not care what the people said, but he was most anxlous that they should be saved from the impending destruction." Oh that we were as anxious to save souls from eternal destruction, as anxious to point sinners to Christ.

When Philip preached in Samaria the people with one accord gave heed to the things which he spake. The whole city was in a commotion, and there was great joy; the work of God was very successful. But in the midst of it the angel of the Lord said to Philip, "Go out into the desert." He heard and knew it was the voice of the Lord, for he lived in close communion with Him and instantly obeyed and although he would perhaps rather have remained, yet he left the work, and went out, and although he knew not nor was told at that time why he was to leave in the midst of a mighty work and go to a lonely desert, yet he was faithful and obedient, and trusted his God; he walked by faith and not by sight. And when he reached the desert he saw the eunuch, and then the Spirit told him to join himself to the chariot. He ran; he was eager to obey the commands of God: he was anxious that no time or opportunity should be lost. The eunuch was a man of great au-

thority and responsibility. He had charge of all the treasures of the Ethio pian queen, was a heathen who had heen converted to Judaism and was returning from Jerusalem where he had been to worship, and while riding along he read the Scriptures but did not un derstand the passage he was reading (Isaiah 53), which points directly to Christ. And Philip ran to take up with the chariot, and kindly asked him, "Understandest thou what thou readest?" "How can I except some man should guide me?" Then Philip explained the Scripture, and "preached unto him Jesus." God sent Philip, and he went Christ is sending us: are we willing and ready, like Philip, to obey, or are we arguing with the Lord like Moses, that we are not eloquent, or, like Isaiah, shrink back because we are of unclean lips? But when the Seraphim took a live coal from the altar and touched his line he was ready to say, "Here am I, send me." Or like Jeremiah, who said to God that he could not speak because he was a child, although God had told him that He had ordained him be fore he came into this world. We know however that these men were mighty instruments in God's hands to do His will, after they had become willing to obey, and were fully consecrated to the will of God. There never was a time when God was more urgently calling His people to witness for Him than a this moment. He wants those who are willing to do what He tells them, and not those who want to substitute some easy thing that they think will do as

I am always very deeply impress with the words of the hymn we often sing "Take my life and let it be," etc. My Christian friends, do we really mean all that that hymn says, or im plies? If so, why are we so slow in do ing it, or do we only sing it in a kind of easy, pleasant and possibly thoughtless way, with the lips only, and our hearts not meaning it? God forbid that we land Hill was once passing a gravel pit should be so triffing as to tell Him to

well as what He commands.

take everything we have and are, and consecrate it to His use and service, that we would not withhold a mite, and we would ever be "only, all for Him," and yet not mean it. Let us well consider our ways that we be not stumb ling-blocks to others that are yet out side, or such as are near the kingdom, and could be brought in if we were more faithful.

1896

There are four special points in the life of Philip eminently worthy of imitation by ail Christians: they brought success to him, and will bring success to every one of us. (1) He was full of the Holy Ghost, and in close communion with God. (2) He was a man of remarkable obedience. (3) He was a zealous man. (4) He was mighty in the Scriptures. There is no excuse for any one to be Ignorant of what the Bible teaches, or what the will of God is. My sister, my brother, are you in close communion with God, or are you so far away that you cannot hear or perceive His voice when He speaks? We may be, so to speak, touching the elbows of people that we might lead to Christ If we would only try. But when we are so far away from God that He bas to call so loud and long before we hear, many an opportunity may be lost forever, yea and many a soul too. Oh those lost opportunities! Friends, consider them. If Philip had not gone at once he would not have caught up with the eunuch, and he in turn could not have told the glad tidings of salvation to his fellow-men, when he went back to his country. There never was a time that God called so plainly and distinctly to those who have ears to hear as to day: He cails the Christian just as much to witness for, and obey Hlm, as the sinner to repent and believe,

Elkhart, Ind.

WAR. BY II. P. KREHBIEL

That Christianity since its beginning has been a formulative force in all the social relations of man, is firmly established by bistory. Through its powerful religious influence it has made all classes of society willing to adopt such views of right and duty between man and man as have made improvement of social conditions possible. Those views which the church has ever urged. have been to a great extent accepted as the proper social rules. Prominent among these are Monogamy and personal Freedom, Polygamy and Slavery can not exist undisturbed among a Christian people. They are practices which are inconsistent with Christ's spirit: and experience has proven them detrimental to high social conditions as well as moral and religious life. Therefore they must disappear in a

Christian land. But while much of that which Christ has taught, regulative of social life, has been adopted, not all has yet been granted a controlling place in the rules of conduct. For example Christ has taught and emphatically demanded temperance in all things, yet the great mass of Christlans are not willing to submit to the real requirements of temperance; although it is conceded that moderation is demanded.

There are other questions of social practices and conditions upon which Christianity stands divided. Of these the subject of this paper is one; the position being taken that war is incon-

sistent with the teaching and spirit of tain rights, yet these rights and such of scripture the following is intended to establish the validity of this view.

In order that an intelligent and com prebensive insight may be had into the matter, it is necessary to study the various passages of scripture which bear upon the subject, confining the in vestigation to words which Christ himself has uttered and to His own actions as recorded by the evangelists. Agree able to the subject this examination shall be made under two heads: A. Christ's Teachings: B. Christ's Spirit as manifested in His life and actions.

A .- Curist's Teachings upon the SUBJECT OF WAR.

As some of the words to which Christ gave utterance seem to support and justify armed and forcible resist ance and are by some construed a furnishing authority for the practice of war, attention shall first be given to these passages.

The healing of the centurion's servant, Matt. 8:5-13. Here, it is held. Christ includes this centurion, a Roman soldier, as among those who shall come from the east and the west and sit down in the kingdom of heaven. and that by so doing He also sanctions his occupation, that is war. But this centurion heing a Roman must have been an idolator and likely was subject 2:15. In the Old Version Christ was to various vices. By the above argument Christ would be made to approve of these things also, which of course will be conceded that He did not intend to do. There remains then but one conclusion, namely, that in praising the centurion Christ's approval applied only to the faith which this soldier had shown, and not to his occupation or

2. Think not that I came to send neace on the earth. I came not to send peace but a sword, Matt. 10:34; Luke 12:51. Taken out of their connection, these words would indicate that Christ's mission was one of strife and bloodshed. But in their proper connection, no such thought attaches to them. Plainly, reference is had to the fact that spiritual darkness and light can not agree, and that where light from heaven enters the heart of some of a family a divided home must result. The two attitudes of soul are so directly the opposite of one another that senaration is inevitable. It is this truth which Christ wishes to emphasize, and not to announce himseif as the apostle of strife

and carnai contention. 3. The parable of the master who bad he known the hour of his coming, would have kept the thief out of his house, Matt. 24:43. In using parables to emphasize or illustrate a truth Christ did not mean to approve of everything that was connected with the parable In this instance it was one particular feature of the master's behavior toward the thief which Christ desired to emphasize, but no more. This feature was that he would watch: while the whole figure is representative of the truth that each person is master of his own coul's house over which he is to watch. But to keep out thieves from the chambers of the soul no violence is necessary hence this parable does not sanction personal violence or resistance.

4 Render unto Casar the things that are Casar's, and unto God the things that are God's, Matt. 22:21. Although Christ concedes to the government cer-

Christ. And basing upon the authority authority do thereby not become unlimited. If a government has a right to levy taxes, it has not also on that ac count the right to carry on war. The right and authority of a government is limited by the rights of God. Nor is an individual justified in doing an action because his government asks him to perform it, for obedience to God is supreme to obedience to a government. And again, a government possesses no moral rights which an individual does not also possess. So If it is wrong for the individual to take human life it is also wrong for a government to do so. What Christ means to teach here is not the duty of unlimited obedience to government; but that it is proper to render unto a government that which belongs to it.

5. Jesus said: "Are you come out. as against a robber, with swords and staves to seize me? Mark 14:48. Does this passage imply that Jesus considers the proper way to meet robbers is with swords and staves, that is-in arms? No! He makes this comparison to show them that according to the custom of the time they are by this action treating Him as a robber. He does not justify their action but rather condemns it Hence there is nothing in these words which justifies the use of weapons.

6. The purging of the temple, John represented as using a scourge upon the men as well as on the cattle: by which He was made to set an example in the employment of personal violence for the correction of an abuse. But ac cording to the Revised Version the scourge was used only upon the animals and this rendering harmonizes with the rest of the event. For it was the things which were out of place in the temple which He desired to remove and not the men. So He drove forth the oxen and sheep, threw over the tables of the money changers, and told those who sold doves to carry these out in their cages. There is therefore nothing in this action which in any wise by ex-

ample justifies the use of violence 7. When Peter defends the Lord with the sword Jesus says to him. "Put up again thy sword into its place: for all they that take the sword shall perish are many who find in these words a justification for the use of the swords in the execution of justice. In order to get this meaning out of the passage. the last clause must be taken as a com mand: the sense of which is taken to human life, his life shall be taken by the government. Now, even with such a forced rendering, war is not yet sanctioned or justified. For the condition is that only those shall perish who are murderers or have made an attempt on life. But many of the individual soldiers whom a government presses into service are not guilty of any such act. Therefore a government has a right drawn from the above passage to take soldiers' lives indiscriminately. However the above is not the meaning which Christ intended to convey. His intention was not to justify the use of the sword but exactly the reverse: namely that the sword should not be used. He wants Peter not to use the sword because as the conclusion shows it is wrong to do so. Then also is it wrong for a government to use the sword-that is take life in the execution

of instice for what is morally wrong for an individual ls wrong for any number of individuals taken collect ively. But a government is such a col lective body. Still less is a government justified in compelling its citizens to destroy the men and towns of another nation. Not even in self-defense is it allowed For Peter drew his sword purely in self-defense, and that in a noble cause. It was against a band of ruflians, who were seeking to destroy his divine master that he drew bis sword. The cause of his master must fail, so it appeared to bim, unless energetic resistance is offered. But when Peter acts in line with this. Jesus checks him and says, "Put up thy sword: for all who take the sword shall perisb by the sword." Aithough Peter was acting in self-defense Christ rebukes him for it and tells him that this is an improper act from which he must cease: that he shall put up his sword and leave it there, because an evil fate attaches to its use. Only by inference can this passage be made to teach any thing else than the probibition of the use of the sword. Peter was not to use the sword, and the same is taught to Christianity to-day, namely, that Christ does not sanction the use of the sword but forbids its use to His followers. And this extends to all Christians in all situations, whether alone or in company with others as in war. For Christ in forbidding it to Peter, forbade the

use of the sword to all His followers, From the consideration of these pas sages it becomes very clear that in them Christ bas not taught anything from which the practice of war can re ceive any support or justification. Nor will the most scrutinizing search be able to discover any passage which will disagree with these and approve of war. But there are many instances where Christ plainly taught that He is opposed to all offensive or defensive violence, and urged peace, forbearance, and the endurance of wrong.

To these passages we will next direct our attention, and in so doing we shall group these according to their characteristics which make them inconsistent with war.

I. Absence of Self-assertion.—Blessed are the meek for they shall inherit the with the sword," Matt. 26:51. There earth, Matt. 5:5. Blessed are the merciful for they shall obtain mercy 5:7. Biessed are the peacemakers for they shall be called the sons of God 5: 9. Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall be-whoever shall make an attempt on it be among you, Matt. 20: 25. Neither be ve called masters: for one is your Master Christ Matt 23:10

> This is very plain language and it is impossible to construe anything here said so as to vindicate the practice of war. There is another absence of all martial spirit. Instead of carnage, destruction, and death being suggested these words unambiguously and firmly declare a blessing upon the exercise of those attributes and motives in man which are irreconcilable with the practices of war, and which make it impossible for any one governed by them to participate in the prosecution of war of any kind. The person performing the duties of a soldier on the battle-field can not possibly practice meekness and mercy, he can not be a peacemaker, nor be without a desire for authority or a wish to be called master, at the same time when he is shooting his bullets

into the ranks of the opposition, borribly mangling, and cruelly butchering his fellow creatures, breaking up happy homes and seeking with all might to become master of his opponents. The very thing immediately aimed at on the battlefield is to assert one's self. To crush and subject the enemy, win the victory and become master of the situation, prompts every exertion of the soldier and fills the soul of the general. Self-assertion is a governing motive in war, but Christ teaches that the very opposite shall be practiced, namely, meekness, mercy, and peacemaking. War therefore in its motives of self assertion is opposed to the teachings of Christ. II. (hrist-like Love, - This is my

commandment that ye love one another even as I have loved you .- John 15:12

Christ's love for His disciples and all humanity was such that He never looked upon His personal interest, but devoted all His power to the futherance of the real good of Hls followers as well as all mankind. His love lacked all destructive elements. He would do nothing which in any wise could injure His friends or foes, but on the contrary He would do everything that could really be of advantage to them-even to the sacrificing of His own life. How Jesus loved, is illustrated in His treatment of Judas. Although He knew that Judas would betray Him, yet He had but the kindest words for hlm. His love prompted Him to warn this disciple of the danger into which he was drifting. He sought to win hlm back from his sinful course upon which he was about enter. Nor was Jesus prompted to do this from motives of self-interest, looking toward personal advantage or comfort, but purely for the sake of Judas himself. This manifestation of Jesus' love illustrates what He means when He says "love one another." Our love for one another should be so great that we would be governed in our dealings and actions by what is to the highest interest of the one concerned, omitting all reflections of personal gain, For so Christ did.

Upon this hasis war between two Christian nations is inconsistent with Christ's teachings. For both sides would he acting directly contrary to His very explicit instructions to love one another to the extent to which He has loved them. And ultimately upon this one instruction alone, war must finally be entirely abandoned, as Christ will at last be acknowledged the Saviour of the world by all nations and peoples of the

III. Forgiveness .- Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven, Matt. 18:21, 22. And whensoever ye stand praying, forgive, if ye have aught against any one, Mark 11:25. As thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him. Luke 12:58.

The main thought in the above instructions of Christ is that it is a duty to forgive to forgive not once only but as often as any offence is committed against one. If you come to God In prayer remove from your heart all Ill will against him who has wronged you. Forgive rather than to go to law with any one, even if you are certain vour claim is just. We have here then the

explicit command to forgive under all circumstances and without limit. No room dare be given to a feeling of malice or revenge. But abstinence from revenge and non-insistance upon procuring one's right, and beyond this to forgive even the wrong sustained, these conditions and restrictions incompatible with war. Without at least two parties in a contest no war can be carrled on. But Christ directs that adversaries be forgiven that which we have against them. The only war defended in our time as morally justifiable is one of resistance, in behalf of some principle or for the protection of home. But even for such ends war can not be carried on between two armies of Christians, if they are obedient to Christ and practice forgiveness. For if the antagonistic nations forgive each time they are offended, and bear no grudge for any cause then war can not take place,

However, if nevertheless they enter into mortal conflict, their action will be contrary to and inconsistent with Christ's teachings. For it is simply impossible to forgive a man his error and yet maim his body or deprive him of his life, or even murder his innocent family and destroy his home; all of which is done in war. Not only is war thus barred hetween two Christlan nations, but no one Christlan nation can engage in war and conform to Christ's commands. His instruction is, be quit of your adversary without insisting upon your just claims and pressing them to the utmost; and if you have aught against any one forgive him. How can a man desist from his claim and forgive his enemy and yet exercise personal violence upon him? But what is morally wrong for an individual is wrong for any number of individuals taken collectively. Hence we must conclude that war can not be made to harmonize with forgiveness as Christ

IV. Hatred and revenge forbidden. Ye have beard that it was said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you, Matt. 5:43, 44. Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, Luke 6:27, 28. Love your enemles and do them good, v. 35. Be ye merciful even as your Father is merciful, v. 36. Release and ve shall be released, v. 37.

A general practice among nations is, that, when they expect for one reason or another to carry on war with another nation, they make a strong effort to kindle and develop hatred and animosity among their citizens against such a prospective foe. To this end various means are employed, depending largely upon the moral character of the government. Usually some pretended infringement of rights is taken as a moral basis upon which the feelings of the people can be wrought up. All kinds of fictitious inflammatory reports are allowed to be spread broadcast. The supposed opponent is represented as disregarding all neighborly respect as well as former agreements; as offering insult to the flag; attempting to gain unjust advantage, and the like. National hatred is cultivated by oratory, song and report. The people of the opposition are described and ridiculed as illiterate, degenerate and worthless. So that to animosity and hatred a spirit of contempt is added. Fed with such

fuel the heat of excitement rises higher and higher. Here and there threatening volces are heard, which soon swell the spirit of the people to a martial pitch, and quickly the flame of bloodthirsty patriotlsm bursts forth in wild and terrihle glare, ready to sweep down with maddened rage upon the hated, perhaps guiltless, enemy and there to wreak horrible vengeance with fire and sword, leaving smoking ruins and mangled corpses in the merciless and frightful pathway. But if truth be perverted, and, alas! the boly duty of carnage be urged from the pulpit, then religious batred and fanaticism will convert the gentler feelings in man into the fiercest hellborn passions. No carnage can then be so blood curdling as not to be relished. For the deceived fanatic believes that hls shocking deeds are looked upon with favor by Him whose principles and honor he thinks he is defending. The reason why such a preparation

and excitation of people invariably precedes a war of any kind lies in certain requirements necessary to the carrying on of systematic wholesale destruction of life and property. One of these is that the people at large must be in such a frame of mind that they are willing to strike down their real or supposed enemy. The soldier whose heart is not filled with hatred and contempt toward the enemy is worth but little in action. So also the army, of a large portion of the men of which the same is true, would not prove a very dangerous or effective antagonist. But a government when it enters a military contest goes in with the intention of winning the victory. To this end its soldiers must be terrible fighters and relentless antagonists. Their revengeful thirst for the blood of the detested enemy must drive them recklessly into the most dangerous fire. The value of their own lives must be accounted as nothing when opportunity presents itself for cutting up the opposition. No horror must attach to the thought of pierc ing an opponent with the bayonet and be thrust through the heart in return. Nor can any room be left for the nobler faculties which God has given man and which lift him above the brute creation, but he must be controlled by passions fiercer than those of the fiercest tiger. Few men however are naturally so brutally minded and constituted. Nor would they be apt to become so if they were left uninfluenced by artificial means of excitation, and if the plain truth were told them instead of malicious misrepresentations. For this reason it is necessary for a government to invent accusations and adopt methods which will arouse those destructive characteristics in man's make up which are indispensable for the prosecution of

The inevitable conclusion is that war cannot be carried on unless the men who are to do the fighting be filled and moved, in addition to other motives, by hatred, contempt, and a spirit of revenge and resistance. Without the presence of at least some of these in the hearts of the contestants war is inconceivable. But these requirements for carrying on war are not in harmony with what Christ has taught. No one can do his duty as a soldier and yet conform to what is required of a Christian. From the passages of scripture last quoted it is evident that Christ himself has very clearly forbidden three things: namely, (1) Hatred of enemies, (2) Revenge for

wrongs sustained. (3) Maintenance of an unrelenting attitude. But each of these as above shown is essential to a good soldier. It is therefore plain that a conflict exists between the teachings of Christ and the necessary spiritual attitude of the men in war. And since the carrying on of war makes such ar attitude indispensable, it follows that upon these points war is inconsistent with the teachings of Cbrist. But not only has Christ forbidden such un charitable conditions of mind but He has commanded the direct opposite. He bids His followers to love their enemies; do them good: pray for them; be mere ful unto them. None of these directions can be obeyed by the soldier while he does what is asked of him in battle. Let two divisions from opposing forces meet and imagine what will happen if every man on each side will strictly follow the Saviour's directions how to deal with an enemy. Not a shot will be fired; no sword drawn; there will be no command to charge, nor will a gun be discharged: no blood will flow, nor even a wound be made; nor will any dead or mangled be scattered over the field, but instead the voice of prayer will ascend to heaven; loving hands will be extended offering nourishment for the body and balm for the wound; kind words of consolation and spiritual edification will be heard on every hand, and the only contest which can occur will be a general vieing among one another to excel in deeds of kindness and good will. Such wars are consistent with the teachings of Christ and no other

V. Retaliation and Forcible Resistance Prohibited .- Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whoso ever smiteth thee on the right cheek, turn to him the other also, Matt. 5:38-To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak with hold not thy coat also. Luke 6:29

Continental Europe to-day furnishes a striking example of what the require ments are for the prosecution of war. Nominally there is peace between European nations, but it is an open secret that the leading countries, though pretending to desire peace, are making the most gigantic preparations both for de fensive and offensive war. The bound ary lines are being protected by im Within the lands mense fortifications. collossal strongholds rise up to furnish security. Lines of railroad are built simply to connect important military points. Implements of war are greatly nultiplied; implements so destructive that if successfully employed whole armies can be annihilated in a few minutes. More than ten million men are at the present time trained in the tactics of war and stand ready upon a moment's notice to step from their daily occupation right into their proper rank and file, prepared if need be to go at once to the front of the conflict.

From the nature of these preparations it is ohvious that they are made with the expectation of employing violence and brute force to accomplish the end to be attained. And indeed war is characterized by systematic employ ment of coercion and violence. When a war is undertaken the resources of a land are drained in producing the great est possible amount of resisting and destructive power. The endeavor is to crush the enemy with the smallest loss to one's self. Kill the enemy and save

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yourselves, is the motto. War then means forcible resistance to, and the destruction of the enemy; a redressing of real or imaginary wrongs by means of personal violence. Indeed the idea of force and violence is in separable from war. It follows therefore that if the employment of violence in self-defense or in the redressing of wrongs sustained is not consistent with Christ's teachings, then these teachings are also opposed to war. But upon no subject has Christ expressed himself more clearly than upon this. The passages quoted above are couched in such unmistakable language that no doubt can exist as to their meaning. They state plainly that wrongs shall not be redressed or avenged-not an eye for an eye, or a tooth for a tooth, but on the contrary kindness and forbearance is enjoined in return for all insults, in juries, and wrongs. Surely here the direct opposite of brute force and avenging violence is taught. Unresenting submission to abuse and injury is to practiced, and to return good for evil is commanded. Both violent resistance to malicious aggression and forcible avenging of wrong sustained are positively forbidden.

Since then the prosecution of war is impossible without doing what Christ has so explicitly forbidden, or, ou the other hand, without neglecting what He has so positively commanded, the conclusion is inevitable that war also cannot be made to harmonize with our Saviour's precepts,- The Mennonite.

IS CIVIL GOVERNMENT OF DIVINE AUTHORITY?

It has been said that "order is heaven's first law." It is highly probable, if not certain, that law has been established for the government of the inhabitants of heaven. Hence we read of Christ being set "far above all princi pality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21. And again, ch. 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, &c." To the angels it is said, "Bless ye the Lord, ye his angels, that excel ln strength that do his commandments. hearkening unto the voice of his word." Ps. 103:20. And because some of the angels were disobedient to the laws of heaven, they lost their stations and their happiness there, as we learn from Jude "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the jude ment of the great day." The marginal reading has instead of "first estate," " principality."

It is probable then that law and govposes that He has for them to accomp ernment originated with God, and that they were first applied to the inhabitants of heaven. And it is further probable that as God extended or multiplied His creations, He gave law and government to all His intelligent creatures. And as He made man in His own image, heaven became to some extent the pattern for all reated worlds. And while man was made in the image of God, he, being a subject of law and government, was in these respects. like the inhabitants of heaven.

Now law and government are designed to promote the welfare of society. And although governments may be bad, and laws unjust and oppressive, yet even these may be better than none at all, and it may be better for people to be under them than to be in a state of anarchy and confusion. We have family government instituted by God, and consequently family government is of Ecclesiastical or divine authority. church government, the government instituted for God's own peculiar people, we know is of divine authority. since civil government seems to be absolutely necessary for men in order that they may enjoy the most happiness and security from the society they form by living together in communities, it eems very reasonable to suppose that the divine benevolence, which delights in diffusing happiness, would suggest the idea of civil government as a means of promoting the welfare of mankind, an object ever dear to the benevolent beart of God. The following considerations favor

the idea that civil government is of God;

1, The civil, moral, and ritual laws of

the Jews were very closely connected to-

gether. It is true their government was

of a peculiar kind, one directed by God

himself. Nevertheless, as the civil affairs were governed by Him, their civil government was of divine authority. 2, It is said by Daniel of the Lord, "He removeth kings and setteth up kings," Daniel 2:21. Wisdom, speaking in Prov. 8:15-17, says, "By me kings reign, and princes decree justice By me princes rule, and nobles, even all the judges of the earth." "This matter is by the decree of the watchers, and the demand by the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:17. Nebuchadnezzar king of Babylon is called the servant of the Lord, and as such the Lord proposes to use him, Jer. 20:9. In the same way we are to understand Isai, 45:1. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to suhdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates." "It means here that God had solemnly set apart Cyrus to perform an important public service in his cause. It does not mean that Cyrus was a man of plety, or a worshipper of the true God, of which there is no certain evidence, but that his appointment as king was owing to arrangement of God's providence, and that he was to be employed in ac complishing his purposes. The title does not designate holiness of character, but an appointment to office," Barnes. In Ps. 17:13, the wicked are called the sword of the Lord, and we are prohably to understand by this that they are His

Again from the consideration that Christians are commanded to render obedience unto civil authority, may we not justly infer that that authority is understood to be of the Lord? That we are thus commanded appears from the following passages of Scripture: "Let every soul be subject unto the higher powers: for there is no power but of God: the nowers that he are ordained of God Whosoever therefore resisteth the power resisteth the ordinance of

Instruments to accomplish certain pur-

God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for be is the minister of God to thee for good. But if thou do that which is evil, be afraid; for be beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ve tribute also: for they are God's ministers, attending continu ally upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom fear to whom fear, honor to whom hor or." Rom. 13:1-7. "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the pun ishment of evil doers; and for the praise of them that do well. For so is the will of God, that with well doing ye may nut to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as th

servants of God." 1 Pet. 2:13-18. It appears very evident that the of ficers whose calling it is to administer the civil law, and to whom allusion is made in the foregoing passages, were recognized by the apostles as being appointed by God to accomplish His pur poses. It is well known that the Jews were a contentious and seditlous people when in subjection to other nations, and with much reluctance acknowledged the right of any other nation to govern them. And as the first converts to Christianity were Jews, the same senti ments and faults were attributed to them that were attributed to the Jews. Hence the apostles to disabuse the minds of heathen rulers of the prejudice they felt towards the early Christians as be ing like the Jews a seditions people, gave such Christian precepts for the governing of Christians in their relation to civil authority, as would show them to be a very peaceable and orderly peo ple, and thus lead them to "put silence the ignorance of foolish men,

who would charge them with sedition, We understand, and we presume that is the view of the brethren who look upon civil government as of divine authority, that it is the thing itself, or the principle of civil government, that is of divine authority. We do not by any means believe that all civil govern ment however oppressive, and all laws enacted by such governments however unjust, are to be regarded as of divine authority. This is by no means the case, We may illustrate the subject by the institution of marriage. This surely is of divine authority. And yet it by no means follows that all marriages are of dlvlne authority. So it is with civil government.

We may now make a remark in regard to the extent of the obedience that Christians are to render to civil govern ment. We have seen in the quotations we have made from the writings of the apostles that they inculcate the duty of obedience to civil authority, but they do not describe the extent of it. "They enforce the obligation by the proper sanctions of Christianity, without in tending either to enlarge or contract. without considering, indeed, the limits by which it is bounded. This is also the

method in which the same apostles en join the duty of servants to their mas terrs, of children to their parents, of wives to their husbands: 'Servants, be subject to your masters.'-'Children, obey your parents in all things.' - 'Wives, submit yourselves unto your own husbands.' The same concise and absolute form of expression occurs in all these precepts: the same silence as to many exceptions or distinctions: yet no one doubts that the commands of masters, parents, and husbands are often so lm moderate, unjust and inconsistent with other obligations, that they may and ought to be resisted," We are not then by any means to understand that the precepts of Christianity teach an unlimited obedience to civil government. Since it is designed to answer the purposes of God, when it is known to conflict with those purposes, It is not of dlyine authority, and it does not then impose any ohligations upon Christians.

Shadrach, Meshach, and Abednego, could not, in obedience to the higher law of God, worship the image of gold wblcb Nebuchadnezzar had made and conse quently they were thrown into the fiery furnace. Danlel disobeyed the decree of King Darius, and continued to pray as he had done aforetime, and was cast into the den of lions. Daniel 6:16, The rulers of the Jews at Jerusalem called for Peter and John, and "commanded them not to speak at all nor teach in the name of Jesus. But they answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:18 - 20. And although Paul taught obedience to the government of Rome, to the Christians at Rome, yet he himself disobeyed that government when its requirements conflicted with those of Christ, and he suffered martyrdom for so doing. Bu Christians will pray for their rulers, and obey the laws they make when their obligations to the Lord will permit, but His law with them is supreme, and to that they will adhere whatever it may cost them.

It has been thought by some that what Paul says in Rom. 13 about the "higher powers," should be applied to the church otherwise it seems to make the authority of rulers above that of God. But a careful reading of Rom. 13th ch, and 1 Peter 2d ch, will make it evident that the apostles were alluding to civil authority, since governors and kings are named, and their laws are spoken of as the ordinance of man. But however high these higher powers may be, Christ is above them, for He is Lord of lords and King of kings, and His laws are supreme, and they must have the preference as we have seen.

AARON'S BREASTPLATE. Exodus 28.

There are few Scripture emblems more full of comfort and encouragement for anxious, troubled, doubting souls than this, the most precious part of Aaron's garments "for beauty and glory." The breastplate was worn upon the heart of the high priest, and was so fastened to the ephod as never to be separated from it. Twelve stones were set in it, all precious stones, but no two of them were alike. They were altogether different in form, hue and character, and also in beauty and value (ac-

number of officers to order me out of

the place, stating that the site belonged

to the military authorities. I demanded

proof of their statement. It was pro-

duced and it was at once evident that

I could not maintain my position there.

the Lord's work, and so I at once ad-

shouting threatening words. At times

smashing it, rushing in and disposing

of me with their weapons. Again and

were at hand. On leaving the place in

the morning great crowds went in front.

others followed after, jostling and sneer

ing, and many viewed me from their

low-roofed houses and flung filth and

missiles at me. It took me several hours

to make my way a short distance to

the river's bank. Entering a boat, I

went down the river to the Toa-liong-

pong chapel, three miles away, to find

my students. We spent the rest of the

day there, and in the evening, after

preaching in the chapel, we entered the

ittle room, and prayed to the God of

heaven to give us an entrance into the

city of Bang-kah. Rising from prayer,

we returned immediately to the city. It

was dark, but some lights were visible,

Not knowing exactly whither we were

going, we met an old man, and inquired

if he knew any one who would rent

even a small house for mission work.

"Yes," he replied, "I will rent you

mine." We accompained him, and pass-

ing through dark streets and over rub-

bish, came to a small black door open-

ing into a digty room, with mud floor,

We entered, and began to write a rental

paper. The house had to be rented by a

native, for foreigners cannot hold prop-

erty away from the treaty ports. To be

particular. I said, "Do you own the site?"

"Oh, no," said he, "hut I can secure the

owner this very night." In half an hour

the owner was with us, another paper

prepared and both contracts signed and

that according to Chinese law, by mid-

night. He gave us possession at once,

crept out a back way and disappeared,

In the morning I put up a tablet over

the door with the same inscription as

before, "Jesus' Holy Temple," in less

than an hour crowds filled the streets,

and the open space in front of a large

temple was thronged with angry citi-

zens. People came and went the whole

day long. The second day the whole

city was in an uproar, and the hubbub

produced by their thousand voices fell

very unpleasantly upon our ears. Still

I walked the streets among them, now

and again extracting teeth, for we had

friends even among so many enemies.

On the third day lepers and beggars and

other lewd fellows hired to molest us.

passed around with their swollen ears

and disgusting-looking features. They

tried hard to ruh against us, expecting

us soon to quit the premises. About

four or five o'clock the excitement grew

to a white heat. Hundreds had their

cues tied around their necks and blue

cloth about their loins, to signify that

they were ready for the fray. One

stamped I was in full possession, and

cording to man's estimation); but all of them were gems in the sight of God, one as much so as another. They were each set in gold, and they rested equally upon the heart of Aaron when he min istered before the Lord,

Doubtless these precious stones were gathered in lands far sundered. Some from the depths of ocean it might be and some from the dark mine. But whatever their variety, or the circumstances of their history, or the distance from which they were carried, they were united in the narrow compass of the high priest's heart; and diamond, and jasper, and emerald were borne there equally and together for a memorial before the Lord continually.

Truly here are great things for the faith of God's living stones. His jewels, to apprehend, to realize, and triumph in. The breastplate of the high priest of old was a picture of the inmost heart of our great High Priest, the Lord Jesus Christ-the Holy Spirit thus unfolding it to our eyes that we may see, and know, and believe what is within.

Here we are taught that each believer has his own place in the heart of Christ-his own peculiar place consecrated to himself. He is individualized there and no other child in all the family of God, or all the other chiidren put together, could fill that place.

This law of nature in our earthly homes is our Father's law of grace in our home above!

Let not the jasper grow dim because it is not a diamond, or the diamond be clouded because it is not an emerald. We have no good cause to pore over our conditions, or compare ourselves with others. Whatever be thy condition, or thy circumstances, believer; whatever may be the nature or character of thine infirmity: whatever may be thy condition or the measure of thy faith: whether the light reflected on thee be bright, or dim, or bloodsecular life altogether. stained-Jesus knows thee by thy uame, owns thee, undertakes for thee! Why art thou cast down? Is it not enough that thou art on the breastplate. set in gold, and borne (thyself and thy conditions) in the heart of thine High Priest for a memorial before the Lord

continually! And wherefore for a memorial? Doth our Father in heaven need such? Yes, truly. If not to inform His omniscience, yet to satisfy and delight His love; and, principally, that His people's faith may be encouraged, and that they might have in heaven wherewith to comfort their hope and assure their

And why were those precious stones with the names of the tribes to be borne continually before the Lord? Just to teach us that as this ordinance was not and could not be affected by the circumstances, frames, feelings, sins, inconsistencies, rebellings, or even the captivities of Israel: even so, however matters may be with the believer here below, his name is written on Christ's heart above, and borne for a memorial before the Lord continually.

Lastly, this breastplate had a remarkable name-"The Breastplate of Judgment," because it recorded the judgment or sentence and purpose of our God toward His people, "I know the thoughts that I think toward you," etc.

What a judgment of forgiving love it was! Who can believe the record, and yet doubt our Father ?- Sel.

CHRISTIANITY AND SECULAR PURSUITS.

Christianity contributes much make secular pursuits a blessing to man by preventing those evils which lawful occupations tend to produce, The natural tendency of secular affairs is to degrade those who engage in them, and this tendency must be overcome by proper instruction and inward spiritual forces. In the Word of God the dangerous tendencies of worldly engagements are clearly pointed out, and notes of warning, clear and strong, are sounded. "They that will be rich fall into temptation and a snare, and into many foolish and burtful lusts, which drown men in destruction and perdition." "The cares of the world and the deceitfulness of riches" constitute the thorns and briers which, according to the Parable of the Sower, grow up and choke the good seed of the kingdom, Among the guests invited to the feast of spiritual good prepared by the King of heaven for His earthly subjects many make excuses, one saying, "I have bought a farm." while another pleads. "I have bought five yoke of oxen," Ungodly pursuits out of which flow only corruption and destruction ruln those who engage in them. But other secular vocations which are necessary to the support of life and the improvement of the race are heget with snares. They take such a deep hold of the minds of men as to

cause them to forget the higher spirit-What shall we do, therefore? Shail we flee from secular life altogether, and shut ourselves in cloisters to meditate and pray? If all should do this what would become of man? There is a better way, The Gospel makes provision for those who engage in honorable and useful pursuits, that they may not only escape snares that jurk within them, but may be more useful and happy and holy than they could be if they should abandon

The Christian Sabbath is an institulion admirably adapted to counteract the evil tendencies of business life. The business man needs periodical rest from toil and from the cares of business. This is a demand of his physical and mental constitution, as well as of his spiritual interests. The Sabbath furnishes him an opportunity to rest. Nor does this suspension of business activity involve any financial loss. Here again the laws of nature and of Christianity coincide. Experiments covering a vast multitude of cases, made at different times and in different callings, prove that men will accomplish more and do their work better by resting one day in seven than by working every day in the year. This statement applies to lahorers, mechanics, merchants, professional men and all other classes.

The rest which men require one day in seven is not sleep or absolute ldleness, but rather a suspension of secular toil and care and the employment of the mind on spiritual subjects. The mind needs change. The cares and thoughts which belong to secular vocations should be dismissed, and the interests of the soul and of eternity carefully considered. Thus the cultivation of the moral nature, the study of the things of iod, which are supremely important, receive the attention of the mind. If man had no Sabhath, his spiritual nature would not be cultivated, Secular oursuits, instead of a blessing, would

become a curse, because they would occupy the thoughts incessantly. So important has the Christian Sabbath been found in its relation to secular affairs that in the United States laws are made which require men to abstain from ordinary business on that day. These laws may be intended in part to advance the cause of religion, but primarily they have been enacted in the interest of the State and of secular affairs. The evils growing out of the exclusive occupation of the mind with business are counteracted by the law of the Sabbath .- Lucien Clark, D. D.

YOUNG MEMBERS IN THE CHURCH.

The following excellent article, by I. Bennett Trout, appears in a recent number of the Gospel Messenger:

Of all the perplexing problems with which the church has to deal, not one is of more vital interest than the one relating to the young members. Especially is this true in towns and cities, for in these places Satan has every conceivable trap and device to lead the young to ruin.

Since the Sunday school and series of meetings have become so common among us, the percentage of youthful converts has rapidly increased, until, in many places, the young members equal or outnumber the older ones. We feel very thankful to God for calling so many of the young into the church, and earnestly pray that the good work will continue. As with parents their reenonsibilities and cares increase as more children come into the home, so it is in the church. Her care is, of necessity, greatly increased as more young members join the church.

There are a number of burning questions concerning the cause of the church at present, but none more so than the one. How shall we proceed to nurture and develop the young members? We, as a people, cannot spend too much time, thought and labor on this problem. It is remarkable what workmen may be developed out of the young, if properly cared for, e. g., Daniel, David, Solomon, Samuel, Ruth, Esther, little Jewish Maid, Saul of Tarsus, Timothy,

A very great mistake is made hy not giving the young anything to do until the older ones are unable to work longer. Then, all at once, the whole responsibility falls upon inexperienced ones. Suppose the father would not teach his boys to work and manage, until he himself were too old to work longer; suppose the mother would do all the washing. sweeping, cooking, etc., until she, too, were too old, what sort of boys and girls would be the result! But no parents enlist their children into all the concerns of life, in order to develop them and make them strong for life's conflicts. We need the same tactics in the family of God. We want some of these young brethren for young ministers, young Sunday school superintendents. etc. We want some of these young sisters for Sunday school teachers, leaders in charitable work, missionary workers, etc. By working with the older and more experienced members in these lines, they may become strong in their

vonthful days. It would be wise, where circumstances will permit, to have special meetings for the young. Let everything lawful be done to get the young to work, and

to actually feel that they are an important part of the church, and to realize that a part of the work of the church is resting upon them. Nothing develops the young more rapidly than to impress them with the truth that there is a work for them and which, by the grace of God, they can and must do.

September 1,

I sometimes fear that we spend too much time simply trying to keep our members especially the young, from places of worldly amusements and for get to put them to work in the church I am convinced that if we keep them busy in the church, it will require but little time to keep them out of these

It will greatly help in this work of developing the young, if the old will remember that they, too, were young once. Also, if the young can be gotter to realize that they will be old soon, and cannot afford to spend their time in "vonthful lusts" which Paul told Timothy to flee. 2 Tim. 2: 22,

Then the chasm between old and young members should be done away with so that there would be more mingling of the two classes. Every good way for producing and promotin a mutual love and feeling between old and young, should be used. In the home the bahy and younger children are always the special favorites of the family, and the older children and parents lavish their love and caresses upon them. The same kind regard for the young in the family of God is absolutely necessary to its success and happiness. I do not mean that this should be carried to the extent of licensing the young to indulge in sin and go on without correction, but I do mean that the mantle of charity should always be more used for the young than for the old.

We must not forget the vast differ ence between the social environments of the young and the old, and act accordingly in administering discipline The old have long since found their associations in the church and among the members. Their minds are engrossed with life and its cares in their own families, while the young are only beginning to form associations in the church, and often at the expense of breaking off sinful associations. There is a great difference between the relation of the old to society and that of young. The more a congregation appreciates this difference, the more wisely will it act toward the young. It would be of great advantage to every congregation to have several sermons treating on the relation the old and young sustain to each

HOW BANG-KAH WAS TAKEN.

The authorities of Bang-kah issued proclamations calling on all citizens, on pain of imprisonment or death, not to rent, lease or sell houses or other property to the "barbarian" missionary. But, in the year 1877, the time came for establishing a mission there, and in spite of all their attempts to prevent our entrance. I succeeded in renting a low hovel on the eastern side. On getting possession I placed a tablet of paper on a wooden frame above the door, with the inscription, "Jesus' Holy Temple." Shortly afterward several soldiers, who were returning to their encampment near by, came, stood, looked up, read the inscription, and immediately threatened me with violence. Then they returned to their encampment and re-They were on the roof, within and withported to the general, who dispatched a out, and the house was literally torn to pieces and carried away. No material was left. They actually dug up the foundation stones with their hands, and stood spitting on the site. We moved right across the street into an inn. No sooner had we done this than scores were on We must respect Chinese law and act wisely, if we would successfuly carry on the roof and many more climbing the walls. The crash of the tiles could be mitted their claim, but stated that as I heard as they attempted to force an entrance. By this time the shouts and had rented from a citizen, I would not vells were inhuman. One who has leave that night. Till long past midnever heard the fiendish yells of a night angry soldiers paraded the streets. murderous Chinese mob can have no conception of their hideousness. The they were at the door, on the point of inn-keeper came to us with the key of the door in his hand and begged us to again they approached, and it seemed leave, lest his house be destroyed. in that dark, damp place as if my end

Then there was a lull. The Chinese mandarin, in his large sedan chair, with his body-guard around him, and with soldiers following, was at the door. Just then, too, her Britannic Majesty's consul at Tamsui put in an appearance. We sat down together. The Chinese official told the consul to order the missionary away from the city. The consul quickly retorted, "I have no authority give such an order. On the other hand, you must protect him as a British subject." I love British officials of that calibre. When the consul left I accompanied him to the outskirts of the city. On my return the mandarin was literally on his knees, beseeching me to leave the city. I showed him my forceps and Bible, and told him I would not quit the city, but would extract teeth and preach the Gospel. He went away very much chagrined, but left a squad of soldiers to guard the place. In two or three days the excitement subsided. In a week I was offered a site outside the city and the promise of help from the Chinese authorities to erect a building there. I refused point-blank. As I was lawfully in possession of the site, as well as of the building which had been destroyed, I was determined to have our mission building in Bangkah, and on that spot. The officials then said I would not be allowed to huild in that place again, because it was within only a few feet of the examination hall, although, in fact, the hall was a mile and a half away. Having exhausted their whole stock of excuses and subterfuges, they yielded. I erected a small huilding on the original site not one inch one way or another-and opened it, with soldiers parading the street to preserve the peace. Still the three strong clans continued to be bitterly opposed to us and our work. Every citizen who dared to become even a hearer was boycotted. The former owner of the site had to flee for his life. In time a few became friendly. We purchased a larger site, and erected a good, commodious place of worship, roofed with tiles,-Mackay's Formosa.

CONSCIENCE.

The Word of God does not, in set terms, describe the whole circle of man's duty. When pressed to determine between two lines of conduct, he cannot always have for his determination a "Thus saith the Lord." Thus he is thrown back upon himself to inquire of that inward monitor which God has placed in the breast of every man. No stooped down, picked up a stone and one ever did a known wrong or unhurled it against the building. In a generous act but that conscience re-

moment their screams were deafening. proved. No one ever turned aside from a plain duty but conscience admonished, Conscience sits upon the throne of judgment in the heart, determining for the evil and the good alike. The voice of conscience may be disregarded and its admonitions unheeded and then it may languish: but it never dies. Its quick sensitiveness may be blunted; but it is never quite gone, and when it is thought its voice is forever husbed most unexpectedly its monitions are heard sound ing through the chambers of the soul, startling it into remorse.

This monitor is implanted by God for wise purposes, and supplements the declarations of His word. In the volume of His book God commands and God prohibits: between these two is an unexplored domain of duty, a vast realm of God's silences, where conscience alone can sit in judgment. Here, then is its office-here is the sphere of its exercise. Its reproofs, therefore, must be heeded, its warnings must be heard, and even its faintest whisperings must not be disregarded. With the judgment enlightened, its calm decisions are de cisions of righteousness and truth, and become the Ariadnean thread by which every man can be led through this perplexing labyrinth of human duty out into the final truth and into the light of God -Sel

HE PROVED IT.

Recently, the evangelist E. L. Hyde was conducting meetings in New Jersey, and in the course of his remarks said "he could prove to the satisfaction of any infidel within ten minutes that he was a fool," little thinking that he should have occasion or opportunity of doing so. The next morning, while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching up here at the church?

"Well, I supposed you were a gentleman.

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the greatest liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said:

"Where is your infidel?" "I claim to be one" was the reply "and I want you to know that I am no

"You don't mean to say that there is

no reality in Christianity?" "I do, sir. I have studied all phases of the subject and have traveled and delivered lectures against Christianity for more than twelve years; and I am prepared to say there is nothing in it." "You are certain there is nothing in

"Ves. sir. there is nothing in it." "Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what your judgment would constitute a

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him, nor was Mr. Hyde published in the city papers,- Way of

FAULT FINDERS

There are two classes of fault finders One class is in the church, the other outside. In the church are those who seem to think it is part of their divine mission to find fault with other mem bers of the church, and often, instead of pointing out some particular one who fails in his duty, they include the whole church. The church, they say, does not do its duty. They seem to be forgetful of the fact that they are members of the church, and that they are calling down judgment and conde tion upon their own heads. The idea prevails among members of the church. that the church as a body has duties and obligations which are not individual or personal duties and obligations. This is a mistaken idea. There never was a duty imposed upon the Christian church that was not, at the same time, made the duty of each individual member. What God says to the church, He says to you as one of the members. Every rd, every duty, every commandment God ever addressed to the church. He addressed with equal force and emphasis to each individual member When, therefore, you find fault with the church you are juviting judgment upon yourself. You say the church does not do its

duty. Perhaps uot, at least only in so far as its individual members do theirs only. If you have failed in your duty, then the church has failed in its duty. and for this failure, the Individual members of the church are responsible. Have you ever observed how few duties the New Testament lays upon the church? God speaks to individuals. As a member of the church, have you obeyed the command. "Let your light shine?" Have you fulfilled Christ's law of love, "Love one another as I have loved you"? Have you met the high calling of the disciples of Christ, implied in the words. "Ye are the light of the world and the salt of the earth"? Have you from the heart obeyed the commands of the Savior, "Repent," "Believe," "Be baptized?" Have you done all you can do for the spreading of the righteons principles of the Gospel, to make known the Gospel of salvation among the lost, groping in heathen darkness? Unless you have been obedient in all these things, then you should not find fault with the church for its neglect of duty. If you have failed in these things, then has the church failed also, for the church can fulfill her di vine mission in the world, only so far as each individual member fulfills

The fault finder, however, does not always direct his criticisms at the church, but at its individual members. For example one says, "Brother A does not speak to me:" another never "shakes hands;" still another is too proud, while another does all the "bossing," let him do all the paying also. Such people are very hard to please, for if others do the work, they complain; if they are left to do it, then they find fault with others for not lending a helping hand. Fault finding is an almost fatal disease. There is but one cure for it more of Christ's enirit in the heart. Let those who are given to the spirit of fault finding, be ware, for they are afflicted with a dan gerons disease, Call upon the Great Physician, the Lord Jesus, who alone can grapple with this very undesirable affliction - Ed Brethren Evangelist.

September 1, 1896.

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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	Ì		

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FEATHERS IN LADIES' HATS .- Pro fessor William Henry Flower, of the Natural History Museum, is such a high authority, that his recent letter to the Times must carry great weight. He

"The lovely, delicate plumes of the small white herons and egrets can only be procured by the destruction of the birds during the season in which they have their nests and young, as then only do these feathers develop. In the trade, for some unknown reason, they are called 'osprey,' though the real bird of that name, a kind of fishing-hawk, produces no ornamental plumes. Notwithstanding all that has been said, the garden-party season now beginning shows that the fashion is as prevalent as ever. I have recently noticed many of the gentlest and most kind-hearted OUR new English catalogue is among my lady friends, including some now ready. It is the largest we ever who are members of the Society for the Protection of Birds, and who, I am sure, would never knowingly do any injury to any living creature, adorned with these very plumes. Why is this? Simply because, in order to keep up their trade and dispose of their stock, the purveyors of female raiment, to salve the consciences of their customers, have invented and widely propagated a monstrous fiction, and are everywhere selling the real feathers warranted as artificial. Within the last few days I have examined numbers of plumes, the wearers of which were priding themselves on their humanity, relying upon the assurance of the milliner that they were not real egret's feathers, but manufactured. In every case it did not take a very close scrutiny to ascertain that they were unquestionably genulne. The only 'manufacture' consisted in cutting the plume in two, and fixing the upper and lower half side by side, so that a single feather does duty for two in the brush.' Thus one of the most beautiful of birds is being swept off the face of the earth, under circum stances of peculiar cruelty, to minister

> LOVE is the only worthy motive of life. But love is of God, and God Is love. The carnal mind is enmity against God: it is not subject to the law of God which is love. Therefore "ye must be born again '

to a passing fashion, bolstered up by a

glaring falsehood."-London Friend.

The "Words of Cheer" has also been SUNDAY SCHOOL LESSONS

September 1,

LESSON X .- SEPTEMBER 6. DAVID'S LOVE FOR GOD'S HOUSE.-1 Chron, 22:6-16.

(Compare Psa. 84.)

GOLDEN TEXT. - Blessed are they that dwell in thy house: they will be stlll praising thee.-Psa, 84: 4,

INTRODUCTION

TIME .- Probably B. C. 1016, not certain. In the old age of David.

PLACE.-Jerusalem.

RULERS.-David was now seventy years old, and was nearing the close of his reign; Solomon was eighteen or twenty years old, and was just recognized as the successor of David.

THE KINGDOM .- At the height of its prosperity, and its widest extent of territory; well organized in all its parts .civil, religious, and military; at peace with the surrounding nations, who were held in awe of its power .- Peloubet,

THE BOOK OF CHRONICLES,-These books belong to a later age than Samuel and Kings. They really form one book or history with Ezra and Nehemiah. and must have been written after the return from the Babylonian captivity, but incorporate extracts from much earlier books. The author is unknown

DAILY READINGS.

M. (Aug. 31.) David's love for God's 1 Chron, 22: 1-10. T. David's love for God's house.

I Chron, 22: 11-19. W. A good desire. 1 Chron, 17: I-12.

David's thankfulness. 1 Chron, 17: 16-27.

F. Generous giving. 1 Chron. 29: 1-9. The joy of service, I Chron, 29: 10-19. Sanctuary song. Psalm 84.

LESSON XI.—SEPTEMBER 13. DAVID'S GRATITUDE TO GOD .-

2 Sam. 22:40-51. (Read Chapter 22 and 22:1-21)

GOLDEN TEXT.-The Lord is my rock, and my fortress, and my deliverer. -2 Sam. 22: 2.

INTRODUCTION.

TIME,-Probably about B. C. 1010, This trlumphal hymn must have been written before David's great sin: after his conscience was stained with those dark sins he could hardly have written words so strongly asserting his integ rity and the cleanness of his hands as are found in verses 21-25.

PLACE.-Doubtless the psalm was written in Jerusalem.

THE PSALM.—The question whether the text of Psalm 18 is the same as the psalm in 2 Sam. 22 is not easily settled. By some it is admitted that neither could have been taken from the other. "The most natural and probable explanation is that David toward the close of his reign prepared a revision for public recitation, and that we have here that revision."-Canon Cook. This is one of the noblest hymns ever written. It is the outpouring of a grateful heart overwhelmed by the manifold mercies of God. "The royal poet sketches in a few grand outlines the tale of his life; the record of his marvelous deliverances and of the victories which Jehovah has given him: the record, too, of his own

God, and the integrity of purpose by which it had been influenced. Throughout that singularly checkered life one thing had never forsaken him, the love and the presence of Jehovah." -- Perowne. The closing strains recite the covenant relationship in which David had stood to God.

DIVISIONS OF THE PSALM. - The psalm consists of three principal divlsions, together with an introduction and conclusion: 1, Introduction, setting forth all that Jehovah is to the psalmist (verses 2-4), 2. Division or strophe I. The record of David's sufferings and peril and the mighty deliverance by which he was rescued (verses 5 -20), 3. Division II. The reason for this deliverance as based upon the character of God and the principles of Ilis moral government (verses 21-31), 4, Division III. The blessings which he received in his life; and his own preservation and that of his race (verse 29). 5. Conclusion, consisting of a joyful thanksgiving and acknowledgment of all God's mercies (verses 47-51).- Perowne,

DAVID'S LAST WORDS .- 2 Sam. 23:1 -7. This is a short hymn, and seems to have been uttered in connection with his final words to Solomon,-Smith, At least it was his last public utterance.

DEATH AND BURIAL OF DAVID. 1 Chron, 29:26-30, David died at the age of seventy full of days, riches, and honor (I Chron 29:28). He was buried at Jerusalem, in the tombs of the kings cut in the rocks under Mount Zion. No trace of his tomb now remains, although it still existed in the time of Christ.

DAILY READINGS.

M. (Sept. 7.) A strong Deliverer. 2 Sam. 22:I-18

T. Safe trusting. 2 Sam. 22:26-39 W. David's gratitude to God.

2 5am, 22:40-52 T Joyful trust. Psalm 71:15-24

F. God's favor enriching. Prov. 10:22-32

S Confidence in God. Psalm 23 S. Heartfelt thankfulness. Psalm 116

LESSON XII, SEPTEMBER 20, DESTRUCTIVE VICES,-Prov. 16:22

__33. (Read the whole chapter.)

GOLDEN TEXT, - There is a way that seemeth right unto a man; but the end thereof are the ways of death. Prov. 16:25.

INTRODUCTION.

THE BOOK OF PROVERBS .- The fact that the book is called the Proverbs of Solomon does not make Solomon the author of all these wise sayings. It is rather a compilation from different sources, as well as a selection from the sayings of Solomon. "As the Psalms of David, a collection of the noblest hymns of Israel, is named after the chief of Hebrew hymnists, so the Proverhs of Solomon is to be regarded as au anthology from the sayings of the sages of Israel, taking its name, however, from him who was the chiefest of them all,"-Hurlbut.

PRACTICAL USE OF PROVERBS. "The Book of Proverbs approaches hu-Bible. But this is the very reason why do them part."

heart, the truth of its affection toward its recognition of a sacred book is so useful. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. And, above all, it insists, ove and over again, upon the doctrine that goodness is 'wisdom,' and that wickedness and vice are folly." - Dean Stanley.

> SOLOMON.-The sacred writer tells us that Solomon wrote three thousand proverbs and one thousand and five songs. All subjects then within the reach of human research were treated by him, "from the cedar that is in Lebanon to the hyssop that springeth out of the wall," Solomon was the inheritor of great empire and wealth, and also of an unrivaled mental grasp. Ilis father and with little doubt his mother also, were persons of uncommon intellectual power. He showed his wisdom, doubtless, not only by his proverbs, but by his wise selection from the traditional wisdom of the "ancients." - iIurl-

> > DAILY READINGS.

M. (Sept. 14) Destructive Vices.

Prov. 16:22-33 T. Sin and its results. Prov. 6:6-19 W. Warning from the past.

1 Cor 10:1 13 T. The way of folly. Prov. 128 15 lsa 30:15-21 The right way.

Seeking strength, Psa, 119:105-120 l'salm 141 S. Prayer for purity.

CHOOSING A WIFE.

Under the above somewhat strange title, P. R. Pickel, in a recent number of the Evangelical Messenger, gives a bit of very practical advice in response to a young church member who had written to him regarding his prospective marriage with a young woman who ridiculed the young man for going to church. The writer says:-

"This letter requires superhuman wisdom to answer. Only one of two things can be done. She must be converted to your faith, or you must give her up if you have any consideration for your future happiness.

I would make a serious attempt at the former. Some one has said, 'Love will bend to the strongest will.' Her very ridicule may be to test the strength that we should not wait for the accusof your faith. She may admire your tomed time to harvest, but that we faith in spite of her ridicule. Remain true to your church, and gradually bring come; thrust in the sickle, for the har her to realize that it requires two minds of the same opinion to make a happy future. I would never consent to the marrlage of two people who were of different faiths or religious opinions. Bear that in mind. The result is disastrous. I have noticed from observatlon that it is so. I could quote a score of cases. The poet has best illustrated what a happy marriage is,

'Two souls with but a single thought; Two hearts that beat as one.

It is plain to view that if two persons have different religious views there will be no happiness. I think that if my correspondent shows hy his life that the church is an important part in our lives, he will have no trouble in convincing his friend that he is right, and if she really loves him she will see her folly and take up the cross for Jesus with her hushand-to-be. How much lighter will be the burden, how much brighter man things and things divine in a way the day when two loving hearts are and stand up holdly to proclaim God's for Missouri will be held at the same gulte different from the prophets of the joined for better or for worse, till death

CORRESPONDENCE. WEAVERLAND, PA., AUG. 6TH, 1896. -We have of late enjoyed great bless-

ings, through the visits of a number of brethren, who encouraged us on our way. On July 18th, Bish. Andrew Mack of Montgomery Co., Pa., preached at Lichty's and the following Sunday morning he preached at Weaverland, where a large congregation listened attentively to the earnest words of our dear brother who spoke from Gen. 24: 31. "Come in, thou blessed of the Lord, why standest thou without." In the afternoon he addressed the Sunday school here. Bro. A. D. Wenger of Oskaloosa, lowa, who is visiting the congregations in the East, came here on Saturday, July 25th and staid with us until the 27th, when he left for Virginia. Bro, Samuel Hess of Cumberland Co., Pa., also came here at the same time, and they filled an appointment at Weaverland on Saturday morning, at Churchtown in the evening, on Sunday morning at Lichty's, and Sunday evening at Martindale. All these meetings were well attended, and the sermons were soul stirring and refreshing. Bros. Wenger and lless are both active workers in Christ's vineyard, and their labors here were not in vain, as a few souls were won for Christ in the short time they were with us, No doubt many others were almost per suaded. They not only feel the responsibility and duty resting on them as ministers of the Gospel, but they feel the responsibility resting on them as workers, in the harvest field, now and whenever and wherever the opportunity affords, day or night, in season and out of season. This is the kind of laborers Christ wants in His vineyard. The proverb of Solomon says: "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame," "Wherefore he saith" (Eph. 5:11), "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ said, "Say not ye there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." This teaches us so plainly should go to work now. Come, laborers, vest is ripe and wasting daily, for want of laborers. On Sunday, Aug. 2nd, Bro. Jacob A. Ressler of Scottdale, Pa., came here and took part in the regular servlees here, and in the afternoon he addressed the Sabbath school. He too is an earnest worker and held a number of meetings at different places through out this county, all of which were well attended. Our thanks go out to, and our sympathies and prayers for the dear young hrethren. The Lord give them strength, wisdom and understanding

D. S. WENGER. these conferences. FROM GARDEN CITY, Mo.-On Au gust 14th, Bro. Erasmus C. Shank of Virginia arrived here and left on the 17th for other fields of labor, While here he filled five appointments, which sailles, Mo., on Thursday and Friday were very much appreciated. May the brother he guided by the Divine Spirit truths that many may be brought into place on Monday and Tuesday Sept. Cor. the fold of Christ.

WAYLAND, HENRY Co., IOWA, AUG. 15TH, 1893. It gives us pleasure to be able to report a season of refreshing ln our midst. Bro. Daniel Kauffman of Missouri stopped with us recently and preached twice, showing from John 4: 21 and John 11:6 that the service of God is a matter that comes from the heart and that must be done in spirit and in truth, and that it is useless to try to be saved in any other way than alone through obedience to Christ, even to an obedience that goes beyond our reasoning power. On the 5th of August, Bro. D. F. Driver of Versailles, Mo., also came here and encouraged us from the word of Life to faithful obedience to the Master. Both brethren spoke in the English language, We regretted that many of our older brethren and sisters could not understand the English langnage better. On the 9th of August, Bro. John Harms of Kansas came here and admonished us faithfully in both languages to earnest work in the cause of Christ, for the night cometh when no man can work. We are thankful for these visits. The Lord abundantly bless their labors.

C. R. G.

CONFERENCES.

(ANNUAL.)

The Annual S. S. conference for the Conference District of Indiana and Michigan will be held (b. V.) in the meeting house of the Howard Co., Ind. Cong. on the 24th and 25th of September. Let our S. S. workers, especially those of this conference district, make a special effort to be present. Come to help and to be helped. Persons coming on the "l'anhandle" Ry, will stop off at North Grove, which is live miles north of the meeting house.

The Amish Mennonite Conference will be held (D, V.) in the Willow Spring meeting house in Bureau Co., Ill. on the 17th and 18th of September. Bishops, ministers, deacons and lay members are invited. The ministers and deacons will meet on the afternoon of the 16th to arrange the questions presented for consideration. Visitors will be met on the 16th at the following stations:- On the C., R. I. & P. from the south at Putnam; from the east at Tiskilwa On the C., B. & Q., at Lombardville from east and west. Those coming via the C. B. & Q. will come to Lombardville from Halsburg via, Elmwood,

Joseph Brerky.

The Sunday school Conference for the South West Pennsylvania District will be held at Scottdale, Westmoreland Co., Pa., on Oct. 14 and 15, 1896. Persons coming by the P. R. R. or by the B. & O. R. R., will get off at Scott dale. Accommodations will be provided for all who come. The church conference follows the Sunday school conference on the 16th. All workers that they may ever be faithful servants. for the Lord are cordially invited to

J. A. RESSLER

The annual Mennonite conference for the state of Missouri will be held at Mt. Zion meeting house, near Ver Sept. 21 and 25.

The annual Sunday school conference 25 and 29.

Ministers and deacons are especially invited to be present at the church con ference and remain for the Sunday school work and Sunday school workers are especially invited to come in time for the church conference. Those coming should address D. F. Driver, Versailles, Mo., or J. C. Driver, Rico. Mo., and they will be met at either of the following stations, Versailles, Fortuna or Tipton, Mo.

Jos. C. DRIVER

The annual conference for the state of Indiana, will be held, the Lord willing, at the Holdeman meeting-house, near Wakarusa, on Thursday and Fri day Oct, 8th and 9th. Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend. Wakarusa on the Wabash railroad is the nearest station. It is especially requested that all the ministers and deacons of this conference district should be pres-

NOTICE.

The Annual Meeting of the Menno nite Evangelizing and Benevolent Board will be held at the Elkhart meeting house on Wednesday, Oct. 7, 1896, (just before the annual church confer ence for the state of Indiana) beginning at 9 o'clock A M sharp. Business of special importance will be transacted and all bishops, ministers and friends, and especially all members of the Board, are earnestly requested to attend.

G. I. BENDER SEC'Y

REPORT

of the third quarterly meeting of the Mennonite S. S. Mission.

After a refreshing rain on the day previous the morning of the 23rd of July dawned brightly, with a fresh breeze blowing from the north, and soon after nine o'clock the large meeting house at Paradise, Lancaster Co., l'a., was comfortably filled, and the exercises of the third quarterly meeting of the M. S. S. M. were opened by singing hymn No. 300 "Hymus and Tunes," "Holy Spirit, faithful Guide." Prayer was offered by Bro. A. D. Wenger of Oskaloosa, Iowa, Bro. B. F. Book was chosen Moderator.

The minutes of the last meeting were read and approved.

Bish, Isaac Eby then preached, reading the first seven verses of the ninth chapter of John's Gospel, and selecting the fourth verse for his text.

lle spoke with feeling and earnestness, impressing his hearers with the fact that we must "work while it is day;" that is, do good deeds while we have an opportunity of doing them, for the "night cometh in which no man can work.

All people believe that we as Chris tians have work to do, but all do not seem to agree as to how the work should be done. If we are faithful disciples of Christ we will learn what to do and how to do it He spoke of the practical results that

were noticeable at Linville Hill Sunday school now in its second season, and expressed his gratification for the increased interest that was manifested at this meeting

Singing: Hymn No. 224, Gospel Hymns.

Bro. J. R. Buckwalter, Supt. of Red. Well S. S. gave his report of the work that is being done at their school.

They began in May with fifty pupils enrolled, and have now sixty-two, with four male and three female teachers. Their average attendance of pupils is about forty. The small pupils were regular in attendance. The larger ones

absent themselves more frequently Almost all their pupils are children of non-professors. More personal work in the vicinity will bring out more chil dren. He said there were also older persons,-grandmothers, attending their school regularly who never attend any church services. They seem hungry for the word of God, and enjoy the instruction they hear given to the children.

An address on Christian Duty was delivered by J. A. Ressler of Scottdale, I'a. He showed by various illustrations taken from the Scriptures that love is the fullfilling of the law: according to Romans 13:10. Any one we come in contact with is our neighbor: and to any one whom we may benefit, we owe our love.

The question for the Christian to ask is not what must I do for Christ, but what may I do? What can I do?

We cannot do Christian work without making sacrifices; but if we have conse crated ourselves and our all to Christ the sacrifices are easy to make.

After the transaction of some miscel laneous business, the meeting adjourned to I:30 P. M. During the noon recess a lunch free to all was served in the basement of the meeting house; the expenses or which were defrayed by contributions for that purpose; and the amount received in excess of the expenses of the lunch, was turned over to the regular Mission fund.

During the afternoon the house was packed to its utmost capacity, and a cause your conscience says you should. few remained outside unable to gain even standing room.

At 1:30 the meeting was called to order Hymn No. 52 Gospel Hymns was sung and prayer offered by Bish, Isaac Eby. Bro. A. D. Wenger preached from Mark 16:15. He spoke in his usnal impressive manner, showing that the religion of Christ is a missionary religion, and that this last command of our Savior was given not only to Ilis disciples of that day, but to His disciples of this day as well.

He spoke of the eleven million of children in this country who have no Sunday school privileges, and the ten hundred million souls on the earth who have never heard of Christ, and exborted to more zeal in fulfilling not only some but all of Christ's commands.

He cited example after example showing how the early Christians obeyed their Saviour's last commission, and said we should be more earnest in following their example.

Singing: 159. Gospel Hymns. Report of Liuville Hill Sunday school. Bro Isaac E. Hershey, Supt. He said he felt that the Lord had been with them in their school. They began a little over a year ago with sixty pupils, and have now one hundred and forty-seven enrolled with an average attendance of one hundred and ten. 866,38 had been expended for clothing for the children. The school seems to he in a live, prosperous condition.

Some time was then taken up in five minute talks. A number of ministers and other brethren made encouraging and instructive remarks.

Bro. J. A. Ressler called attention to the fact that there was, a couple of years ago, a flourishing little Sunday

school conducted in the schoolhouse at the village of Ronks, that was now neglected; and suggested that it might be proper for this organization to open a school there.

The brethren J. M. Kreider and A. A. Ressler were appointed to inquire into the advisability of opening a school

After singing hymns No. 226 and 219, Gospel Hymns, the meeting adjourned. After adjournment contributions for the support of the work were received to the amount of \$125.10.

Not only were brethren and sisters present from all parts of the county, but quite a number from other sections of the state as well as a few from other

The meeting was enjoyable through out, quite encouraging to the workers most directly interested in the organization, and we trust profitable to all who were there. May the Lord only have honor and praise.

Amos A. Ressler, Sec'y. Ronks, Pa.

VOUNG PROPER AND RIBLES STUDY.

J. R. MILLER, Young people often ask, "Ilow can read the Bible so as to find in it the

things that it has for me?" The Bible is not so different from other books as many people think. It has to be read in the same way as any other book. If you take up a volume of history, a book of poems, or a story, feeling that you ought to read a page of it every morning and a page every evening, and then try to do it just be lt will not prove interesting to you. You must care for a book and want to read it before you will find either pleasure or profit in it. This is as true of the Bible as of any other book,

"That is just the trouble," some one says. "Somehow I cannot get to care How can we learn to care for the Bible? A young lady, some years since received a book as a present She took it up several times and tried to read it, but it seemed dull. So it was laid aside. A year or two later she was introduced to a gentleman whom she met frequently after that. The two became excellent friends, and at last their friendship ripened into love. About that time, too, she discovered that he was the author of the book which she had tried to read and had found somewhat dull. She sought the book again: now every page held golden thoughts for her. It was no longer dull. The writer was her friend. Love was now her interpreter. She wondered how she could ever have considered the bool

The Bible seems dull to you-or at least you cannot find the interest in it some people find in its pages. Perhans if you knew Christ better it would be different. If you only remembered that He-your dearest and best Friend is the author of the Book its words would have new meanings for

Begin with the Gospels. They tell the story of the life of Christ. You find in them a great many of Ilis own words. As you read the pages, think of what Jesus is to you. Read as you would read a letter written to you by your mother, or a book which told you

change all and give a personal interest to every sentence.

September 1,

To learn to care for the Bible, you must think of its words as spoken not only for you, but directly to you. A good portrait looks you right in the face You may walk about the room. but from every part that eye looks into yours. A thousand persons may pass, but the picture looks straight at each one of them. So it is with the Bible It looks everybody right in the face. It speaks right to you. This is one of the erets of finding it interesting. If you will think of every word of it as just for you, it will soon begin to talk to you as a dear friend. You will see Christ's face looking out from every page and will hear His voice in every sentence. Then it will no longer be task to read the Book, but a joy and de-

Of course we should read the whole book. Some people never get beyond a few famillar chapters. There are great sections of it, whole books, large portions of other books, of which they know nothing at all. This is not making the most of the Bible. We should try to study it as a whole, so as to know every nook and corner of it. There is no portion of it, not even the chapters of hard names, without instruction and beln of some kind. We can gather bits of rich food even in the old chronicles and in among the bald histories of the Rible

We should read the Bible regularly and in some kind of order. No student of Tennyson or Browning would expect to become deeply interested in the works of his author if he picked up the book once or twice a day and read a few lines wherever the pages happened to part. Yet that is the way too many read the Bible.

To make the Bible interesting as a whole we should learn all about the several books as books. A few hours of study about Genesis-when written, its contents, its wonderful value-will prepare one to read Genesis with keen

yest. So of the other books, Besides this reading and study of the Bible, it is well to take it up at times topically. Study the characters you find in it gathering all you can learn about them in any part of the book. Study doctrines or subjects to find all the inspired volume has to say about them.

There is still another way. The Bible is to furnish us our daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a single verse, or a brief passage, to take into our thought for the day's pondering. For example, my verse yesterday was, "Tarry ye here, and watch with me" Through all the hours, as I went about my tasks, my mind turned again and again to this word of Christ, I thought of what it meant first in the heart of Jesus, as He craved the sympathy of His friends as He agonized in the garden. This gave me many a sweet suggestion about the humanity of Jesus. Then I thought of what He means by it now when He asks us to watch with Ilim Again, I thought of the need our friends oft-times have or our waking sympathy, and that there is a time when, if at all, this sympathy must be shown; that when this time is past, if we have only slept we may as well sleep on. A word taken thus evabout your father's life. Love will ery day and meditated upon through the busy hours, and when we are on our bed, cannot but give its rich spirltual help and nourishment to the soul,

The Bible yields up its value and help to us only when we receive its truths into our heart and take its lessons into our life. It ls God's Word, but we can get blessing even from God's Word only when we let the Word speak to us and then submit our wills and all our life to it. If we have sinned the Bible can give us peace only by leading us in the divine way to the place of pardon. If we are in sorrow, t can comfort us only when we accept the divine consolations, and quiet our heart ln resting upon them. If we are In danger, it can be a protection to us only as we believe its words of promise and hide ourselves away in the refuge of the divine love. Not the Bible, but God, is the source of all blessing and good, and the Bible can bless us only as it brings us into loving fellowship with God. - Evang. Mess.

THE TEACHING OF THE TEN-DRILS.

A luxuriant vine of Virginia Creeper known to botanists as Ampelopsis Hederacea, covers the porch. In summer it falls in cascades of living green and in the autumn it looks like a richly dyed tapestry of oriental magnificence, so richly its leaves are colored by the fingers of the frost. Now the leaves are all gone, and the bare branches hang alone, their intertwined arms making an arabesque through which the blue

sky gleams. Through the long summer days I have watched the tendrils of this vine, and as natural law runs in much the same channels as spiritual law the tendrils have suggested spiritual analogies with irresistible force.

When the plant first begins its inde pendent life it feels an Instinctive desire to cling to something. When the tender stalk raises itself from the ground it swings about, reaching in every direction. The petioles, or leaf stalks, the tendrils and even the plant itself are marvelously sensitive to touch and the instant that they are brought in contact with anything that is firmly fixed they begin to press against it, and their tendrils cling about it. If the form of the object will allow it, they encircle it and, carrying the whole plant around it, bind it fast.

The plant knows that it cannot stand alone, and its very instinctive groping after something to which to cling shows its necessities. President Bascom says of these phenomena, "They all show an organic mastery of external conditions approaching that which we find in a more complete form in higher life."

There is this also to be observed about this vine: if it has been impossihle for the poor little groping tendril to find any object to lay hold upon then it turns vertically downwards and bends towards its own stem, to which it clings in default of something better. This tendril soon shrivels and dies when it finds itself of no use; but the tendril that clasps a support becomes sturdy and vigorous to a marvelous degree Its very tissues seem to change, and the tendril of one climbing vine, the Bignonia equinoctialis, becomes much more thick and rigid than the basal part.

Mr. Darwin says, "The tendril strikes some object and firmly grasps it. In the course of some hours it contracts

forming an excellent spring. All movements now cease. By growth the tissues soon become wonderfully strong and durable. While they are still seeklng for a support they are frail, and easily swayed, but as soon as they fulfill their purposes they harden and become steadfast.'

Is not this a perfect analogy of the human life? We, like the young vine, feel the need of something stronger than ourselves to which to cling and by which to rise. As soon as we feel the first throbs of independent life we begin to grope about for a support. If we do not find something stronger than ourselves, the result is just the same as with the tendril of the vine; we grow downward instead of npward, and finally cling to ourselves. Then, as the tendril shrivels and dies, just so we become atrophied with selfishness, and our life does not develop.

If we find Christ, and cling to Him. seeking to rise higher every day in the sunshine of His love, then, like the tendril, we shall grow stronger and more steadfast every day. It may even be that our spirltual life will be the strongest and most vigorous part of us.

Clinging to Christ we grow so closely to Him that no heat can hlast, no storm can shake our hold, and we become inseparable from Him. Faith is the tendril by which we can reach out after Him. It is a faculty which must be used to become strong and lasting. If our faith lays hold upon the Saviour, then we may be assured that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."-Am. Messenger.

THE APOSTLE OF CUBA.

Alberto Jose Diaz, was born in Cuba the oldest of 24 brothers and sisters, received a good academic and medical education at the University of Ilavana. Dr. Diaz has had much to suffer, as will be seen by the following account

he himself gives of a meeting: "Last year, as I was about to start for the United States to come to the meeting at Northfield, I received an invitation to visit a town a little way from Hayana to preach; everything was in readiness. This opportunity of holding a meeting in that town was not to be lost. They had secured the theatre for the eccasion, and we expected to have a large number of people present. I decided to go. When I arrived in the town I found the theatre all lighted and nearly full of people, awalting me before commencing the services. opened the meeting by singing a hymn, and as I arose to preach, a policeman

came into the room, and said: "'You cannot have your meeting

"'Why,' said I, 'we are inside of a building and are not breaking any law. "This is a public building,' he replied, and I have orders not to allow you to hold your meeting here.'

"We consulted among ourselves, and decided to hold our meeting in the Baptist Church. The church was a small affair, and would not hold more than fifty. On arriving there we found that nearly all the people had accompanied us, and that the edifice could

into a spire, dragging up the stem and not accommodate them all. The pastor of the church, however, had a large yard or court behind his house which was enclosed with high walls, and he gave us permission to have our meeting there. We accepted his hospitality, and putting up some caudles in various parts of the court, opened the meeting. We sang hymns and preached, and were very happy that the Lord had at last enabled us to hold a meeting in that town. At the close of the meeting we sang the hymn, 'We will soon be at home over there,' and just as I was singing this line, a soldier, who had come into the yard unobserved, stepped up to me, and said:

"'Yes, you will soon be at home over there' (pointing to the jail).

"The whole congregation protested when they saw the soldiers preparing to

"If you take these men to jail take us too."

"We calmed the people, and told them it was best to go quietly, and all would be well. The soldiers conducted us to the house of the Mayor, and showed us into his presence

After he had taken our names, and asked the customary questions, he began to interrogate us in this way:

"'Well, mister,' said he, turning to one of my companions, 'what have you been doing up there?"

"I have been reading the Bible," was the answer given.

"'l'ut him in jail for reading the Bible, said the mayor. "Now, sir, what have you been doing

up there " said he to the other. "I have been praying and singing." "Put him in jail for praying and

singing,' commanded the mayor. "'Well,' said he, turning to me, 'what have you been doing?"

"I have been reading the Bible and preaching the Gospel.' I answered.

"'Put him in jail for reading the Bible and preaching the Gospel, he ordered. "And thus our three cases were disposed of, and we were taken to the jail at two o'clock in the morning, to be incareerated among criminals and desperadoes of the worst description, for the crime of having a meeting to glorify our Lord and Saviour Jesus Christ. We said to ourselves after they had put us

in our cell and left us: "'Well, we are here, let us hold another service and see if they will put us out for the same reason that they put us in.' We began to sing and pray, and kept it up until five o'clock in the morn

"Our friends in Havana, learning

that we were imprisoned, notified the consul-general, requesting that he have us released, as we were American citizens and doing nothing wrong. The consul, however, was afraid of the power of the priests, and would not take any action, fearing that he might offend them. Finding that we need not expect any assistance from him we notified our friends in New York, and Mr. J. S. Paine, of your city, asking them to render us as much aid as possible. We also telegraphed to the Secre tary of State, Mr. James G. Blaine, tell ing him of the circumstances regarding our arrest and inversonment and asked that he send orders for our release Now, Mr. Blaine was not afraid of the priests, and sent a cablegram right back to the consul, with instructions that he take us from the prison immediately The consul came himself and had us

released The Cuban officials investi gated our case, and at the end of nine months concluded that we had broken no law, and were innocent of any crime. They now gave us license to hold our meetings in any part of the country. Thus you may see how the persecution worked directly for our benefit."

LAW OF LOVE.

Said an old man one day: "When I look back over the long pilgrlmage of an eventful and not unsuccessful life, I can confidently say that I never did a kindness to any human being without findlug myself the happier for it afterward. A single friendly act, cheerfully, pleas antly, and promptly done to a fellow creature in trouble or difficulty, besides the good to him, has before now thrown a ray of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar bank note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportun ity," the same "ray of sunshine," the same lightening up of the load of life would come to both giver and receiver, until after a while there would be sun shine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to those activities which can never fall to preserve maintain, and perpetuate mental, moral and physical health, to a serene old age ese things are to be done at home and abroad, at the family table, the fire side, in the street, on the highway, in town, in country, by day and by night, always and everywhere, kindly and cheerily whenever there is "opportunity;" to be done to the old and the young, to the rich and poor, to the sick and the well, to the successful and unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, o everybody and to everything that breathes the breath of life. These sunlight giving kindnesses can be done in multitudes of cases by a word, a smile, look And these cost so little, why should they not be thrown broadcast over the whole surface of humanity, in princely profusion, blessing as they do the giver as well as receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hae could not secure for the briefest hour? Men, women, children, all, wake up from this good hour, and make the "law of love" to all of human kind the pole-star of life, the work, the pleasure of your human existence; and in that triumphant hour when you shall be called to close your eyes on all things earthly, and open them on the realities of an eternal existence, the first sound that shall fall upon your delighted ear from the heavenly shore, will come from the King in His beauty, when He shall say: "Ye did it unto uie. Well done" Hall's Journal of Health.

CHRIST OUR SHEPHERD.

The Judean Shepherd was the master of a household of sheep, and as closely attached to his fleecy friends as daily and nightly intercourse could make him. He was the constant companion of his flock. He spent a part of his days hillside where they might graze; and he spent a part of his nights in guarding them from the robber or the blood thirsty wolf.' If a sheep was caught in a thicket be ran to rescue it: if a lamb fell into a mountain torrent, he hastened to draw it out. If a wild beast showed his glaring eyeballs near the sleeping flock, the sliepherd seized his crook or a club and gave him battle. Such a watchful guardian was the ruddy young David when in defeuse of his sheep he slow a lion and a bear. This peculiarly tender and helpful attachment was in the mind of our Divine Master when He said to His disciples, "I am the good Shepherd;" and what He said to them He still says to every true Christian whose eye may fall on this article.

In the first place He declares, "I know my sheep, and am known of mine." Jesus never can be mistaken as to who are His genuine followers. We may often misjudge our fellow-men-passing by some modest, undemonstrative souls that are friends of Jesus, and admitting some others into the visible Church who hide an unconverted heart under a sheep's clothing. Christ read human character with unerring wisdom when He was on earth. How clearly He detected Nathanael's clean morality; and how keenly He read the selfish Judas' treachery from the start! There was something in Zaccheus that made him worth a special visit; and in the penitent Syrian brigand, who was writhing beside Him on the cross, He discovered a faith to which the promised an immediate admission into Paradise, Boastful Peter felt confident of his own loy alty, come what would; but the omniscient Shepherd startles that member of His flock when He says to him, "before the cock crow, thou shalt deny me

It is a most cheering and encouraging thought that Jesus knows all His flock now and "calleth them all by name." However obscure your station, my brother, however hard and humble your lot, my sister, you can say, My Master knows me. He has me on His great loving heart. He is perfectly acquainted with all my wants and all my weaknesses; He knoweth my frame, ud remembers that I am but dust. There is not a thorn that pricks my foot or a wound that makes my heart bleed, but His eye beholds it. Although one of the humblest sheep in His vast flock, I was redeemed for some good purpose and have some work to do for Him, and for my fellow-creatures. The honest prayer of every Christian ought to be:

"Make use of me, my Lord. Let me not be forgot, A broken vessel cast aside One whom Thou needest not Thou usest tree and flower And tiny drops of dew. The mountain vast, the little hill:

Oh. Shepherd, use me too," This fact of Christ's perfect knowl edge of all His flock throws a great light on some trials that would be otherwise dark, and on some of His dealings that seem to be mysterious. It explains why one of us is promoted, and another one is set back; why one seems to run before a favoring breeze, and another is buffeted with contrary winds. My Shepme. If the employs the lancet it is because there is an ugly ulcer that needs to be opened; if He applies the pruning prehend it any more perfectly than the

in searching out the green spots on the knife, it is because He discovers that my vine is running all to leaves, and He would have it bear more fruit. He knoweth what is in me, and what ought to come out of me. if I would become a healthy, happy and useful disciple.

The second thing that our divine Shepherd assures us is that IIis sheep know Him and follow Him; for they know His voice. They have the inter nal evidence that they are His; there is a witness of His Spirit that witnesseth with their spirits. They know their Shepherd by a spiritual instinct and a personal experience. How do you know your mother? By a description of her. or by an analysis of her character and qualities? No: the instinct of love is deeper than any philosophies; you have drunk of her love and fed on it from infancy. So doth a truly converted soul know Christ-by coming to Him, by trusting Him, by trying Him, by receiv ing Him into the innermost parts; it is an experimental knowledge, and nuless you and I have that to some actual degree, larger or smaller, I do not see how we can claim to be Christians. Christ's sheep hear His voice, and fol-

low Him: this is the test of their lovalty. Faith comes first, but ohedience is the evidence of faith. Dr. Horace Bushnell has well said that "Jesus does not drive His followers on before, as a herd of unwilling disciples; but goes in advance of them, leading them into paths that He has trod, and dangers He has met, and sacrifices which He has borne Himself, and He calls them after Young Christian! if you obey Him. your Shepherd's voice, you will often be called to severe toils, and sharp self-denials, and often to unpopular paths, and bitter oppositious and to do thankless favors to some very unloyable people: but you will never be called to violate conscience or sacrifice a principle. Your Shepherd will never ask you to sit under a preacher who denies Him and preaches error; He will never lead you into a haunt of revelry under the name of "amusement;" He will never show you the way to a licentious play or a chamber of wantonness; He will never gloss over gambling under the name of "business," or political trickery under the name of patriotism. He will never decoy you from a religious meeting to a ball; or lead you on to any debatable ground where people will be apt to say: "We did not expect to see you here." Following Jesus, you will often find an uphill clamber to be a path of pleasantness, and a lowly walk through a valley of humiliation, a road to peace, He will keep step with you through the darkest hours and His voice will be

sweetest music to you as He whispers: "I call you my friend." The third and last proof of our divine Shepherd's fidelity to II is flock is the most precious of all. "The good Shepherd giveth his life for the sheep." Not for His doctrines did He die-but for His flock. This truth lies sweetest and warmest to every Christian's soul. This brings us to Calvary; and on that Cross hang the eternal hopes of every one of us. Jesus died for me; and if I accept Him as my Savior and Lord I live, and live forever. The Atouement is the very core of the Gospel; philosophers may analyze it if they can; it is not a doctrine of the head-it is simple only herd is never cruel in His dealings with to the trusting heart. Jonathan Edwards could reason about Redemption very profoundly; but he did not com-

poor sallor who, in his distress, overheard a woman singing at her wheel,

"I'm a poor sinuer, and nothing at all; But Jesus Christ is my all in all."

Jack caught at the words like a drowning man; and when he came to make his confession of faith in his "Bethel" he could only repeat the simple lines as the anchor to which he clung. The mighty theologian and the humble sailor go into the heavenly fold, led by the same good Shepherd who gave His life for them both,

O. Thou hiessed Lamb of God who takest away the sins of the world, take mine away: what Thou bearest I could not bear; lead me and feed me as one of Thy flock, and let me foliow Thee whithersoever Thou goest!- Theodore L. Cuuler, in Independent.

WALKING WITH GOD.

Essay read before Young People's Meeting, Nappanee, Ind.

BY MARY AND RINGENBERG.

"If any man will come after me let him deny himself and take up his cross and follow me,"—Matt. 16:24.

We must believe and be brought under the influence of God's Word and the true Spirit before we can waik with God and become a follower of the Lord Jesus Christ.

God walked with man in the Garden of Eden, but after the fall, when man had departed from God and had fallen nu der sin and transgression, God did not walk with him because sin had separated him from God, While Adam was innocent he could walk with God, but the moment he fell his communion with God ceased. He had no desire to see God but hid himself.

While we are under the influence of sin we have departed from God and have no desire either to see God or to walk with Him.

If we turn from sin and become true children of God and consecrate ourselves to His service, it will give us pleasure to walk in His precepts, as Enoch of old

We read, Rom. 8:24, "And we know that all things work together for good to them that love God."

If we want to walk with God we must be separated from the world, (2 Cor. 6: 14-18: Rom. 12:2).

His word declares that if we walk contrary to His will He will not be with us. Then let Christians dig deep and find that soild foundation where we can stand and not be beaten down by the storms of sin and persecution, Jesus is the only true way by which we can enter heaven. He shed His precious blood on the cross for our sins. Therefore let us give our whole heart to Him and pray daily for spiritual strength that we may be able to stand in the hour of temptation. The tempter is ever trying to lead us on the broad road to destruction. With this fact before us we should flee from the wrath to come, and make our calling and election

When Christ was here upon earth He taught us humility and obedience. If we want to be followers of the Lord Jesus we must deny ourselves of many things that to the carnal mind appear right. We must become humble in heart and willing to do that which God requires of us. He will never give us anything that we are not able to do, When the Lord calls us to work we

should be ever ready to go about it and not first make some excuse before we accept that which the Lord has given us to do, if we even have to make a great sacrifice: if it is God's will we need not fear.

September 1.

THE INQUISITION AND THE JEWS.

Dr. Harris, a rabbi of Temple Israel, in New York city, gave two lectures some time ago on the Roman Inquisition with special reference to the persecution of the Jews by that monstrosity of collossal crime and horrible cruelty. The first lecture was reported in the New York 7imes, and Dr. Henry A. Brann, of St. Agnes Roman Catholic Church on East Forty-third street, replled to him in letters to that paper which sought to palliate the infamies of the Inquisition by throwing the responsibility for its acts upon the civil evernment. This drew forth a scathing rebuke from Rabbi Harris in his second lecture. He said:

"I have been accused by Dr. Brann of ignorance, prejudice, and falsifying history. But I did exactly state the conditions surrounding the Spanish Inquisition. The Catholic Church would like to rid itself of that blot upon its annals. The fact is, the Inquisition was a religious institution, but was mixed up with civil affairs. The state never existed alone, but the fact that the Inquisition was instituted to investigate heresy is the best proof of its religious character.

"Three Dominican monks planned the Inquisition. Criminal history does not match it. It is the darkest chapter of crimes.

"In Spain the Inquisition was especially directed against the Maranos, the secret Jews, If they blessed a child without making the sign of the eross or sang a song without adding the Gloria, or called a child by a Jewish name, or ate meat on a fast day, it was sufficient to convict a Marano of heresy. The Maranos made a proverb for themselves; 'We do not need to believe in Hell: we believe in Spain.'

"Finally a Marano slew an Inquis itor. This was just what was wanted a martyr-and the Inquisition was set up in Barcelona and Majorco, Now came the time to drive out the Jews and infidels from Spain. Ferdinand issued a proclamation that all Jews must leave Spain by a certain date, but they must not take any gold and silver coin with them. On August 2. 1492 the Jews were exiled, and on August 3 Columbus set sail on the voyage on which he discovered America He found it difficult to get sailors for his ship, and prisoners were re leased from jails as an inducement for them to go with him, and it is believed many Jews offered their services to Columbus and took an important part in the discovery of the New World. But no sooner was the New World discovered than the Inquisition reached out here and was instituted in Mexico, Central America, and the West Indies.

"Spain brought upon itself its own nunishment. In driving out the Moors and Jews it drove out its best citizens. It had its theological tribunals at every harbor to kill trade, and it did it. Spain is the most insignificant of nations. It is no longer a first-rate power. In driv ing out the Moors and Jews it wrote Its own epitaph."

HOW TO SPEND THE SABBATH.

Rise early. God requires one seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later, you rob God and your own soul of so much holy time; and lf you begin the day by robbing God you cannot expect He will bless you,

Pray for your minister. He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility he will be cheered and encouraged if he believes he is remembered in your prayers.

Pray that the preaching may be hlest to your soul. He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

Do not indulge in secular conversation. To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

Banish worldly thoughts. You must not on the Sabbath "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage prolitably in the service of the sanctu-

Do not criticise the performances of your minister. If he has preached a poor sermon, make the best of it; if a good one make the best of it and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

Spend every Sabbath as though it were your last. Your last Sabbath will quoted, which is designed to convey in soon come. Perhaps the next will be your last. Spend it then as you will wish you had done when you review it millions of ages hence. If you knew it would be your last you would be much in prayer, you would banish worldly thoughts and conversation; you would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity.-Do this, and your Sabbath wiii not be spent in vain.

SAFEGUARDING THE CHILDREN.

The truest method of safeguarding our children (so that they may love our highest literature) is to bring them up in close and daily intimacy with a book which lies at the foundation of every phase of human life, and has leavened with dignity and splendor our best literature-a book which has left its impress upon the most civilized portion of man kind-upon their laws, their probity, their creed-which has woven itself into our language and our thoughts and contains on its pages a revelation of divine truth which is mighty to prevail.

tain literary people to criticise and cavil at the Bible in a bold and Irreverent manner, and to contrast it with the Vedas of India, the Zend Avesta of the Parsees, the Koran, and the mystic legends of Buddhism, the proverbial maxims of Confucius,

HERALD OF TRUTH.

We need the spirit of Augustine, which would constrain us to bow down before the majesty of Scripture ln lowly adoration, and to acknowledge that it is the greatest and most divine book in

But the knowledge of the Bible is in danger of dying out. God's revelation to man is treated as we treat no other great literary work, no other important branch of knowledge.

In our board schools it is in sadly too many instances ordered to be read without note or comment," or not read at all.

Do we consent to read history to our children without note or comment, or grammar, or science, or anything we require them to know?

But it is not only in elementary schools that the Bible is neglected.

How about schools for our boys and girls? What place has the Bible in them? Is it also read without note or comment? Or as a means of learning

How about the homes of this country? Is a child in any home of this Christian land equipped from the earliest years with secular learning, while his knowledge of the Bible is so meagre and vague that at times the instructor is filled with amazement at the ignorance of the Bible and elementary dogmas of our faith in educated boys and girls ?

I have received letters from heads of colleges and high schools which give a deplorable account of this neglect. The same disquieting revelations have come from public schools and the universities, and our hearts are stirred within

Even from a literary point of view, the study of the Bible is of unspeakable and essential importance.—Exchange,

THE FIRST STEP.

There is an old Latin motto, often concise language a lesson of vast importance -obsta principiis: resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude, if we are but careful not to take the first step in the downward course, we are safe. If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall be less able to resist the second. The indulgence we have already allowed prepares us for another. Gradually, and more easily than we are apt to suppose, habits are formed; and that which might have been so readily resisted at the beginning has become a chain-that binds us in a cruel bondage,

The travelier on an Alpine height amused himself with setting in motion a small mass of snow; ere long an avalanche spread ruin through the smiling vale beneath. The children at play on the Holland dyke were delighted to guide the escaping rill into mimic waterfalls which their little hands controlled

It is a fashion nowadays among cer- The first oath—the first theft—the first untruth-the first Sabbath desecration -how easy it seemed to the wanderer to retrace his step, and regain the straight path from which he had only begun to swerve. Was it easy? Alas! almost impossible.

The first ungentle word, wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required! and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully! The first evening which witnessed our neglect of the Bible, our omission of prayer-to what a long, weary declension it led the way! Ah, tempted hearts! let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step in the rapidly descending path of siu; and that we may resist successfully, let us seek strength from One who was in all points tempted like as we are, yet without sin.-Pres. Banner.

THAT BEST DAY.

"What are you going to do now?" said a gentleman to his friend on Broadway, who had recently failed in business. "I believe I will go home and get acquainted with my family," was the reply. There is a man in this city known on

hoth continents. He assured a friend

one day that for nearly seven years he had not seen any of his family out of bed, except on Sundays. He ate breakfast at sunrise, hurried down-town, took dinner at Delmonico's and returned late at night to find all in bed. So wholly he engrossed in business, so ab sorbed in money making, that all family ties, all its affections, all its loves, were of secondary importance. His "chief end" was to get rich! He succeeded; but at a cost of heart-warmth, of the luscious loves of Infancy and childhood, which made it a dear bargain. But what became of his sworn duty to his wife all this time-the great duty of sympathy in the burdens of housekeeping and child-training, duties which no man can permit to remain in abeyance without committing a crime against his family, against society, and against the great Father of all, who has entrusted the proper training of children to parental care? What was the result of these great derelictions? This man failed; lost every dollar of his fortune; strove again for wealth, succeeded, and again failed. For the third time he failed, and at this writing is

not worth a dime. Both these cases show that the pursuit of weaith in large cities becomes an infatuation, a frenzy, which bears down the victim of unhallowed greed so resistlessly, that he becomes unconscious of the highest obligations of humanity; his moral sense grows so ob tunded that he sees nothing, feels nothing, hears nothing but what pertains to the getting of money. Is it right? will reason approve of it? will humanity approve of it? will an outraged conscience approve of it in the terrible hour of the last conflict with death? This Ignoring of all obligations, human and divine, in the crazed pursuit of riches, does not largely obtain, except in the great cities of the world, where at will; ere long a mighty thie poured over the fields its devastating floods. human ambitions are stimulated by rivalries to the intensest pitch. Still

the onward rush for wealth is like the dashing of an infatuated steed down a steep declivity - every moment and every step but increases the momentum; and the human tide would be numbered by millions in every grade of life, in the country as well as in the town, did not infinite benevolence "put down the breaks" at short intervals by the blessed institution of the Sabbath day, which a poor laborer, with beautiful truthfulness, once called "that best day," because it was all his own; because on other days he was expected to work for his employer from early dawn until the darkness, when he was too tired himself and his children were too sleepy for the interchange of affectionate caresses. But when the Sabbath came it was a day of resting, and in contemplation of the privilege of being with his family through the whole of it either around the fireside, at the family table, or at the village-church, he felt it was "that best day" of all the seven. It is physiologically the "best day," because it is a necessary rest for both brain and body; necessary for man, necessary for beast, hence Divinity has ordered, "In it thou shalt not do any work; thou, nor thy son, nor thy daugh ter, nor thy man-servant, nor thy maidservant, nor thy cattle," and the man, who, in the light of the Bible, persist ently and systematically violates this command, lovingly intended for his best good, physical and moral, may reasonably expect the Almighty's signal punishment, either in the failure of his earthly ambitions, the premature failare of the vital powers, or that greater failure still, the blasting of the mind.

BURDENS, AND WHAT TO DO WITH THEM

Hand over to Christ all your burdens Servants, with their frequent changes; employers, with unreasonable demands unkind gossip and slanderons tales which are being circulated about you; the perplexities and adversities of busi ness; the difficulties to make two ends meet; the question of changing your residence or situation, and obtaining another; children, with the ailments of childhood and the waywardness of youth; provision for sickness and old age-there are some whose businesses are peculiarly trying and liable to cause auxious thoughts; others whose horizon is always bounded by the gaunt specters of beggary and the workhouse.

But any one of these will break our rest, as one whelping dog may break our slumber in the stillest night, and as one grain of dust in the eye will rende it incapable of enjoying the fairest prospect.

There is nothing for us, then, but to roll our burden, and indeed ourselves on God. (Psaim 22:8, margin.) When a little boy trying to help his father move some books fell on the stairs beneatl the weight of a heavy volume, the father ran to his aid and caught up boy and burden both, and bore them in his arms to his own room. And will our Father do less? He must love us infinitely, and be ever at hand. "He careth for you."

It is a good way in dealing with God. and if you are not quite sure of His will, to say that you will stay where you are, or go on doing what you have been doing, until He makes quite clear what He wants, and empowers you to do it. Roll the responsibility of your way on

that He will make known to you any alteration which He desires in a way so unmistakable that, the you are dull and stupid, you may not mistake.

Leighton sweetly says: "When thou art either to do or to suffer anything, when thou art about any purpose of business go tell God about it, and acquaint Ilim with it, -yea, burden llim with it,-and thon has done for matter of caring No more care, but sweet. uniet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll over on God. Make one bundle of all. Roll thy cares, and thy self with them as one burden, all on thy

And so when no burdens are brought into the soul, but are handed immediately over to the blessed Lord, the peace of God will fill the inner temple. And the outside there may be the strife of tongues and the chafe of this restless world, like the troubled sea when it cannot rest, and the pressure of many engagements, yet these things shall expend themselves on the battlements of the life which is the environing presence of God: whilst within the soul keeps an nubroken Sabbath, like the unruffled ocean depths, which are not stirred by the hurricanes that churn the surface into foam and fury. 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7) .--Western Christian Advocate.

CHANGED INTO HIS IMAGE.

Beholding Christ we attain unto spiritnal likeness to Him. No privilege is so insplring as this. Here is the divine law of growth in grace. Even in our human relations we may observe this law of transformation. How unconsciously we receive the impress of our true friends by watching them from day to day. Seeing them constantly and admiring them, we are changed into the same image according to our human measure.

It is sometimes given to souls to long for release from these earthly limitations and enter upon the life of open vision. This is not always a sign of unwillingness to endure pain, physical or mental, according to the Father's will, Rather it is a proof of the ripeness of Christian character. Purity is so lovely in itself that the soul would soar away on swift wings to be with Christ, "To depart and be with Christ is far better.

MUST BE PERFECT.

"Don't you know, man," said the farmer, "that a fence must be perfect or t is worthless?"

"I used to think so," said the dry Scotch farm hand, "but I hear you talking so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence won't do for them, I'm afraid an average character won't do on the day of indement.

When I was on shipboard and a storm was drlying us on the rocks, tho captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable,' Did the captain say when he heard that, 'No matter, it's only one link. The rest of the chain is good. Ninety-nine out of a hundred links are strong. Its average is high. It only lacked on per cent. of

God (Prov. 16:3, margin,) and expect being perfect. Surely the anchor ought to respect so excellent a chain and not break away from it,' No, indeed; he shouted, 'Get another chain,' He knew that a chain with one broken link was no chain at all: that he might as well throw the anchor overboard without auy cable as with a defective one.

So with the anchor of our souls. It there is the least flaw in the cable, it is not safe to trust it. We had better throw it away and try to get a new one that we know is perfect .- Sel.

ORITHARY.

DAVID D. KAUFFMAN

DAVID D. KATFFMAN
was born in Lehigh Co., Pa., on the 21st
of November 1837. He was a son of
Samuel Kauffman of the Brethren
(Dunkard) denomination. In 1847, at
the age of twenty years, he went to
the age of twenty years, he went to
married to Elisabeth Winey. To this
minion were born live sons and five
daughters. In 1866 he moved to Elklart Co., Ind., and in 1846 he went still
for the west.

The control of the control of the control
for the co Mo, where he resided up to the time of his death. Bro, Kauffman was active and enterprising as a business man, and his manly, independent industry was a noble example to his family and all who knew him, and his deep insight all who knew min, and his deep insight into things caused his advice to be much sought for. Nor was he less zealous in spiritual work. He united with the Meunonite denomination and for forty-six years he was an earnest and faithful soldier of the cross. In 1871 he was called to the ministry, and in 1875 he was ordained bishop. His career as a public servant of the church was not without many hardships and vicissitudes, but his sterling qualities vicissitudes, but his stering quanties as a man of rare moral courage and patience, and his strong faith and trust in God not only carried him through but served as a noble example to his tlock and his fellow-laborers. Like Paul tlock and his fellow-laborers. Like Paul he was ready to battle with error wherever he saw it. If re-growed, rebuked, and doctrine (2 Tim. 4:2). His most anxious cares in the closing years of his life were for the church, and he was indefatigable in his labors for her welfare, and as his last limes smade it manifest that his say, with the same and the control of t be short, he seemed, with I am, to be in a "strait betwixt two; having a de-sire to depart," yet feeling greatly the need of further work in the church. But God saw fit to call the laborer home to his reward. About eight months be-fore his death he was afflicted with a cold which gradually developed into consumption and which brought his busy life to a close on the 4th of August 1886. He leaves a sorrowing widow, four sons and two daughters. His remains were laid to rest in the Mt. Zion graveyard, followed by a large conservices by M. S. Moyer, W. W. Holts-apple and David Bowman, Text, 2 Tim.

> I will sing you a song Of that beautiful land The far away home of the soul. Where no storms ever beat On the glittering strand, While the years of eternity roll.

CHRISTIAN ROPP.

Father Christian Ropp was born in Alsace, Germany, April 27th, 1812, passed on to a higher life, August 3d, 1836, Hence, the time of his earthly career was 84 years, 3 months and days. He was the second of seven sons, all of whom preceded him to their final

Seventy years ago he emigrated with his Seventy years ago he emigrated with his father's family to America; lived seven years in Canada, one year in Ohlo, 24 years in Woodford Co, and over 38 years on his homestead in McLean Co, Illinois.

March 19th, 1836, he was united in marriage with Magdalena Schetz, who lived and faltifully labored at his side, for thirty-two years and four days.

when she was called to her heavenly home. To this union were born six sons and three daughters. The second, a son, and seventh, a daughter, both died in their infancy. Seven children survive

With his second wife he lived happily With his second wire ne lived happing for nearly twenty-seven years. She also survives him. For fifty-five years he preached the gospel in the Amish Mennonite church, he was a faithful minister, and we feel assured that God will reward him for all that he has done. His funeral service was conducted in English and German at his residence. The remains were laid to rest in the

ISAAC RICKERT.

On Aug. 9th, 1896, in Doylestown Twp., Bucks Co., Pa., Bro. Isaac Rick ert, aged 68 years, 4 months and 14 days. He was born March 25th, 1828, married on Jan. 1st, 1852, to Salome Gross. Their union was blest with three children, one son and two daughters, of whom one daughter preceded whom one assigner preceded that when spirit world. He served faithfully as minister in the Mennonite church at Doylestown, Pa., for a period of forty years. He had been suffering for nearly one year, from a complication of diseases. He was buried at Doylestown M. eases, He was buried at Doylestown M. II. on the 12th. Services at the house by Bros. Andrew Mack in the German language and Sanuel Godshalk in Eng-lish, At the M. II. by John Walters in English, and Abrim Myers in German. Text, Acts 20:25, 27.

MARRIAGES.

GERRER -- MOOSE -- On the 13th of GEBBER-MOOSE, -On the 15th of August 1896, at the home of the bride's parents, by David Garber, Bro. Jacob Gerber of Holmes Co., Ohio, and Sister Fanny Moose of Wayne Co., Ohio. May God lead them through life's journey in paths of virtue and truth.

D GARRER.

FISHER-CULP,-At the bride's home in Union Twp., Elkhart Co., Ind., on the 2d day of August 1895, Bro. Martin II. Fisher and Sister Viola Culp., both of Elkhart Co., Ind.

"O guide them safe this desert through 'Mid all the cares of life and love, At length with joy Thy face to view, In fairer, better worlds above." NOAH METZLER.

DEATHS.

SWARTZ.—Jacob Swartz was born on the 31st of July 1819, died on the 20th of May 1896, aged 76 years, 9 months, 20 days. Buried at Deep Run on the 21th. Peace to his ashes.

GEHMAN.—On the 30th of July 1896, in Bucks Co., Pa., Elizabeth Gehman, aged 83 years, 9 months, 13 days. Bur-ied on the 2d of August at Doylestown. "Asleep in Jesus, blessed sleep.

KINSINGER.—Near Grantsville, Garret Co., Md., Aug. 19, 1896, Anna, wife of Joel Kinsinger, aged 37 years, 8 months, 25 days. Deceased was sorely months, 25 days. Deceased was sorely afflicted for some years both in body and in mind, but she bore all with Christian fortitude and when her misery was greatest, she said, "Thy will, O Glod, be done." She united with the German Baptist church while young and remained a faithful member until death. Funeral services at the Maple Grove church by D. II. Bender and Eld. S. A. Miller, from Philippians 1:21.

WINGARD.-On the 4th of August WINGARD.—On the 4th of August 1896, near Geistown, Cambria Co., Pa., Lydia Ruth, youngest daughter of Jacob and Emma Wingard, aged 4 months and 8 days. Funeral services by Jonas Blough and Alexander Weaver.

WEAVER—On August 7th, 1896, in Chambersburg, Pa, of dysentery, John Howard, infant son of Abram and Mary Weaver, aged I year, 8 months, 24 days. Baried in the afternoon of the 8th in the Mennonite graveyard near Chambersburg. Funeral services by P. II. Parret.

GEHMAN.-On the 7th of Aug. 1893. in Bedminster, Pa., of cholera infantum, Ephraim, infant son of Bro. John and Sister Catharine Gehman, aged 6 months and 27 days. Burled on the 10th at Deep Run, Pa.

September 1,

"Another bud has blown. While bursting into bloom, but Jesus needs these blossoms To decorate His home.

So dry your tears, fond parents, Your darling is not dead, But gone where you can meet him With Christ our living Head."

BUSSEMAKER .- On Aug. 14th, 1896, BUSSEMAKER.—On Aug. 14th, 1896, in Plumsteadville, Pa., of heart disease, John Bussemaker, aged about 54 years. He came to this country from Holland, some years ago. He was sitting at the breakfast table eating, when his head dropped forward, and he died suddenly. He was burled at Plumsteadville Episcopal church. Services by Jacob Rush and Samuel Godshalk. Text, Heb. 15; 14.

Lesuer. — On January 28th, 1896, near Marsh, Franklin Co., Pa., of old age, Sister Magdalena Lesher, widow of the late Andrew Lesher (deceased) aged 86 years, 11 months and 10 days, She 86) years, 11 months and 10 days. Sine was for many years a consistent member of the Mennonite church. Two daughters and one son survive her, all of whom are married. She was buried on the 31st at Miller's M. H. Services by the brethren C. J. Miller and Henry

"Dear as thou wast, and justly dear, We will not weep for thee; One thought shall check the starting

It is that thou art free." I. W. ERY.

KINDIG. — On the 13th of August 1896, in Guilford Twp., Medina Co., Ohio, of inflammation of the bowels and brain fever, Beulah D. Fern, daughter of Willis and Lydia Kindig, aged 3 years, 1 month and 29 days. Services by Martin Leatherman from Matt. 19: 14.

> "Sleep on in thy beauty Thou sweet angel child. By sorrow unblighted, By sin undefiled; Like a dove to the ark Thou hast flown to thy nest. From this wild sea of strife To the home of the blest.

WEAPER—On the 9th of August, in Elkhart Co., Ind., of paralysis, Francis B. Weaver, aged 70 years, 2 months and it days. Ill was born in Juniata Co., Pa., May 23rd, 1825. He came to Elkhart Co., Ind., in 1851. He was united in marriage to Mary Weaver, July 2187, 1853. To this union were born seven the standard of the WEAVER -On the 9th of August In services were conducted by John F. Funk and Daniel Brenneman, from Ps. 10:10-12. A sorrowing companion and nine children mourn his death. Peace to his ashes.

SHAUM .- On the 15th of Aug. 1896, of consumption, Bro. Harvey Shaum, son of Bish. Henry Shaum, aged 31 years. He was buried at the Olive M. son of Bish. Henry Shaum, aged 31 years. He was buried at the Olive M. H. where an immense throng of people were gathered to pay the last tribute of respect to his memory. Services were conducted by J. F. Funk and J. S. Lehconducted by J. F. Funk and J. S. Leh-man. During his sickness, and only a week before his departure, he was led by the grace of God to give himself up to the service of the Master. He truly longed for the "love of Jesus" in his soul, and God was mereiful to him and soul, and God was merciful to him and he was made to rejoice in the goodness and mercy of his heavenly Father. He was also much concerned for the salva-tion of others. He regretted that he had not sooner given his heart to Jesus. Many hearts rejoiced when he gave him-self to the Lord and sealed his solemn Springer.—On the 12th of August 1896, near Hopedale, Ill., infant son of John C. and Nancy Springer, aged 6 days. Buried on the 13th in the Amish graveyard near Hopedale, Funeral services by Joseph Egli, from 1 Pet. 1 and Matt, 24:44.

Another little lamb is gone,
To dwell with Him who gave;
Another little darling babe
Is sheltered in the gaave. God needed one more angel child, Amidst His shining band; And so He bent with loving smile, And clasped our darling's hand.

EBy.—In Elkhart Co., Ind., on the 20th of August, of the infirmities of old age, Bro, Jacob Eby, aged 80 years, 10 months and 2 days. He was born in Waterloo Co., Ontario, in 1815. Was married to Mary Bingeman in 1840. Came to Indiana at an early day, and resided here until the time of his death. He was father of eight children, seven of whom, with the aged mother, survive him. He was buried at the Olive M. H. on Sunday, Aug. 23, where services were conducted by Bish, C. Shaum and — Shwalm, from 1sa. 38:1. The services were largely attended.

SOUDER.—On the 17th of August 1896, near Lichty's Mennonite M. H., Lancaster Co., Pa. Edwin Jacob, only child of Harry and Mary Souder, aged 2 months, and 7 days. Fancral services by Bish, Isaac Eby and John M. Zimmerman, from Matt. 18:3. Interment at Weaverland

LONG.—On Aug. 2d 1896, at her home near Scotland, Franklin Co., Pa., of heart disease, Stster Maggie Long, beloved wife of Abram Long, aged 52 years, 9 months, 3 days. She leaves a husband and one daughter to mourn the loss of a dear, faithful and Christian mother. She was a devoted member of the control world of sin and sorrow, and go up to that everlasting home, where no more pain nor death will ever be felt. Sister Long had been suffering for several years of dropsy, but was feeling well and seemed to be enjoying herself as of old, and after eating supper she as us-ual walked out into the yard, when all of a sudden she dropped over and be-fore she had been carried into the house her spirit had fied to Him who gave it. She was buried on the 5th in the Mensne was buried on the but in the Men-nonite graveyard near Chambersburg, Pa., in the presence of a large congrega-tion of friends and neighbors. Funeral services by P. H. Parret and Peter Wadel, from Matt. 24:44. "Be ye also ready, for in such an hour as ve think not the Son of man cometh.

Well mother is gone and now in heaven She sings His praise who died for her And in her hand a harp is given, And she's a heavenly worshipper

J. H. PARRET.

LEATHERNAN .- On the 5th of Aug. Pa., in Bedminster Twp., Bucks Co., Pa., infant child of Samuel and Cathar-ine Leatherman, aged 16 days. Buried at Deep Run on the 7th.

GEHMAN -Enhraim son of John and atie Gehman, died Aug. 7th 1896, aged months, 27 days. Buried on the 10th

KRATZ.—Jacob A. Kratz, a highly es-teemed young resident of Elroy, died of teemed young resident of Elroy, ilied to lockjaw Friday morning at 1 o'clock, aged about 23 years. He was a carpen-ter by trade and on July 24, while at work in Souderton, trod in a nail. He paid no attention to the injury until August 22, when he went to a doctor, his leg having become badly swoller. August 22, when he went to a doctor, his leg having become badly swollen. Lockjaw set in and he died as stated above. He leaves a young widow (Maggle, daughter of William Godshal), Lansdale, and a daughter, less than a year old. A mother, and three brothers Adbraham, Wilson and Jonas, all reslidabraham, wilson and Jonas, all reslidabraham. (Abraham, Wilson and Jonas, all residing in this township) also survive him. The funeral was held on Tuesday. Interment at the Franconia Mennonite meetinghouse. Michael Moyer and Josiah Clemmer officiated,—Montgomery (Pa.) Transcript.

ANGENY -On the 3d of August 1896. Plumstead Twp., Bucks Co., Pa., illiam Angeny, aged 87 years, 11 onths, 9 days. Buried on the 6th of months, 9 days, August at Deep Run. Funeral services by Jacob Rush in English and Henry nberger from Psa. 27:4.

This text was here appropriate, They e'er in him did joy create.'

MILLER.-On the 14th of July 1896, in Green Twp., Iowa Co., Iowa., Joseph D., son of Daniel D. Miller, aged 13 D., son of Daniel D. Miller, aged is years, 4 months. Burled on the 16th. Funeral services by N. D. Yoder and C. J. Miller, from 1 Thess, 4:13—18. This boy was strangely afflicted for about a year. Several physicians examined nim but were unable to render any help, nor could they say what was the matter, for the disease was un-known to medical science. His father took him to the Drake Sanitarlum at bes Moines last spring, but in vain. He lost his eyesight and his head grew faster than the rest of his body. Dur-ing the latter part of his sickness he was almost helpless but suffered no

FOUST.-On Thursday Aug. 6, 1896, near Scotland, Pa., George Clarence, only child of Sarah and Abner Foust. Little George had been sick only a short time with that dreaded disease, dysentery. With that dreated usease, dysenerly,
He was aged 2 years, 3 months and 28
days. Buried on the morning of the
sth in the Luthteran cemetery near
Shippensburg, Funeral services by Pre.
Henry of Shippensburg, and P. H. Parret of Chambersburg. J. H. P.

Lehman, of near Chambersburg, Pa., cast a gloom of sadness and sorrow not only to the family of the deceased, but over a large circle of his friends and acquaintances, who had learned to know and appreciate his uniform kindness to ward all with whom he came in contact At home he was the centre of attraction At home he was the centre of attraction of his children and kindred, and his love went out to them in kind words and acts that will speak for his unsellish devotion. In the vicinity his loss will be deeply felt. For many years he will be deeply feet. For many years ne was a devoted and consistent member of the Mennonite church. Bro. Lehman was sick for the last two years of dropsy, and in all this time bore his sufferings with Christian fortitude, and was ready and willing to leave this world ready and willing to leave this write whenever he should receive his final message: "It is enough, come up higher." His remains were laid to rest on Sunday the 2d of August, in the Mennonite graveyard near Chambersburg, Eu., followed by a large concourse birg, ra., followed by a rape concourse of relatives and friends. Funeral services by P. II. Farret and Peter Wadel, from Phil. 1:21. "For to me to live is Christ and to die is gain." The deceased was aged 45 years, 6 months and 22 days. He is survived by an aged nother, 2 brothers, 2 sisters, a wife and 8 children

"Father, thou hast left us lonely Sorrow tills our hearts to-day But beyond this vale of sorrow Tears will all be wiped away,

Father, thon art sweetly resting, Here thy toils and cares are o'er. l'ain and sickness, death and sorrow Never can distress thee more. J. H. PARRET.

BENDER. - Another old landmark is BENDERL — Another old landmark is removed, another of our fellow citizens is fallen, gone to that undiscovered country from whose bourn no traveller ever returns. Peter Bender was born in Germany April 15th, 18tf; was mar-ried to Mary Hinaman in 1832, and lived in Butler Co., Ohio, till 1855, when they moved to Boone Co., Indiana, where they lived until recrease in the board of they lived until removed by the hand of death. Seven children, four boys and three girls, came to bless their home who lived to manhood and womanhood. Mother Bender died in 1885, at the ripe old age of 85 years. Two sons and one daughter survive. Peter lives on the daugner survive. Feter lives on the old homestead, near Salem church, three and one-half miles west of Zionsville, and the other son lives in St. Joseph, Mo. Mary, the surviving daughter, and wife of Wm. Lemon, lives three and one-half miles west of Zionsville, where her father spent his last days. The de-

ceased leaves, besides his three children, 14 grandchildren and 15 great-grand-children to mourn his departure. Pa-ther Bender united with the Mennonite church in early life and continued a member of the same until death. He expressed himself as ready and willing to die, then closed his eyes and united 3d, 1894, at the advanced age of 91 years, 2 months and 18 days. The fun-real was preached July 5dh, at the Salem years, 2 months and 18 days. The formeral was preached July 5th, at the Salem M. E. church, and his mortal remains were laid to rest in the Salem emetery, followed by a host of sympathizing friends. The pastor, A. N. Cave, officiated.

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of wild and rugged scenes.

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Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1896.

VOL. XXXIII. No. 18.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
ARRAM R. KOLB. ASSISTANT EDITORS.

ag-Enlared at the Post Office at Elkhart, as

Contents of this number. Editorial Notes.
A Trip to the Land of Sanshine, and the
Land of the Midnight San.
It is well with the Child.
One lows Field.
Christian Giving.
Relation of the Parenis to the Sanday Raptism.
Why, When and How should Simplicity of Attire be Advised?
Visiting the Sick.
A little Pilgrim.
Fashionable Anusements.
The Decelts of Alcohol.

A Mohammedan Convert. A Mahammedan Convert. A Family Test of Conversio Sunday School Lessons. The Path of Obedience. Correspondence.

The Invitation,
Join the Church,
The Sent of the Scornfal,
The Sent of the Scornow,
The Wanderer's Return,
The Practice and the Mother
Marriage and Deaths.

EDITORIAL NOTES.

Bro. D. D. Alller recently visited the church at Freeport. Ill., and held a be pleased with their new home. We number of meetings. Three made the wish our young brother every success good confession.

We shall be glad to receive items from all our congregations. The busiest season is about over again and we hope our correspondents will find more time to write.

Bro. J. S. Coffman left Elkhart for Kansas on the 9th lnst. He will remain in that state several weeks and from thence will attend the Missouri annual church and S. S. Conferences.

Bro. Joseph Llechty of Emerson, Georgia states that if any one is desirous of information concerning that part of Georgia he will be glad to give it. He states that they are well pleased with their new home.

Bro, S. F. Coffman who spent about a year in evangelistic work in Canada returned to Elkhart on the 2d of Sentember, and after visiting at home a few days he left on the 8th for Iowa where he will spend a few weeks in evangelistic effort. The Lord bless hlm in hls labors.

the printing and binding of the wondermarkable Answers to Prayer." The appear in the 1898 edition.

form and will no doubt have a larger Let parents take pains to encourage and gratify a taste for good singing in the children, and it will amply repay them. Let the children learn that which is truly good and ennobling, and they will love it and appreciate it far beyond that which is of a lower grade and they will not be so easily led into that level of life which that lower grade of music represents.

Bro. John Horsch, formerly on the editorial staff of the HEROLD DER WARRIET, has accepted a position in the Northern Illinois College at Fulton. Ill, as Professor of Ancient Languages and Literature. He left Elkhart with his family for the above place on the 2d of Sept. We are sorry to lose them from our midst, but we trust they will in his new position.

sale than ever.

lust as we close the forms we are informed that Bro. D. D. Miller, of Middlebury, Ind., who has been on an evangelizing tour in the West, has returned, having passed through Elkhart on the 9th. The Lord owned the elforts made and the prayers offered for the ber of meetings were held, 16 persons Illinois and lowa, a deep interest seems much." to be awakened for the unbuilding of Zion. Let the prayers and work of of precious souls

Corrections and additions intended for the ministerial list and meeting calendar of our Almanac are still coming in and we are thankful for the same and will be pleased to receive them at any time. Those who expect the corrections and additions that were sent in after July 15th to appear in our Family the United States passed has shown that our Monnonite books, a brother some Almanac for 1897 will be disappointed. for according to a previous statement Bro. J. S. Lehman recently went on the forms were closed soon after that the effects of the heat than non-drink- that one of these books should be in eva visit to Grand Rapids, Mich., and date and the Almanac was printed, and while there he secured the contract for show being sent out to our agents and from heat reported a vast majority be carefully read. These books treating patrons. We are however making the longed to the drinking class. Strange of the Bible faith and doctrine of the ful book, "Touching Incidents, and Re- corrections as they come, and they will how the same man will take a drink in early Mennonite people and their prede-

Ohio, formerly president of the Chicago alcohol may warm hlm up for a time, ing service at the Home Mission Hall, principle that a lighted candle warms 145 W. 18th Street, desires to state that the lighted part-it is warmed at the in closing the Home Mission he was not opposed to mission work being continued or antagonistic to the missionary spirit. Bro. Steiner informs us that some people have a mistaken idea con- much afterward, making the system all corning the matter, hence the above the more susceptible to the dangers atstatement. We do not think, however, that our people in general have formed a wrong impression regarding the closing of the llome Mission at the above strong drink upon the system: "Alcohol Steiner's name was nowhere used in the HERALD, so far as we can recollect, in this connection than that he conducted the closing service.

Bro. Abraham Means of Arkansas City, Kansas gives the following valuable advice to homeseekers:-

"Don't move west simply because you hear that some one has done well linancially. Investigate thoroughly if your informant knows for a truth what he says about the perfect climate, etc. When you hear of a place where people can grow all kinds of crops successfully. there may be wisdom in moving there. but even then it is by far the wisest to rent for a few years. If you have but limited means, then stay where you are, salvation of souls. At the Union M. at least if you are at peace with your II., in Johnson Co., Iowa, where a num- God and your neighbors. When you move away from good friends 1 can say confessed Christ. At other places in from experience that you sacrifice

The disappointing experience of so many should be a lesson to others, and God's people continue for the salvation above all, that a person can easily lose much more by moving away off from friends and brethren, away from church and social privileges than the gain the new home will bring. Let our people move in colonies if they move to new sadness in heaven, the inhumanity of localitles.

> The recent period of extremely warm weather through which the people of people who are addicted to the use of time ago wrote as follows in regard to strong drink are far more susceptible to the Martyrs Mirror: "It seems to me ers. Of the prostrations and deaths ery Mennonite family, and should be cold weather to warm him up and one cessors in faith are too much neglected,

book will shortly appear in enlarged Bro. M. S. Steiner, of Cranberry, in warm weather to cool him off. The Home Mission, and who held the clos- but it warms the system on the same expense of the candle in the case of the candle, and at the expense of the system in the case of drink, for it overstimulates at first and devitalizes by that tending extreme heat or extreme cold. In the lauguage of one of our employees who observed the evil effects of place, as but little was said and Bro. is not by any means what it is cracked

There are some people in America

compared with whom the heathen in Africa and China are gentlemen. A man in comfortable circumstances in the city of Chicago recently took his sister and her family of small children into one of his houses upon the death of her husband, they having no home of their own. The poor woman was destitute, she had no employment, her children were too young to work and there was no one to care for them even if she could secure employment. The weight of her sorrow here so heavily upon her -- she being a stranger to Him who careth for all those who cast their cares upon 11im -that she became insane, and in this condition she and her poor little darlings were thrust upon the street by the heartless brother who should have been a help and protector to her in these sad days of her early widowhood trials, and doubly so when reason had fled. This is not in accordance with the teachings of Christ and the spirit of Christianity, and no one in whose heart a spark of humanity remains would make himself or herself guilty of such a crime. If there were some neonle might well make heaven

Timely remarks. - In reference to

Our Confession of Fnith is not read and studled as much as it ought to be by our young brethren and sisters, and probably not by many of the older ones as well They do not give it the attention that they should. I heard a member of the Methodist church say vesterday, 'that the Mennonlte Confession of Faith was as near the true doctrine of Scripture as anything he had ever seen, but present age of the world.' This remark struck me with the thought that if these people who have no conscientions sern-the electric cars for Manatou. We bought ples in regard to pride and the vanities of the world see in our confession the true gospel doctrine, how important is it that we study it and teach it to our children, and put forth every effort to give the above remarks special consider-

For the Herald of Trutl TO THE LAND OF SUNSHINE, AND THE LAND OF THE MIDNIGHT SUN AN ACCOUNT OF A TRIP TAKEN BY J. S. LEHMAN AND J. K. BRUBAKER.

We left Elkhart, Ind., May 14th, 1896 at 6:20 A. M., for California, and arrived at Chicago at 9:20 A. M., at which place we procured our tickets for San Diego, California. During our few hours stay in Chlcago we attended two Gospel meetings, one in the Association build ing, and the other in the Pacific Garden Mission. We left Chicago the evening of the 14th at 10:30, for Denver, at which place we arrived at 7:30 Saturday morning. We put up at the Interocean House, and were cordially received by George Stein, the proprieter, formerly from Langaster Pennsylvania After taking breakfast, we were greatly refreshed, and we then took a general survev of Denver.

The city is very attractive, and scems to do a great deal of business. The surrounding scenery is magnificent. The Rocky Mountains are close by, and make a beautiful appearance in their snowy dress. In the evening we took a walk through one of the business streets of Denver, met a Gospel wagon on which were six singers and one speaker. Their singing and the address were very good. After the wagon started up, we followed it to the Havmarket Mission, at which place we were requested to speak a word for

Sunday morning, the 17th, we were greatly refreshed, and took a walk through the city, and at 10:30 we accepted a special invitation to hear the Talmage of the West, Dr. McIntyre, His Scripture lesson was John 2, text the 11th verse.

Before preaching we were requested to go to class, which invitation we accepted. On the black board was the motto, "Lord, is it 1?" These words. were brought out at the meeting. Near ternsalem lived a humble family, where Jesus was a frequent visitor. The Mary of that family was at the feet of desus, broke the box of ointment and poured it on the Savior. Jesus said. "She has done what she could," She gave all to Jesus, When looking at the motto on the board, we said we must apply It to ourselves. "Lord, is it 1?" Am I at the feet of Jesus?

Sunday evening we worshipped at other city that we saw, at least in a few and very many can be seen prostrate on the Presbyterian Church, near the State House. Dr. Newman, pastor, read for the widest of any city we have heard of his first Scripture lesson the 145th Psalm, and lesson, 6th chapter of 11ebrews. third lesson, 5th chapter of Song of Solomon. Text, "I have put off my coat. how shall I put it on?" The sermon we considered a very poor one,

Monday morning, the 18th, we left Denver for Colorado Springs, arriving at the latter place at 11:30 A. M. In the it makes the road too narrow for the afternown we took a drive through the Garden of the Gods and other places of Tuesday morning, the 19th, we took

tickets at the office of the cog railroad for Pikes Peak, which was an experienec long to be remembered. After we had reached a height of about 13 000 feet we were snow bound, which was no small matter. That was probably the live ont its teachings." Let every one saddest experience the company had since the road was built. Every one that was able bodied, and had a desire to work, could get a good chance to shovel snow. A good snow shoveler would get as high as \$5,00 per day. For many days they were working hard to clear the track. We were on the first train that went up to the summit this spring. The passengers received a cordial invitation to assist in the enterprise. We took our shovels, but must confess we did very little work. The air was too light for us to work for more than a moment or two at a time. After being detained four hours at the height of 13,000 feet, we started up the monntain. After the summit was reached, a height of over 14,000 feet above the sea level, we for the first time sent a message from the telegraph office, which is located higher than any other one in the world. The snow on the summit varied from 15 to 20 feet in depth. We arrived safely again at Manatou at six o'clock, and took the electric ears for Colorado Springs, at which place we put up for the night.

Wednesday, the 20th, we left the latter place for Selida passing through Pueblo, Florence, and Canyon City. At the latter place is located the state penitentiary. A short distance from Canyou City we passed through the Royal Gorge, over the hanging bridge, which is truly one of God's great wonders We stopped at Selida and stayed all night, in order that we could take in the beautiful scenery of the Rockies in the narrow gage of the Rio Grande.

Thursday, the 21st, we left Selida at 6:50 A. M. for Grand Junction, a distance of 240 miles. Along this route of the Narrow Gage is seen the most magnificent scenery that probably the world can produce. Crossing over Marshall Pass, and the Black Canyon, we arrived safely at Grand Junction at 4:30 P. M.

Friday, the 22d, we left the latter place at 1:30 in the morning for Salt Lake City, at which place we arrived at

Saturday, May the 23rd, we were greatly refreshed after having a good night's rest. We took the electric cars for Ft. Douglass, which is located five miles east of the city. Six hundred soldiers are stationed at the fort, which is at the foot of the mountain, overlooking the city. To no better place could we have gone to get a better prospective view of the city, the lake, and its surroundings.

The city probably attracted our atten-

things. The streets and sidewalks are or seen. Each block in the main part of the city contains ten acres of ground. Part of the city is very modern in architecture, and the other part shows the Mormon design. The great temple at which the Mormons were building for forty years is a great structure, costing several millions of dollars

During the day a great tragedy was exposed, perhaps surpassing all others placed on record. The pastor of the Scandinavian M. E. church was supposed to have killed and cremated, in the church furnace, a number of innocent girls. He had three wives, but all are gone to the unknown world. It is now believed that he shortened the lives of them all.

Sunday the 25th was a beautiful refreshing morning. Looking around the city we could see the mountains all covered with snow, and in the valley the trees all covered with beautiful blow. soms. As much as this place pleased the eye, yet there came suddenly over us a gloom at the White House, the hotel we were stopping at. A man committed suicide just one room from the one we occupied. He took poison. Six doctors were present but all was in vain; they could not help the poor man. He left behind him a wife and six children. We were at his bedside when he was dying.

Sunday afternoon at two o'clock we went to the Mormon tabernacle. Nearly 10,000 people were present. The singing and music were very line. The apostle canon preached. His subject was faith. In the afternoon we also visited two families who take the RUNDSCHAU and HEROLD DER WAR-HEIT, John Eash and John Shenk. We were not a little surprised after we were there awhile, and had quite a conversa tion with them, when we found out that they belonged to the Mormons.

Monday, the 26th, we left Salt Lake City for San Francisco, California.

Tuesday, the 27th, we arrived at the latter place at 8 o'clock in the evening. The whole train of thirteen coaches, and a very large engine were ferried across the Sacramento River, At Oakland we had to take a steamer to go across the California Bay, before we could get to the city. Crossing the bay, facing the city, we saw what was indeed a very bcantiful sight—a large city built up on an clevated place, all beautifully illuminated. Quite a number of war ships, battle ships, sail ships and large steamers could be seen all along the bay. When we arrived at the dock we were met by a representative of the new Western hotel, who conveyed us safely to that place.

Wednesday the 27th we took in some of the sights of the city of San Francisco. We went to the Cliff House, at which place can be seen the largest bathing apartments in the United States. The Cliff House is built right at the seashore, in fact, part of it projects over the water. A very wide veraudah surrounds the honse, perhaps about seventy-five or one hundred feet from the water, which gives a very line prospective view over the Paclife Ocean. In very close proximity to the Cliff House can be seen hundreds of scals. playing in the water, with very slow locomotion, working their way up the rocks: tion as much, If not more than any some of them lighting, others playing, Many young and innocent girls are

the rocks asleep. The barking of the sea lious can be heard very plainly. By using a field glass a person can see them almost as plainly as if he were right there with them on the rocks. The largest of them are estimated to weigh 1.500 pounds. We questioned that at lirst, but not any more after we looked through the glass, which brought them into very plain view. The law prohibits the killing of the seal in that vicinity. Thousands of people go there to see them, and the sight is certainly very amusing.

September 15,

Many other places were visited in the It would almost make a book if onr trip were published in detail. We might mention a little about "Chlnatown." Chinatown, so called, is situated in the city of Sau Francisco, In fact, it is the original San Francisco the old part of the city, which is now inhabited by Chinamen. The population approximately estimated is 24,000. The C., B. & O. Rv. Co. furnished us an expert guide, who was instructed by the company to take us all through Chinatown. We were at once escorted to one of their principal "josh houses" or probably it will be better understood when we say their principal temple, erected especially for worshipping their idols. We were fortunate in being there on a great feast day. Before one of their idols was placed a roast turkey, a roast pig, tea, whiskey and many other delicacies intended for the "inner man" of their dumb idol. It is claimed that the San Francisco temple, where their largest idol is placed, is as large and as fine as any in China. We pass on, Next we find some large and very attractive stores of all descriptions The dry goods departments are very elegant and costly. Their markets are very complete, but going all through, we concluded that we would prefer to give our order to an American market,

It is a fearful sight to see the opium dens. There can be seen Chinamen thrown overhead on rough bunks made out of rough boards, some of them having lain there for twenty-four hours, in a deathlike stupor. An old man who had smoked opinm for forty years is the landlord. He charges a certain price for the use of onium pines and he for nishes the opium. Many get so full of the opium that the effect of the same will put them to sleep, and they remain in that condition for many hours.

Many other departments were visited. If we were to give a full account of the same, it would take too much space, After spending a few hours in taking in the sights of Chinatown on top of the ground, we were then conducted to Chinatown under the ground. We can not frame language to express the condition of things in the under ground de partment. Little chambers are cut out of the ground, and the people live in these. There are narrow passages all through from one apartment to another, and in each apartment can be seen small lights burning, all the day. Every one of the apartments has a god, generally placed under the table, or in the corner, but in every place where a god can be seen, there are found plenty of supplies for him to eat. One of these under ground apartments is occupied by sixty theatre troupes. The foul air that is in Chinatown under the ground makes lt, in our estimation, too unhealthy to be used for a horse stable.

United States, and can be seen in these under ground dungeons. It is a pitiable, horrible sight indeed. We draw a yeil over these sad scenes, giving you only a faint idea of what is going on on the shores of the Pacific Ocean.

The evening of the 27th we left San Francisco for San Diego, a distance of nearly 700 miles south, arriving at the latter place the evening of the 28th San Diego is located in a fruitful land of orchards which are made prolific by lrrigation. After taking a general sur vey of the city, we concluded to go further south into old Mexico at which place we stayed long enough to convince us that that was not the place for us to spend much time. We did a little trading, and then started northward for San Diego.

We took a little excursion and ran out to Sweet River Dam, a very large reservoir which is used for irrigating pur poses, costing \$1,000,000,00. It was just the time that lemons were harvested and shipped. It was indeed a beautiful sight to see car load after car load shipped to all parts of the United

Saturday, the 30th, we bade farewell to San Diego, enroute for Ocean Side, at which place we stopped over Sunday, We put up at the comfortable quarters of the South Pacific Hotel, a very large structure built expressly for the use of tourists. It is built close to the beach. From this place we took a drive five miles east, and visited the oldest preserved mission that is in the United States, near San-Luis-Rev. At the time of our visit to this mission, we were informed that eight monks and several priests were there. It was said that the monks were driven out of Mexico, and came to San-Luis-Rev fo shelter. It is indeed a very ancient looking structure.

It was close to this mission that we found John Summers, an aged brother of our deceased Bro. Joseph Summers, who was employed by the Mennonite Publishing Co as editor of the WORDS OF CHEER and proof reader for many years. He is living on a quarter section of land 160 acres of as line bottom land as can be found in California. Twenty years ago Indians "squatted" on his land. These Indians are considered a rather dangerous tribe It is close to their village that Mr. Suinmers has his little "bachelor's hall." living all by himself. They have often threatened his life, but the conrageous John Summers so far out-generaled the Indians, although up to this time he has not been successful in dispossessing them. He has good prospects, however, that the government will do the work for him. Mr. Summers not being at home at the time, we went to this village, not knowing that they were the hostile Indians that are living on Mr. Summers' ranch, and before we were aware of the fact, we were surrounded

by them. You can imagine, gentle reader, the uncomfortable position in which we were placed; surrounded by men whose threatening looks and attitude boded no good, especially when they learned that John Summers was our friend. The story would be too long to tell just how we used strategy in getting away from them. But we saw the chance to get away and we "got."

(To be continued.)

Yes, it is well ! Though fast the tears are fall-

And sobs of anguish rend the breast. We know it was the Saviour gently calling,
"Come to my bosom, little one, and rest,"
So, it is well.

God loved your child and took her lnfani

Un to His own all-glorious home To dwell with angels and their bliss inherit For Jesus said "Let little children come." Then it is well.

His love is stronger than onr weak affection However well we think we love; And safer far than ours His sure protection, Fairer thau mansions here His house above Yes, it is well.

In that safe fold, no pain nor want mojesting Secure from childhood's wild alarns, Forever biest, your precious lamb is resting Sweetly in the good Shepherd's loving arms. And it is well.

Those little feet would here be often weary. And led astray in paths of sin: Stumbling amid earth's rocks and pilfalis

Might fail at last the victor's crown to win-Ah yes, 'tis weli!

Now early saved from Life's sicrn care and From Time's assail and Death's dark fear, Your darling lives to grow in angel-beauty And taste fresb bliss with every added year; Yes, yes, 'tis well.

Father he pitiful, prant resignation, In this weak hour be Thou their stay, Forgive their buman grief, bring consolation, And give them strength and courage thus

Lord It is well ! Let them rejoice while yet the heart strings

qniver With throbs of bitter spirit-pain And caimly wait till soon beyond the river They meet with joy their angel child again. And know 'tis well.

Sel. by L.M. J.

For the Herald of Truth.

BY DANIEL KAUFFMAN. A few months since I had occasion to send a short communication to the THERALD OF TRUTH with the above caption. In that article I attempted to set forth what I considered the needs of that field of labor. Since then I have understood that my remarks have been misnnderstood and misapplied by a number of brethren, and I am glad to avail myself of this opportunity to ex-

plain myself. Among other things I was charged with saying that the "old order" branch of the Amish church was "plunging headlong into worldliness," and that I considered it advisable to send some good evangelist into Iowa to remain there a year to straighten matters out.

The idea that I tried to hold ont was

this: In some places our church has made the mistake of laying too much stress on forms of worship and of attire, and neglecting, to some extent, the Gospel principles that gave rise to these forms. Incidentally I ventured the thought that some of our Iowa breth ren had fallen into these mistakes, and, at another place, that Bro, Gerig and a number of other ministers and their colaborers were working along lines that I believed to be most conducive to spiritnal prosperity, and I ventured further to offer the thought that as a result of this (what I conceived it to be) mistaken policy, the less thoughtful members lose sight of Gospel principles, and regard all church restrictions as coming from man and not from God. When once they do depart from obedlence to these forms, they do not stop until they

I called attention to the fact that a few of our Amish churches in Iowa (not the churches that are now known as Old Amish churches, but those that once belonged to them, but have since drifted away) have entirely abandoned our cherished principle of nonconformity. at least so far as attire is concerned. One of the causes why those people * drifted was a too rigid adherence to old customs, and a lack of thorough indoctrination ln vital Gospel principles.

These were simply opinions of mine, Like all other fallible creatures. I make mistakes. This may have been one of them. If I am wrong, I want to be corrected. I have never charged that part of our Amish church which has always things come from that we possess. ('ar adhered to the customs of our fathers we say that all that we have is from with being too worldly. If I had to choose between their organization and a church which has ignored the princl. It so often the case that those who put ple of nonconformity, I would decide in forth the greatest efforts to lucrease their favor, I would rather be too for-

to this misunderstanding was a mere

side issue in the article which I wrote, I did not aim to call attention to the that we have comes from God and that necessity of converting these brethren. He has simply entrusted it to our care over again. God forbid that I should ever attempt to disturb those who are best use of it, not to spend it foolishly zealously following their religious convictions. There are thousands of peoday. ple in the state of Iowa which the influ ence of these brethren does not, and, under the circumstances, cannot reach: and it was for the salvation of these souls that I urged active, aggressive work I believed then as I do now that there is a wide field there, that if properly attended to will yield a bountiful harvest. There are scattered memhers all over the state. There are neople here and there, who, though brought up under the influence of our faith, are still unconverted. There are those who are anxious to hear the Gospel as we as

used to secure the best results. I felt like writing this explanatory article because I believe that the necessity for earnest, active, Christian work so urgent that we cannot afford to waste our energies in working against those with whom we ought to work in harmony. I felt, too, that since my motives were misunderstood, it was my duty to explain myself more clearly I do not expect to agree with everybody in everything, nor do I expect everybody to agree with me; yet I believe that we should all stand, as nearly as possible, shoulder to shoulder lighting against the common enemy.

a people preach it. Like any other kind

accomplish the work. Both the English

and the German languages must be

Garden City, Mo.

CHAISTIAN GIVING

ADDRESS BY IL. R. NEWCOMER AT THE OHIO S. S. CONFERENCE.

"Of all that thou shalt give me, will surely give the tenth unto thee, Gen. 28: 22.

These words, although spoken more than three thousand six hundred years ago, may yet give us room for meditation. They were spoken by Jacob after his father Isaac blessed him and sent him to Padan Aram. When weary with the day's journey he took of the

* Let It be remembered that this has ference to those congregations that are now longer known as the Amshi Bretbern. Eb.

bought and smuggled from China to the "IT IS WELL WITH THE CHILD." have found a lodging place with the stones of the place for a pillow and had world. As a proof of these conclusions, his great dream which is familiar to all Bible readers. It was when he awoke in the morning that he vowed this yow being away from his home, and not knowing if he would ever see his par ents again. He said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father, then shall the Lord be my God. And of all that thou shalt give me. I will surely give the tenth unto thee." We see by these words that Jacob considered that all that he re celved was from God. Jacob became willing, if God would bless him with temporal blessings, to give the tenth to His service. Let us consider where al our own labor, or that we have made it by our own efforts? If so, why then Is their wealth here upon the earth, do so mal than too formless.

But the question which has given rise

only to make a failure, perhaps forget ting that all blessings come from God only to make a failnre, perhaps forget-

Let us think like Jacob, "ALL that thou shalt give me," knowing that all and we should be careful to make the

In our natural lives if we wish to in crease our treasures we are careful to invest our money in something that will increase in value or it is not a good Investment. Man, in his natural state is not satisfied with what he has, but Is continually strlving for more. Our farm or property needs improvements. It costs money, but it increases it in value. We watch all these points they are for our temporal gain and pleasure Let us take a glance at the spiritua man. The man that is truly spirltually inclined should be as the apostle writes to the Hebrews, "Be content with such of labor, it takes a variety of laborers to things as ye have; for he hath said, I will never leave thee, nor forsake thee, Heb. 13:5. Also, "Godliness with contentment is great gain," I Tim. 6:6, and "Having food and raiment let us be therewith content," | Tim. 6:8. But as the natural man needs means to earry on his business, so also do they that are engaged in the work of the Lord need means to carry on this great work. There are some poor around us that need a helping hand. It is said "He that bath nity upon the noor lend eth unto the Lord; and that which he has given will He pay him again. Prov. 19:17. By this we see that the Lord will repay us for all the good we do, if not in this life, in the life to come Let us ever "keep the bright reward in

> We know that our church work can not be carried on without means. How can we expect to gather in the lost sheep if we neglect to keep our churches in an inviting condition? Shall we expect to see the church prosper if we as Christians become careless and unconcerned, and do not frequent the house of God, and keep it and its surround ings in an Inviting and a pleasant condition? It is like a farmer that spend his time and money in the saloon or pool room, or some other place of worldly amusement, and gets careless and unconcerned about his work at

farm throughout we say that man can rule, we can give the cause of it. Like wise if we pass a church that is neg lected we say at once this congregation can not be in a prosperous condition. What is the cause? It takes means to keep a machine in running order; likewise a church.

Often, in reading the HERALD OF TRUTH, I notice letters of some one of our scattered brothers or sisters over our broad continent, desiring to have ministers come and see them when going through the country on evangelistic tours. It costs money for the evangelists to go from place to place. Shall we expect them to go and sacrifice the pleasures and comforts of home and pay their own way, when many of these brethren have not the means to go? Can we as followers of the meek and lowly Jesus, (and many of us with our broad acres around us which the Lord has entrusted into our care) stand here idle wheu we hear the cry coming in from the four winds of heaven; "Come over into Macadonia and help ns," and not lend a helping hand? We see all around us numbers of souls living in darkness and sin. Shall we not gather them in? The cry comes from our large cities that thousands upor thousands of souls have never yet heard the name of Jesus, but to hear it profaned. Must it be so in an enlightened Christian land like ours? God forbid Can It be possible, as a certain writer gives lt, that a society representing millions could not support a little band of consecrated missionary workers in one of our large cities? May God have mercy on us.

Do we truly love the sonls of the sinners? If we do we will try to open a way to bring them to Christ. We know that God loved a world of lost sinners, or He would not have given His Son, Jesus, to suffer and die and shed His innocent blood for our sins. We do not love the sinner as God did or we would become willing to sacrifice a little, for the benefit of the world of sinners and the upbnilding of the walls of Zion.

Consider, brethren, if we as Christians are really doing our duty, why is it that we as a church society have not better provided for the little orghan children? Can we say, or do we even dare to say, that it is not necessary to look after them and see that they are provided for? Dare we say that it is useless to look after these little ones inst because it costs too much? Let us ee, do we claim that what the Lord has entrusted into our care is ours to do with as we like? I say it is not. Is it right that we revel in haxuries while some one around us is in want or some little one is without home or friends? 1 say it is not. Is It right that the Christian world should spend thousands upon thousands which is done every year-just to adorn the body which will soon return to mother earth, when it is said, "In like manner also that women adorn themselves in mod est apparel, with shame-facedness and sobriety, not with braided hair or gold or pearls or costly array." I Tim. 2:9. "Whose adorning let it not be that out ward adorning of plaiting the hair and of wearing of gold or of putting on of I Peter 3:3. Bear in mind that all these things will perish and what will our final account he when we are summoned home?

It is said, "Make to yourselves friends not be a prosperous farmer, and as a of the mammon of nurighteonsness, that when ye fail they may receive you into everlasting habitations." Luke 16 9. If we give in the name of Jesus to some poor soul that is really in need, we do make friends with that soul; if we give in the name of Jesus for evangelistic or mission work, we are making friends with those that are brought to know and to love Christ; their prayers in our behalf will ascend to heaven as a sweet perfnme. But, on this established cause of giving proper the other hand, if we do not give for charitable purposes we are not making friends of the mammon of unrighteousness. But on the other hand we are robbling God as the prophet Malachl gives it. We do not wish to be as wicked as to rob God, yet we may. "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal 3.8

The preacher said, when he had be come old and full of experience, "There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their burt." Eccl 5: 13. Do not grasp that which the Lord has entrusted to your care so close that it will become to your hart. But on the other hand, if we believe that the Lord will reward, let us take the advice of the prophet where he says, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal 3: 10

We should watch and be on our

guard lest we give not at all or perhaps

give grudgingly. When the children of Israel were preparing to build the tabernacle the Lord spake unto Moses, saying, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with heart ve shall take my offering" Ex. 25; 2. To receive a reward we must give cheerfully and willingly, for "the Lord loveth a cheerful giver." Nor should we give to be seen of men; if we do, the word of God says we do like the hypocrites do, sound our trumpets that we may have glory of men. "Verily I say unto you, they have their reward." If any one is inclined to think it is not so necessary to give I would simply say, be honest with yourself. Take your bible and concordance and look up the subject carefully and prayerfully, and if you believe God's word and believe as it is said, "teaching them to observe ALL things whatsoever I have commanded you," then you will believe it to be necessary to give. I would say, give cheerfully, give prayerfully and whatsoever ye bo, do all in the name of

RELATION OF THE PARENTS TO THE SUNDAY SCHOOL.

ADDRESS BY A. METZLER, AT THE OHIO S. S. CONFERENCE.

"Feed my lambs" is a command no less imperative to-day than it was the moment it fell from the lips of the divine Shepherd. The great importance of carrying it out properly was also, perhaps, never better understood by the Mennonite church than it is to-day. Indeed, it is solely for the purpose of anxious parents with ripe experience consulting together in regard to the and prayerful hearts to direct the work;

gether in annual conference,

This Sunday school work we are aintaining is not of modern origin. but it is a command, as we understand lt, if not an institution the germ of which we believe has been planted and the line of work suggested by Christ Himself at the time He blessed the lit tle lambs and also taught Peter to feed them. It is our aim now to promote public instructions to our children; to determine the bost means whereby more lambs may be gathered into the fold, as well as to connsel together concerning the most potent means of preparing and presenting to them this spiritual food and of keeping them safely sheltered.

No inflexible rules are laid down in regard to the manner of performing the work in this department of the Lord's vineyard. Methods may vary at different stages of progress in the work, or different periods of age in the world, being guided by surrounding circumstances, and yet be in harmony with apostolic teachings, and in touch with the grand lesson taught by the great Teacher Himself when He ourbraced in His loving arms the little ones and compassionately said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

It is true our object should constantly be to bring them up in the fear of the Lord, to teach them from infancy to reverence God. This training must essentially begin at home and is one of the grave duties of the parents. To neglect this is sin, in proof of which we have ample Bible testimony. But children will form associations outside of the family circle, and outside influences will bear upon their character as they grow up

At this juncture then, we recognize that in union there is strength, in more than one sense of the word; and, to counteract evil influences, we group them together in the S. S. that mighty factor in clevating the morals of a community, in creating a thirst after Bible knowledge, as well as inculcating Bible doctrine, from which develops the Christian church.

Can you, Christian parents, stand aloof from such an organization and say you are even trying to do your duty? Do you not, indeed, keenly feel your obligations to support by all proper efforts this important branch of our church work? Can we, as parents, manifest an indifference towards the Sunday school and not feel that we are neglecting our duty, shirking a grave responsibility? I believe it is possible only whon we have no love for souls, when Christ is not ruling within our hearts because self is not yet cast out

Individual efforts in the home should never be neglected. It is a responsibility we cannot shift upon others. It is the first step toward bullding up the church of God. But this initial work will not accomplish the purpose of the Sunday school. In it we have united an army of Christian workers, having ln view the same object, bound togother by one cord of love. To make this a complete, successful army, we want united in it the thoughtful,

rying forward this imposing work that orons minds and willing hands to exethe Sunday school workers meet to- cute the Master's will. Unite all these under the command of Christ, and you have a force of laborers that will be able to lead an aggressive battle against Satan's strongholds, that can rescue many a lamb out of the lion's jaws and bring it safely into the fold, there to feed and tenderly care for them.

September 15.

Let us remember that the children of to-day will be the parents of the future They will be guided principally by our examples. The influence we exert over them will determine, to a great extent, the standard of the Christian church in the next generation. Hence we, as parents, can see at once our close connections, our important relations to that institution of religious training we all should cherish, namely the Sabbath

The parents, with ever watchful eye, should see that here their children ar properly lustructed-are taught nothing but Bible truths, that will have a ten derky, when they grow up into manhood and womanhood, to preserve in them that childlike nature which must characterize every true Christian.

I am enabled to speak from personal observation in regard to this matter of trying to conduct a Sunday school when the parents are, -- perhaps thoughtlessly, indifferent to the work, especially so far as personal attendance is concerned The experiment at one time was tried, from necessity (?), for several years at the time the Sunday school was yet in its primitive order at the place where it was held. The result, briefly stated, apparently was an entire

It is true there were a number of classes composed chiefly of children, but the attendance of parents and churchmembers was so meager that not unfrequently non-professors had to be employed as teachers—a practice against which I most emphatically protest.

However, after this Sunday school was closed in despair for a season, renewed efforts were put forth, the congregation stirred up to a sense of their duty, the school re-opened, and by the personal attendance and assistance of the parents, thanks be to God, there is now not only one, but three successful evergreen Sunday schools, conducted by the brotherhood that permitted the one to die out for want of support, and which was kept up only about five months in the

I wish to be understood that in this instance the parcuts were not opposed but only ludifferent to the Sunday school cause, and it was only after they discovered their true relation to the Sunday school and made their children glad by going with them "to the house of the Lord," that the school began to prosper and God truly blessed the work.

It should be our aim in the home to make Christian men and women out of our children. The same object should be aimed at by parents in the Snnday school, the young people's meetings and the church services, though with some of these institutions more duties may be connected than with others. The influence, the presence, the hearty cooperation of all Christian parents should ever be welcomed in the Sunday school. Indifference in this department of the Christian's field of labor will doubtless be the forerunner of a declining, lukewarm church.

In a tree we have the roots, the trunk best and most effective methods of car- the young brother and sister with vig- the branches, the leaves, the blossoms

the fruit, all connected in one complete privileges that the children of Jews had hold of Stephanas; and in chapter 16; form, each occupying its proper place while the life-glving sap flows through the roots into all the extrenities, thus perfectly harmonizing the whole organzation. In the spiritual tree the same relation exists between the different branches of our work: though diversified our respective labors may be, If we expect prosperity to attend and God to bless our efforts, we must all be united In Christ the root, the true vine, the

only source of divine life and power. To sum up this whole matter in a few words we conclude that the spiritual relation of the parents to the Sunday school differs but little from their elation to their own family circle, since in either case is invalued the grave duty of giving proper spiritual training to the rising generation. While the home roof may cover only our own children in the Sunday school we have a mutual interest in the welfare of all gathered there, and, hence, it gives us a wider range for exercising our religious lib erty and, if possible, brings before us more vividly our inevitable responsibil

East Lewistown, Ohio.

BAPTISM.

WHAT IS HAPTISM? The Lord Jesus left to Ilis Church two ordinances-baptism and breaking of bread-the one telling the Christian of his death with Christ, the other of Christ's death for him. Baptism signifies death and resurrection; as the believer has died unto sin, is reckoned by God as dving with Christ and rising again to newness of life (Rom. 6:4), so baptism signifles this wondrons truth It is, therefore, only for believers in sus. Moreover, it is a profession of his faith; by it he lets both the Church and the world know that he has "put ou

In John 3:5 it is said by the Lord Jesus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." This "born of water" means baptism, some say. I ask for proof. Are there any similar expressious elsewhere to prove it? On the other hand, would not such an inference exclude absolutely from the Kingdom of God all unbaptized persons? And so the thief on the cross after all would go misaved, and baptismal water equally with the Spirit would share in the honor of regenerating a sinner. Surely none who rejoice in being "born of God" will advocate this! "Washing of water by the Word" (Eph. 5:23) gives us the clue to the meaning of the nassage. It is the word of God applied by

the Spirit which reuews a sinner, Many dear children of God assume that baptism was given instead circumcision, but no scripture exists which says so, or even implies it, but we do read of many being baptized in addition to their circumcisiou; if, however, any one should insist that it was given in place of circumcision, then the whole analogy is in favor of believer's baptism. As soon (on the eigth day) as a son was born into the ancient Israel be was circumcised; to speak of doing it before his birth would be absurd; and as soon as a child is born into the true Israel of God-born again-be is to be baptized, and to do it before is (according to the analogy) equally absurd.

It is said; why are the children of

ought to be baptized? It might be added, the domestic servants of the Jew themselves to the ministry of the saints. were circumcised, and, therefore, the domestic servants of all Christians ought to be baptized!

are wholly different he their nature and constitution: a child, because it was boru of Jewish-parents, was a Jew, and, therefore, it was circumcised: but a child, born of Christian parents, is not therefore a Christian, and till it becomes one, it ought not to be baptized. Circumcision was the seal of the righteousness of the faith that Abraham had, and the child inherited as a descendant of Abraham certain blessings; all the blessings and privileges of salvation are open now to all, "whosoever will;" and in no way, therefore, can baptism be the sign or seal that the infant is put into the place of privilege.

WHO OUGHT TO BE HAPTIZED?

I answer: Believers; and appeal to the Scriptures for the proof; and it can be added, that the lirst record of infant baptism was upwards of two hundred years after Christ.

In appealing to the Word of God we find at once that neither direct precent nor example can be found for baptizing an infant, but it is inferred by some that, as three households are mentioned as baying been hantized, it is probable that there were infants in them. This is the nearest kind of proof that Scripture affords for infant baptism; at its best it is inference, and against it we place the direct examples of believers being baptized, which are to be found in the Word of God. But let us see the real amount even of inference which can be drawn from these "households, How comes it that though thousands of persons are recorded as baying been baptized, and numerons instances are given, vet, only three households are mentioned? Is it not the plain answer. because not many "households" be lieved, and, therefore, not many could

be bantized? The first of these is in Acts 16:14 to 15: the household of Lydia. In order to infer infant baptism from this case, we have to suppose a good deal:-- i. That Lydia was married. 2. That she had a family, 3, That some of them wer still infants. 4. That she had brought them with her from their home in Thyatira.

These four things are necessary before we can get infants into Lydia's household in Philippi. They were possible, but certainly not probable, for it is improbable that a woman would be trading if she had a husband: it is improbable that, if sho had a family of young children, she would bring them about while travelling on her business concerns, and it is highly probable she had slaves who formed her household and whom she would need at least for her business; and that there were brethren (probably these slaves) in her house hold, the words of Acts 16:40 would lead us to understand

The second case is that of the jailer at Philippi, Acts 16: 25 to 34. The Scripture statement being, that he "rejoiced, believing in God with all his house," it is clear that whatever children were in his family, were believing children and not infants.

The third instance is in 1 Cor. 1:16.

the latter were circumcised, the others 15, of the same epistle, he says of that household, that they had addicted leaving no room for the supposition that it contained infants.

Next let us look at the other ex The Jewish and the Christian systems amples of baptism, according to the command of Jesus, first to teach, or literally to "disciple," and then baptize, and we shall see that none of them have a suggestion that the household was to be bautized because the head of it was. In Acts 2:41 we read: "Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand Not a word here about the households of these persons being also baptized.

The next instance is in Acts 8:12; "When they believed Philip's preaching they were baptized, both men and women" (no mention of infants here) In the same chapter, verses 36 to 39 tell of the enunch who, after professing his faith in Jesus, was baptized. Philip first telling him, "If thou believest, thou mayest." Nor did Philip enjoin him to have his family baptized when he got home; but we venture to say the cunnch could have only understood Philip to mean that belief was necessarv before baptism.

The next instance is that of Paul in Acts 9. Ananias came to him and sald, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost; and he received sight forthwith and arose and was bantized '

Again in Acts 10, Cornelius with his kinsmen and friends were gathered, the "Holy Ghost fell on them" (verse 44): and Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord' (verses 47 and 48) but he neither calls for the households, nor orders, them to be baptized,

In Acts 18;8 we read, "Many of the Corinthians hearing believed, and were baptized;" nothing is added of the households of these believers being also bantized

And in Acts 19: 1-7 we have an account of twelve men in Ephesus whom Paul baptized in the name of the Lord Jesus, as they had previously only been baptized into John's baptism, but nothing is said of their households being also baptized. It may be added here that this justance shows the value the apostle put on a right haptism.

In all these passages we find a warrant for bantizing believers: in none of them the shadow of a warrant for bap-Jizing infants. It is said, however, that these persons were heathens who believed, and that missionaries now baptize heathen believers. We answer first, as regards salvation, the heathen and minal Christian are one: they do not believe in Jesus to the salvation of their souls, and God says of them, "There is no difference, for all have sinued" (Rom. 3: 22, 23). And secondly, the examples in the New Testament, are not of heathen people only, but also of Jews, and of those who believed in God but who had not until then found salvation through Jesus; and in no cases are the children recounted as baptized because Christians to be debarred from the where Paul says he baptized the house-

not baptized till He was thirty-sufficient protest in itself against infant hantism.

Thus we appeal to those who rever ently bow to the Word of God, to bring their practice up to the standard of that Word; and if believer's baptism is dis tinctly found there - and who can deny it? and infant baptism is not dis tinctly found there, but only supposed. then we say, follow the distinct teachings of the Scripture at all hazards,-C. F. Perrin.

WHY, WHEN AND HOW SHOULD SIMPLICITY OF ATTIRE BE ADVISED:

ESSAY READ BY BARBARA SCHROCK. AT THE OHIO SUNDAY SCHOOL CONFERENCE.

This subject is one that the world looks down upon, novertheless it is taught in God's word and we have reason to believe that pride and vanity constitute one of the evils of the day Theu why should simplicity of attlre be advised? If we read God's word carefully and prayerfully we must confess that it teaches simplicity, and that pride and vanity will go with the world on that great day.

The apostles practiced simplicity Why not follow their example and be obedient? Even in apostolic times they had to write to the churches about it. cantioning the women to dress in modest apparel, not with gold, pearls, or costly array. Can we not apply this to men also? I do not understand that our text gives as liberty to be slovenly. Our text does not condemn neatness of apparel. Cleanliness is next to godly ness, and is indeed a duty. Christ gave ns an example how we should live. He was born in Bethlehem in a stable, not In Jerusalem in a grand palace, aud if we follow His footsteps and make our attire as simple as His, we will practice simplicity to perfection. The question is, can we be separated from the world in our hearts without being different in our attire, or how can the world be converted while Christian professors are conformed to the world? Ah, when the time will come for us to depart from this world we will gladly give our sinstained garments for pure white robes, but the question is will they be accepted? If we are faithful we have the promise of reaching that happy heav enly home on high.

"Beantiful heaven where all is light Reantiful angels, elothed in white Beautiful robes the ransonied wear Beantiful all who enter there."

Should not such thoughts fill our hearts with ranture and delight, and create within us new desires to labor in our Master's cause?

When should simplicity of attire be advised? We all know that before we can accomplish any good work we must have the right spirit, and the love of God shed abroad in our heart. Christ says," Without Me ye can do nothing," Now when we know that we have a good influence over people, then advise it. Let it be when it will, we must in nowise be harsh; if it be not through love, better not at all. Ah, where is our denial, where is our simplicity? We as a plain people will lose ground if we e sight of these evangelical practices The Lord does not want proud workers. He wants simple, loving, humble souls If all Christian professors were truly

2. THEY DISSIPATE THE MIND. Fa-

shionable amusements - theatrical en-

tertainments, and the like-are not

merely an unprofitable and criminal

waste of time, but they have a direct

tendeucy to dissipate the mind, and

destroy all care and desire for the eter-

nal welfare of others. Let me appeal

to the experience of those who have

been habitual attendants of the theatre.

whether this amusement is not strongly

unfavorable to everything like a religious

frame of mind? When you return from

the most decent play that was ever ex-

hibited, did you have any desire for

prayer, or for holding communion with

God in any sacred exercise? Is there

not something in the sentiment uttered,

in the scenery displayed, in the dress,

attitudes, and deportment of the per-

formers, and in the licentious appear-

ance and libertine conduct of many of

the spectators, which is calculated, to

say the least to expel all seriousucss

from the mind; and we might say, also,

to drive away all thoughts of God, eter-

nity, and of the indgment to come? We

need not wait for an answer. Every

one, who has had the least experience,

knows these things are true. He can

bear his testimony that these things

have a direct tendency to give the mind

a vain and frivolous cast; to make it

familiar with licentious images and ob-

jeets: to banish a taste for devotion and

that spirituality which is the duty and

that whatever has this tendency must

be criminal in the sight of God? What-

ever draws the heart from that which is

sober, useful, and pious, and inspires

it with a prevailing taste for the gay, the

romautic, the extravagaut, the sensual,

and the impure cannot but he decaly

pergicious. Do fashionable amusements

ach a man how to live, how to be use-

ful, and how to die? Alas, no! They

do not tend to inspire those serious,

practical sentiments which become one

who remembers that he may be called

to morrow to quit this transient scene.

one form a just estimate of how many

thousands of dollars are sometimes

wasted in one night at the theatre, the

card table, or at a single ball? No one

can form an estimate of what must

be expended in extravagant dress, and

who is struggling on poverty's brink.

might now be in possession of a beauti-

ful home, if he had saved what he au-

nually expended for those soul-destroy-

3. THEY ARE EXPENSIVE. Can any

happiness of the Christian.

God's children, there would be power snough to make the sinners cry out, "What must we do to be saved?" But sad to say, we are perhaps sometimes the fault by not living up to Christ's teachings. O think of the precious sheaves that might be gathered in! There are so many wretched sinners struggling in the Slough of Despond, while some Christian professors are such poor reflectors. Ah, are we not drifting? We have reason to believe that we have reached the Saturday evening of the present world. O let us nail upon the cross proud, wilful self, and practice simplicity. "The world must be denied; the flesh be crucified:" our carnal desires must be overcome. Then is the time we are best qualified to advise simplicity. No wonder Jesus told us to "watch and pray, that ve enter not into temptation," for the love of the world and the things that are in the world are so prone to draw the soul away from God.

How should simplicity of attire be advised? We must do more intelligent teaching on this subject, and banish the idea that it is simply custom, merely a rule of the church. We must prove that it is the teaching of the gospel. Be firm, be kind, be charitable. We are to be separate from the world and a peculiar people. Jesus says, "That which is highly esteemed among men is abomination in the sight of God," and that "narrow is the way which leadeth unto life." History teaches us that a hundred years ago our now "popular" churches burst of sunshine. The visits of some practiced simplicity. If God's word other ministers are dreaded by an intaught it then, why not to-day? "Heaven and earth shall pass away, but my words shall not pass away," saith the Lord God Almighty. Brethren and sisters, let us be more earnest or in a hundred years, yes, fifty, where will our church be concerning simplicity of attire? Do not understand that our plain attire will save us. Wolves some times wear sheep clothing. We read. "Beware of false prophets who come to you in sheep clothing; for iuwardly they are ravening wolves," We shall know them by their fruit. There must be a deeper spiritual power or motive that incites us to obedience. It takes a full consecration. Our words and deeds must correspond with our attire. O let us ask God to give us more light, and wisdom, and power to practice simplicity and then teach it. Put on the wedding garment, lest on that great day you must be rejected. Put on the beantiful garment of righteonsness. Ye shall be redeemed without money. Think of the sacrifice God has mader He sent His only Son into this lost world for our salvation. This should be enough to make the coldest heart flow out in gratitude toward Him and inspire us all to more active Christian work. Let us greatly rejoice in the Lord, for He has promised to clothe us with the garment of salvation and to cover us with robes of righteousness.

VISITING THE SICK.

It is a real privilege for an earnest and loyal disciple of Jesus Christ to visit and minister to the physical and spiritual needs of the sick. Kind and tender words and expressions of love and sympathy have a marvelous power of doing good. These have won many a heart and family when nothing else seemed to have any winning force, Good cheer is always litting for the sick

chamber; but frivolity and idle jesting are out of place there, especially where it is believed the sick one can never recover. Such a one should be con versed with pleasantly and yet seriously for his spiritual good. A young lady once going down to the grave under the power of a fatal disease complained that her pastor, in his efforts to cheer and encourage her, was too careless in his manner and too "jolly" in his converse She said: "He does not understand me. I do not like those things. I am soon going over to the home my heavenly Father has prepared for me and I like now to talk about those things over there." Thus she viewed the words and bearing of one to whom she looked as her spiritual counselor. What tact and tenderness are needed by the pastor in administering counsel and comfort to the afflicted of his flock The New York Observer speaks with practical wisdom on this subject as fol

lows: The visitation of the sick is a very important and yet a very delicate part of the pastor's duty. There are who appear to have a real gift in that direction. Their whole manner is so considerate, cheery, and sympathetic as to render their visits a great boon to poor sufferers. Such men know inst how much of the outside world to im port with them into the sick room, and lrow much of it to leave upon the threshold. They have the effect upon the patient of a breath of ozone or a valid hardly less than the coming of death itself. Some men are natural de pressors. People's spirits go down when they are around. Such can do little good to anybody, and their helpful influence over the weak and sick may be almost nil: for, as some one has ob served, they are "so unfortunate in their habits and expression that they worry well people" even. But any minister can train himself in time to become at least a fairly apt and helpful visitor of the sick. Certainly the modern tendency to usedlessly exclude the minister from the sick room should be stoutly resisted. No minister is under the doctor's orders. though some physicians by their arro gancy of assumption in cases of sickness would pretend that he is. A godly and considerate minister of Christ is no superfluity in a sick room, where his presence is desired by a sufferer who may soon be summoned to meet his God. That is a poor policy of treat ment which expends all care and thought upon the body and none upon the soul. There is only one thing sadder than a prayerless life, and that is prayerless death.—Sel.

A LITTLE PILGRIM OR JESUS PAID THE PARE.

One summer's evening, ere the sun went down. When city men were hastening from the

town,
To reach their homes, some near at hand,

some far— By snorting train, hy omnihus or car, To be beyond the reach of city's din-

A tram-car stopped, a little girl got in: A cheery looking girl, scarce four years old; Aithough not shy, her manners were not hold; But all alone! one scarce could understand, She held a little handle in her hand-A tiny handkerchief with corners tied, But which did not some bread and

hide; A satin scarf, so natty and so neat, Was o'er her shoulders thrown. She took her seat.

And laid her bandle underneath her arm And smiling prettily, but yet so caim,
She to the porter said, "May I lie here?"
He answered instantly "O yes my dear

While once again the tram went on its way. The tail conductor—over six feet high, Now scanned the travellers with a husiness

eye; But in that eye was something kind and mild, That took the notice of the little child. A little after, and the man went round, And soon was heard the old familiar sound Of gathering pence, and clipping tickets to The tram was full, and he had much to do. 'Your fare, my little girl," at length he sald. She looked a moment, shook her little head. "I have no pennies, don't you know," said

"My fare is paid, and Jesus paid for me?"
He looked hewlidered—all the people smiled,
"I didn't know; and who is Jesus, child?" "Wiy, don't you know, He once for sinners

For little children, and for men beside nake us good and wash us from our sin Is this His Railway I am travelling in?" Don't think it is! I want your fare, you

'I told you Jesus paid it long ago:
My mother told me just before she died
That Jesus paid when He was crucified;
That at the cross His railway did begin, That at the cross His railway did begin,
Which took poor sinners from a world of sin;
My mother said His home was grand and fair;
I want to go and see my mother there—
I want to go to heaven where Jesus lives,
Won't you go, too? My mother said He gives A loving welcome-shall we not be late? O let us go before He shuts the gate; He bids us little children come to Him." The poor conductor's eyes felt rather dim, He knew not why—he firmbled at his coat, And fell a substance rising in his throat The people listened to the little child. were in tears - the ronghest

smiled, some one whispered as they looked amazed:

"Out of the months of babes the Lord is project " "I am a pligrim," said the little thing;
"I'm going to Heaven. My mother used to

sing
To me of Jesus and His Father's love; To do not sess and His Father's love; Told me to meet her in His home above, And so to-day when aunt went out to te And looking out I could not father see, I got my hundle—kissed my little kit, (I am so hnngry-won't you have a hit? And got my hat, and then I left my home A little pilgrim up to heaven to And then your carriage stopped, and I could

see You looked so kind. I saw you becken me, I thought you must belong to Jesus' train, And are you just going home to hear

again ?"
The poor conductor only shook his head;
Tears in his eyes-the power of speech had fied. Had conscience by her prattle roused his fears.

And struck upon the fountain of his tesrs; And made his thoughts in sad confusion whirl; At last he said, "Once I'd a little girl,

I loved her much: she was my little pet And with great fondness I remember yet How much she loved me. But one day she

"She's gone to heaven," the little girl replied; She's gone to Jesus, Jesus paid her fare Oh, dear conductor, won't you meet her there!"
The poor conductor now broke fairly down;
He could have born the barshest look or

frown, But no one laughed; hnt many sitting by Beheld the scene with sympathetic eye. He kissed the child, for she his heart had won "I am so sicepy," said the little one,
"If you will let me, I'll lie here and wait Be sure you wake me up, and pull my frock, And at the gate give just one little knock!

And you'll see Jesus there!" The strong man

wept.
I could but think as from the car I stept, How oft a little one has found the road, The narrow pathway to that blessed abode Through faith in Christ has read its title clear While learned men remain in doubt and foor While fearned men remain in donnt and lear, A little child! the Lord oft uses such To break or bend, the stontest heart to touch, Then by His Spirit hids the conflict cease, And once forever enter into peace, And then along the road the news we bear. We're going to heaven-that Jesus paid our

-Sel, by David Ramer.

FASHIONABLE AMUSEMENTS.

In this progressive age, popular amus ments have outstripped everything, and have succeeded in drawing millions to the foot of their polluting throne into the broad road to ruin. The theatre bearing the sceptre of popularity, is an amusement which occupies the time and attention of multitudes.

Indulgence in fashlonable amuse ments is objectionable, even as a relay. ation from secular pursuits. The farmer and mechanic bave little occasion for the exercise of dancing. The student's mind is polluted and distracted, rather than refreshed by plays and cards And the merchant finds that either of these unfits him for serious business Indeed, the time usually allotted to these diversions, together with the violence of one of them, and the long conline ment of many persons to one room, ren ders the plea of health or useful relay ation, entirely chimerical,

The word of God allows no excus for sin. God requires that all men, in all conditions and circumstances in life should consecrate themselves wholly to His service. He says, "Ye cannot serve God and mammon." Prove any pursuit contrary to the requirements of God, as revealed in His word, and we must in stantly renounce it; we are duty-bound to do so at all hazards. As surely as God is true, "the workers of iniquity shall not go unpunished." In whatever light public opinion may regard fashion able amusements, let us proceed to show positively that they are not in keep ing with the general tenor of the Scrip tures

1. THEY ARE A CRIMINAL WASTE OF TIME. Time affords opportunity to do good to those around us; to promote the purity and happiness of our fellow creatures; and prepare for the terrible reality of the eternity before us. Time is precious. Every moment of time is given you by the great Author of life and you must render an account to Him for the manner in which you employ it. This you will not dare to deny. Neither will you deny the fact that the cruel monster, death, is on your track. He will surely overtake you. The awful realities of the death-bed are before you and you must meet it. Every moment of time brings nearer that scene. Life is uncertain. No one knows at wha hour the angel of death may call. There is Important work to be done. The moments fly. To-morrow, or even to-day, may possibly be the last of your probtionary state.

Therefore, situated as we are, every ing entertainments. hour, nay, every moment is important But reason and Scripture demand that You know not but may be suspended we devote our property, as well as our upon it your eternal destiny. Placed in talents, to the service of the Redeemer circumstances so solemn and momentin doing good. He enjoins upon us to ous, can any rational, conscientious per relieve the sufferings of the poor-esson consent to sit, hour after hour, night pecially of the flock. If we look around after night, in a play-house, attending how many members of the human amusements which are vain and frive family in affliction do we behold? How many that call for and deserve assistlons, and whose general morale is had? ance? Look to the barren shores of Can you appeal to the great Searcher of hearts in vindication of your course? heathen lands. Will any man of common humanity be expensive in his Can you say you are acting as an acamusement while millions of perishing countable and dying creature ought to act? No! The most determined adheathen imploringly extend their hands vocates of fashionable amusement liv to him for assistance? for the only book that makes known to them the way of ing would not dare to deny this Would life? God forbid! Who can estimate he not be shocked at the thought of seriously adopting such a principle? Elthe infinite cost of diversions thus purchased? When the dead, both small ther, then, the scriptural precept to re deem time, and the scriptural rule of disand great, shall stand before God, and posing of time, must be rejected, or the books are opened, the heathen will fashlonable amusements must be de rise up in judgment and condemn the pounced as a criminal waste of time

profession and practice that denies them the gospel. My beloved reader, if this representa-

tion of worldly amusements be true; if any man living would hardly dare upon his knees ask the blessing of God upon it before he went, or implore the sanctifled use of it after he returned; and if the patrons of fashlonable amusements encourage and support sin as a trade; then. I ask, how can any man, who claims to be barely moral, conscientiously countenance such a seminary of vice? Can a disciple of Jesus, who claims to be governed by the Spirit and to imitate the divine Master? Christ commands us to "live soberly, righteously, and godly in this present evil world " and to have "no fellowship with the works of darkness, but rather to reprove them": to "shim the company of the profane," and to pray, "Lead us not into temptation." We have briefly shown that fashion-

with the word of God. Then reader of you call yourself a Christian, a follower of the meek and lowly Savior .can you ever again be seen in the presance of this monster that will drag you down to the lowest depths of ruin? Will you ever permit willingly any of your friends to continue in this soul-destroy ing practice? Do not say that the habits of society are such that you cannot help it. The question is with you to decide. Will you obey God, or man? He Will any person, who means to stand on religious ground, venture to deny this world." "Come out from among them and be separate." Will you timidly give way to that which you acknowledge to be wrong? or will you dare to obey God and do right, though the perishing world be against you? Consider the awful presence of Jehovah before whom you must shortly stand. Will you take the Scriptures, or the maxims of a corrupt world for your guide? There is eternal life on the one hand; eternal death on the other. Attendaut on the theatre! consider the quilt your conduct carries with you. It ought to alarm you. Every time you attend that scene of temptation and vice, you sin against the purity and good order of civil society, and against God. Can you realize this, und still go with a quiet conscience? How do you think this subject will appear to you upon your death-bed? How will the useless ornaments. Many a mechanic, remembrance of having yielded to its allurements then lie upon your conscience? Think of that honr; and oh! be wise in time. From a tract by Wm.

THE DECEITS OF ALCOHOL. Alcohol is the thing that does the great mischief of which we are trying to rid ourselves. "Easy enough!" you say, "just let it alone." Suppose then you try it. Remember, in the first place, that it has names and aliases innumer able, and it is never at a loss to invent a new one: and that for thousands of years it hid itself so successfully by its chemical affulty for water that men used it continually without even knowing that there was such a thing. It likes secrecy and perpetrates most of its mischief under some attractive alias. We must know something correctly about it to be able to fight it at all, and we must know much to fight it success

Armed with some knowledge, you attack it in the wine on the table, and

of graves, when it is only the dead remains of those fruits. Theu you learn that alcohol is made by fermentation or

Tell the poor working man that his beer is more poison than food, and be replies that he could not possibly do his work without it, though it is well known that total abstainers work better than drinkers.

Ask the sick to dispense with it as medicine, and they will tell you that the doctor ordered it, and they must take it or die; when science asserts that "every disease is better cured without alcohol than with it."

Tell the traveler that "alcohol acts like cold," and he declares that it keeps him warm; though every Wluter's observations show that drinking men freeze more quickly than the sober.

Remonstrate with parents for giving it to their children, and they will sweeten and feed it with a smile saving, "We able amusements are not consistent have always done so in our family, and It has not hurt us;" without the thought of the brother, cousin, or nucle that has been made an outeast through such early training.

When temperance has made millions of abstainers, this deceiving devil makes up a draught especially for them, under the name of "root beer" (which, indeed, ought to be suspected for its patronymies, and thus runs down their thoughtless throats and plays it alcoholic pranks all through their deceived organisms, and they only cry out for "more."

The Bible declares that the drunkard cannot enter the kingdom of heaven, and the drunkard himself loses all hope and desire to do so; and behold a Christian people bent on devoting the one day God has given us in which specially to prepare for heaven, to the service of the saloon and to the business of mak ing drunkards!

Verily, alcohol is a lie, and it deceives and makes liars of all the people that come under its influence, whether in polities, religion, or in everyday life.

A MOHAMMEDAN CONVERT.

Dilawar Masib, a prominent young man, was early trained in Moslem theology. He had learned portions of the Koran by heart. He first joined the Supplies but shocked by the conduct of his fellow-believers, he joined the sect of the Shiahs, yet found among them no purer companions. He was greatly distressed because of his own sins and was seeking earnestly for peace of soul. At this time a copy of the New Testament in Urda fell into his hands, and he had uo sooner finished reading the precious volume than he told his father that Christ had a higher claim upon man thau had Mohammed. His father besought him, though he might secretly serve Christ, to remain a Mohammedan outwardly. This was against his conscience, and he sought Christian Instruction. The Maulvis reasoned with him and protracted discussions were held. but the more he reasoned the more he venerable and beloved father his inten-Bauman says: "The effect was terrible. The your man overwhelmed with grief. lost all self-control and, prostrating himself again and again before his son and weeping incessantly, he tried what to Christ. A. L. Stone.

you are told that it is the very essence he could to shake the young man's con stancy. One morning before dawn I was awakened and told that the inquires was at the door proently desiring to see me. Dilawar, whose eyes were red and swollen, told me with a choked voice that his father was quite unmanned by his resolve to be baptized and refused to be comforted. 'Oh, the persecution of tears! I could bear beating and being sold into slavery, but my father's tears are hard to bear." On the day or which Dilawar and his wife were to be baptized their children were snatched from them and hidden away, and violent efforts were made to hiuder them from receiving the ordinance. They were obliged to leave their homes under cover of night, taking nothing except the clothe they had upon them. When the public baptism took place the church was surrounded by crowds of Mohammedans, many being within the walls, but there was no disturbance After the service Dilawar was accosted by one of his friends, a secret believer, who said: "Well done, brother! I wish I had your courage."

A FAMILY TEST OF CONVERSION

You tell me a man is changed by the ouverting and renewing grace of God. Let me look at him? It is something that I may see him with the Bible in his hands. It goes as confirmation that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people.

But I would rather visit him in his home; see what sort of a husband and father he has become; whether he is gentle and self-restrained, when he used to be petulant and irritable; whether he is monarch of all he surveys, or the servant and minister of all ,-lives to re ceive the inceuse of the family homage to be saved trouble, and to guard his personal comfort and convenience from interference and restriction, or to lavish thought, and toil, and care, upon the welfare of all the dependent circle. Let me know, is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own broader shoulders? Especially has he become, in a scriptural and meaning phrase, a nursing father to the little ones there? Are they only the playthings of his idle monteuts, with whom he frolics as so many kittens when he is good natured, or looks upon as so many stumbling-blocks to be pushed out of the way when he is moody and hasty? or are they young plants to be watched and nurtured for the garden of God, youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evi dence that he has discerned and accepted his most privileged and respou sible calling of nurseryman for the great Husbandman in this little plantation of immortals. I wish to see him kneel with his right arm around his eldest born, and his left on the cradle of his became convinced of the truth of the babe to hear him with a tax which he Gospel. When he announced to his shall feel, because it is painstaking study and effort, and yet for love's sake tion of joining the Christian Church, Dr. shall not feel, because it is freely and gladly borne, reading and expounding to young learners the way of truth and salvation. If his heart is not thus turned to his children, it is not turned Ages, the Crusades, the Feudal System.

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DAILY PRAVING

If all professed Christlans would habituate themselves to the care of the soul as they do for the body, then would be ushered in the reign of righteonsness and the water of life would flow to the thirsty and perishing as never before.

Daily prayer is a Christian duty, How perform it? Pray always as we 25 refresh our bodies with bread three times a day. So have three times for special prayer for the soul, and with now ready. It is the largest we ever got out, and contains many excellent every increase of anxiety, obligation or blessing, spiritual or temporal, pray for help to utilize the same.

First, we should have a consciousness S. David's gratitude to God. of our need so far as we are able to know it; then depend on the Holy Spirit for revelation, "Produce your cause, saith the Lord; bring forth your strong reasons." Isa. 41:21. There is nothing God cannot or will not give if there is a reason and need. "My God shall supply all your need." Phil, 4:19, "No good thing will He withhold," Pray about all things with which you have to do. "Oh, what needless pain we bear all because we do not carry

everything to God in prayer." Pray for money, not to consume upon your own lusts, but to forward the kingdom 'of Christ, Do business promptly with the Lord and see the cause of Christ prosper and you with it. God will trust you with anything you will use for the advancement of the kingdom of Christ.

But remember, we must have assistance in prayer. An eminent divine said, "Of all the duties I have to perform, there is one that at times I do not know how to do, viz., praying in public." His statement is but a con irmation of the word, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." Rom, 8:26, May we have divine assistance that we ask not amiss. - H. N. Becker.

DRAG HIM DOWN.

TURE.—The Mennonite Publishing Co. No matter how hard a man may day school. We have a good Lesson struggle to do right there is always some sneaking scoundrel, some loath bers of our own church and workers in some reptile, some pimple on the face of nature, some wart on the hand of destiny, trying to drag him down. provements with the present year we Many a man falls not for the lack of merit but for the lack of appreciation by his fellowman. Great hearts are full of The "Words of Cheer" has also been sympathy; and what man does not require the sympathy and support of his fellowman. Failure in life is not always loss of capital in a luckless business venture. Such things are accidents that are apt to be met with by all Failure in life is loss of self respect, loss of confidence in one's own character. When you see a fellow faltering, take hlm by the hand and help him up, when you see a man climbing, chee him on, that he may reach the top and stand upon the summit of success .-Marshall News Messenger.

friends of Sunday schools to write us for prices and samples. We send you sample copies of our Lesson Quarterly and Sunday school papers free, and a

GOLDEN TEXT.-The name of the collection of picture cards for 15 cents. Lord is a strong tower; the righteous runneth into it, and Is safe,-Prov. 18:10 TIME.—The time of this quarter's

lessons covers nearly the whole lifetime of David,-seventy years.

LESSON XIII,-SEPTEMBER 27.

REVIEW.-THIRD QUARTER.

PLACE.- The land of Palestine - Bethlehem, Valley of Elah, Gibeah, Hebron,

DAILY READINGS.

September 15,

M. (Sept. 21.) David king over all Israel. T. The ark brought to Jerusalem.

2 Sam 6:1-19 W. David's kindness. 2 Sam. 9 T. David's confession and forgiveness.

Psa. 32 F. Absalom's defeat and death. 2 Sam. 18:9-17, 32, 33

S. David's love for God's house. 1 Chron, 22:6-16 2 Sam. 22:40-51

READING LESSON, - 2 SAM. 1:17-27,

REVIEW OF TITLES, GOLDEN TEXTS. ETC.

	Les,	Title.	Golden Text.
	1.	D. K. of J	The Lord reigneth;
	11.	B. K. over all 1,	David went on, and grew great.
	III.	The A. B. to J.	O Lord of hosts, blessed is the man
	IV.	G. P. to D.	In thee, oh Lord, do I put my trust,
	V.	D, K	Be kindly affectioned one to
	VI.	D. V.	The Lord is my light
	VII.	D. C. and F.	Create in me a clean heart
	VIII.	A. R.	Honor thy father and thy mother
	IX.	A. D. & D.	The Lord knoweth
	X,	D. L. for Q. H.	Blessed are they that dwell in
ľ	XI.	D. G. to G.	The Lord is my rock and my
	XII.	D. V.	There is a way that seemeth right

I mie.	1 lace,	Practical Lesson,
B C 1055	Hebron.	Be true to God and gen
B C 1048	Hebron & Jerusa lem	True greatness to to be
B C 1042	Jerusa lem	God has a reason for every command He gives
B C 1042	Jerusa lem	The Lord's house is now His spiritual kingdom.
B C 1010	Jerusa lem	Kindn's is rewarded even upon coming generall'ng
B C 1034	Rabbath.	God gives victo'y lo them that trust and also set.
B C 1035	Jerusa lem	Forgiveness is on confes- sion not on good works,
B C 1023	Jerusa lem & Hebron.	Pride and ambition lead into grievous sins,
B C 1023	Mahanaim.	Disobedience to parents is a grievous sin.
B C 1016	Jernsalem	We should prepare for work we cannot finish.
B C 1040	Jerusa lem	We should praise God for what He does through us
		We may go ahead once we know we are right.

Note.-Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert,

A TOWER

The GOLDEN TEXT suggests A Tower, as the emblem for our review. Let the scholar picture in his mind each lesson as a course of material rising higher and higher until the last lesson puts on the crown of a finished tower of a success. ful life. Notice the traits of character that are taught or urged in each lesson.

HERALD OF TRUTH.

LESSON I shows David taking coun sel with God concerning his plans for life. He asked God's will and followed Thus obedience to God is the first course at the foundation of the tower of David, as it is the basis of a truly suc cessful life

LESSON II finds its keynote in the last verse. "David perceived that the Lord had established him king," He possessed the insight of faith, and attributed his success, not to his own skill or genlus, but to God's care. David was ever a man of faith

LESSON III presents another side of David's character. He saw that national union, peace, and prosperity must be founded upon religion. Therefore his first care, so soon as he was established upon his throne, was to provide for the worship of God.

LESSON IV presents God's promise to David. This was one of the bulwarks of his throne, often referred to and appealed to in the succeeding ages.

LESSON V. Another element of David's power was his strong human sympathy. He won the love of men by his kindness, of which a strong example is given in the story of Mephib-

LESSON VI gives the account of David's victories, and shows the cour age which was so great a factor in his success. It was the Lord's buttle which he fought, and the Lord's victory which he won

LESSON VII. David sinned: but he repented of his sin, made confession. and sought God. So repentance forms one course in the tower of his life.

LESSONS VIII and IX show an experience of trial and discipline through which David passed in the rebellion of his son. Through the trial David emerged, still believing, and with a chastened spirit of submission to God's

LESSON X presents a new manifesta. which he made generons preparation.

LESSON X1 shows the duty and privilege of gratitude to God. LESSON XII may be summed up in

one word righteousness, which properly crowns the tower of a successful life,-Arranged from Hurlburt.

THE LIFE OF DAVID Let the scholars tell something in

suggested by each of the following Lesson-thoughts.

- 1. BIRTH. Place, country, lineage, parents, brothers and sisters,
- 11. NATURAL ENDOWMENTS.-Phys. ical, mental, sentiments, aspirations, disposition, character,
- III. EARLY TRAINING. As to home, country, music, poetry, religion. IV. VICTORY OVER GOLIATIL. Where, his age, circumstances, by what

nower results

- V. NINE YEARS OF TRAINING AND TRIAL.-Where, the lessons it taught, the enemies it made, the friends It
- VI. BECOMES KING OF JUDAIL-

ISRAEL.-How chosen, what led the way, how his enemies were subdued. what was the effect on the religion of the country.

VIII. DAVID'S SIN .- Why he fell, what would have kept him innocent.

IX. HIS REPENTANCE - Sincerity of it, the change it wrought in his life, what would have been better than his repentance.

X. TWO STREAMS OF HIS LIFE.-His sin, and what It brought forth; his holy life after his repentance, and the effect on the nation. XI. DEATH AND BURIAL.—His age

how he was regarded, where buried, how his tomb was regarded, how his memory lived.

XII. HIS CHARACTER REVIEWED. His noble qualities, what was the secret of his greatness.

LESSON L-OCTOBER 4. SOLOMON ANOINTED KING.-1 Kings 1:28-39,

Read Chanter 13

GOLDEN TEXT.-Keep the charge of the Lord thy God, to walk in his ways. I Kings 2:3.

INTRODUCTION.

TIME.-In B. C. 1015 Solomon be came sole king, having first reigned six months in conjunction with his father.

Place.-Jerusalem.

DAVID, Israel's greatest king had now grown feeble, and was well assured that his end was not far off. He was now about 70 years old.

SOLOMON.-His name means "The Peaceful," still common in the East in the form of Suleiman. He was born about B. C. 1035 in Jerusalem, and must have been nineteen or twenty years old when he was called to become king, His mother was Bathsheba (2 Sam. 12:24), He had three younger brothers (I Chron, 3:5). He inherited from his fathe tion of David's love for God's house, thoughtfulness, literary tastes, the skill which he desired to build, and for of rhling, and an interest in religion; from his mother sagacity, quickness of judgment, and perhaps some measure of sensual weakness. He was placed under the care and training of the prophet Nathan, a faithful, pure, and wise teacher, His surroundings were not all good, but he had many advantages.

ADONIJAH ... This was the name of David's eldest living son after Absalom's death. He no doubt plainly saw connection with the life of David as that, through the influence of Nathan and Bathsheba, Solomon was likely to succeed to the throne. He conspired to make himself king during the helpless old age of David and united with him in the plot Josb, the general of the army, and Ablathar, the high priest. The plot failed. What we know of him would lead us to think he resembled his brother Absalom-fine form and ambitious of power, yet inwardly scarcely fit for governing, "That he was no proper sovereign for such a kingdom as Israel then was must be obvious to intelligent men."-Bahrr.

THE BOOKS OF THE KINGS,-In the Hebrew canon these formed one book They follow the books of Samuel which are also called Books of the Kings. Indeed, the whole story from the begin Where, how long, for what it prepared ning of Judges to the end of Kings runs as one unbroken narrative. First

VII. BECOMES KING OVER ALL Kings takes up Hebrew history at the time when David was old and stricken in years, B. C. 1015; Second Kings ends with the beginning of the captivity of Judah in Babylon, B. C. 586, The author can not be indentified. Ancient tradition, in the Tahmud, names Jeremiah; some have supposed them compiled by Ezra or Baruch - Schaff

DAILY READINGS.

M. (Sept. 28.) A mother's request, 1 Kings 1:15-27

T. Solomon Anointed King. 1 Kings 1:28-39

W. A danger averted. 1 Kings 1: 11-19 T. (Oct. 1.) David's prayer for Solomon. F. A prosperous king. I Chron, 29: 20-30

S. The Prince of Peace, Isa, 9:1-7 S. Everlasting dominion. Dan, 7:9-14

THE PATH OF OBEDIENCE.

The path of obedience may be full of thorns. It may lead us into thickest darkness, where suffering is our lot, where innumerable duties of an uncor genial kind may have to be discharged Or it may be such a path as Abraham was called to take, going forth "not knowing whither." Grant all this Every step of the way, if our hearts are right with God, will be a blessed experience, for this path leads toward that perfect rest "which remaineth for the people of God." Work in the Sunday school, in the

home, or in any other place, for the honor of Christ's name, will prove a rich blessing if we go forward in the path of obedience with a firm step and a heart loyal to the blessed Savior The conscious surrender of the whole soul to God, not in word only, but in the deepest recesses of our nature, is the best preparation for the path, and this limplies the abiding in Christ as our Savior. To abide in Him in this sense is to be more and more renewed in His image, and is to be united to Him as the branches are joined to the living vine. It is to dwell in Him so that there may be an uninterrupted transmission of His Spirit. He would be our intimate friend in the path of obedience; so near to us that there can be no room for a rival; so faithful in imparting strength that we may be able to overcome every obstacle in our daily life; so consciously present with us that believing in Him Is

the easy habit of every hour Having this experience in Christ, what follows? Can anything be more sub lime than the words of our Lord, "Ye shall ask what ve will"? How rich is this assurance! Even in temporal good the promise is fulfilled, for when our request may seem to be denied, there is some better gift from God waiting for every one who truly abides in His Son, The true Christian, always having an obedient spirit, asks for temporal blessings with a sincere deference to the divine will, and if the denial comes he regards this as only God's way of bestowing the best gifts. In such instances God usually implants in the soul of the suppliant, not only a willingness to accept His ordering, but a sin cere choice of it. When we speak of spiritual blessings, however, how won derful is the engagement which He makes with every obedient soul, To all such the word is spoken without qualification, "Ask, and veshall receive," for 'we know that they have the petitions evidence of the presence of the Lord's that they desired of Him."-The Christian Advocate.

CORRESPONDENCE.

FROM THE CHICAGO MISSION SUN DAY SCHOOL. We are glad to have sis ter Lina Zook with us as a worker in the Mission for the cause of Christ. The work is growing both in interest and numbers; although the weather was extremely warm the attendance in Sunday school was good. Sunday being a day that many parents take their chil dren to the parks or lake; having to work every day during the week they like to have pure air out of the busy city, so the Sunday schools generally suffer. The neighborhood in which w have our work, the majority of the par cuts are too poor to take their children out, so they greatly appreciate having a place to send them where they will be off the street. One mother said, her little five year old girl woke up one night and said she wants to go to Sunday school, and when she does come site will not leave the rooms until we go home.

Looking into the faces of the children, we see they have bright minds, and un less they are taught of the love of God and brought under Christian influence, they will remain in ignorance. The question comes to each of us, am I will ing to help bring these to Christ? Ezek. 3: 18 plainly teaches that those who are in the light and do not help others into the light, will be responsible for the souls that die without Christ.

Although our living rooms are three blocks from the mission rooms, the chil dren gather around our door an hour before time, so they can go with us. They delight in coming in our home; they often sing songs and have us mark verses in their Testaments. Two little girls came in one day and while listening to their conversation one said, "I would like to live here because the sisters do not scold;" the other one said, "it is so nice they have no flies;" and when they get big they are going to work and earn money and give it to the teachers. We felt impressed with their childish inno-

cence In regard to the sewing school-perhaps some of the friends would like to help in this branch of the work, and if so, we can always make use of calico of anything you might send. One interest. ing scene in sewing school is a ninte 14 years old, with his smiling face and busy fingers, sewing as neatly as any girl,

We find it a pleasure in visiting the homes; and although some are Bonemians and cannot talk with ns they have a smile, while others cannot find words to express their appreciation of our We use different ways of work ing; first having a conversation with them, gives an opportunity to do spiritnal work.

FROM McVeytown, Pa. Our dear aged brother, Elias Rhiel, lately visited his kindred and friends and the scenes of his childhood on the banks of onr beautiful "blue Juniata," and preached for us very acceptably. We were glad for the visit and pray that the Lord's presence may cheer the last days of our brother and his frail wife.

Three young people were bantized by bishop Michael Yoder and received into the church on Sunday, Angust 16th This makes twelve who have chosen "the better part" and come into the church within about a year. Our hearts have been revived and refreshed by the saving grace among us. To God be 'all A BROTHER.

1896

A number of choristers were selected

from the congregation to lead in the

The first subject discussed was, "The

relation of the parents to the Sunday

Some of the thoughts brought out in

general discussion were: Parents are

often very solicitous for the physical

and intellectual development of their

children but they should have greater

concern that their spiritual wants are

Child training begins at home. Par-

Parents may betray their professions

Illustrations were given of children

who had nions and praying parents and

the former tending to piety in the

children.-the latter to corrupt morals

"The qualified teacher and his op-

ing county was the first speaker on this

portunity." Bro. Eli Blosser of Mahon-

ents should set a good example.

by neglect of their duties,

and wickedness.

FROM LEND DECATER CO., KAN-SAS, AUGUST 25TH, 1896. On Tuesday, Aug. 18th, Bro. Nunemaker of Adams Co. Neb visited our congregation, and in the afternoon at 2 o'clock he preached an able and interesting sermon from Heb. 2; 18. On Wednesday, at 10 o'clock, he again preached from John 4:31 -38. On Thursday, front I Thess, 2:14-18, to a full house. We were truly glad to see Bro Nunemaker and hear him preach, and were also glad to hear what the Lord has done for poor sinners. He says, "he that hungers and thirsts after rightconsness shall be tilled." It was even so, for if any one had hunger and thirst he certainly was fed. We feel thankful to the Lord that He at times sends His messengers to guide us through life, May God give our brother wisdom that more souls may be brought to Christ. We would also be glad, should any of our brethren travel through here. to have them stop and see us. They will receive a cordial welcome. We trust that God will send us brethren from time to time to cheer us on our way through life. Thanks be to God for His love and mercy bestowed upon CE

FROM ORONOGO, Mo., AUG. 27TH, 1896, Bro. Erasmus C. Shank, of Virginia came here on the 17th and remained with us until the 21st; during which time he held four nicetings which were well attended. The attention and interest were good. His kind admonitions to the saints and his friendly warnings to the sinners seem not to have been in vain, for two young souls expressed their resolution to follow Jesus. May his earnest efforts be blest wherever he labors on his trip through the J. G. Good.

FROM TROUSDALE, HARVEY Co., Kansas, Aug. 20th. Bro. Erasmus Shank of Augusta Co., Virginia, came to us and preached three times only and turned again toward home. The visit was too short, after he had come so far. but it was nevertheless much appreciated by our brotherhood. Perhaps the next one that comes from our old Vir ginia valley home can stay longer. We cannot tell how sorry we are that we failed to meet our dear Bro. Shank. Today a minister of the River Brethren congregation preached to us. It is true we have four home ministers here, but they get fired of hearing themselves speak, they say, and always extend a hearty welcome to other ministering brethren from abroad. Let others come and "swell the tide."

Manson, Calhoun Co , Iowa, Aug 30TH, 1896, Bro. Joseph Schlegel of Milford, Neb., visited us several weeks ago, and greatly encouraged us from the word of God. The brethren Joseph Egli and Haniel Naffziger of Illinois were also with us this week and held two meetings. May God grant that we be not hearers only, but doers of the word, as taught us by the brethren. And may God strengthen all our ministers in their labors. for the night seems to be fast approaching when all labor out D. D. Zene.

"PRAISE, prayer, pure thoughts and deeds of

That freed from earlidy films, our soul-Catch gleans of heaven here!

May bring us God so near,

HERALD OF TRUTH. CONFEDENCES will commence at 2 o'clock September (ANNHAL.)

The Annual S. S. conference for the

Conference District of Indiana and

Michigan will be held (D, V,) in the

meeting bouse of the Howard Co. Ind.

Cong. on the 21th and 25th of Septem-

ber. Let our S. S. workers, especially

those of this conference district, make a

special effort to be present. Come to

help and to be helped. Persons coming

North Grove, which is five miles north

The Amish Mennonite Conference

will be held (D. V.) in the Willow Spring

meeting house in Bureau Co. Ill. on the

17th and t8th of September, Bishops,

ministers, deacons and lay members are

invited. The ministers and deacons

will meet on the afternoon of the 16th

to arrange the questions presented for

consideration, Visitors will be met on

the 16th at the following stations: - On

Putnam; from the east at Tiskilwa.

On the C. B. & O. at Lombardville from

east and west. Those coming via the

from Halsburg via, Elmwood.

Sept. 24 and 25.

tuna or Tipton, Mo.

these conferences.

28 and 29.

C., B. & Q. will come to Lombardville

The annual Mennonite conference

for the state of Missouri will be held at

The annual Sunday school conference

for Missouri will be held at the same

place on Monday and Tuesday Sept.

invited to be present at the church con

ference and remain for the Sunday

school work, and Sunday school work-

ers are especially invited to come in

time for the church conference. Those

coming should address D. F. Uriver,

Versailles, Mo., or J. C. Driver, Rico,

Mo., and they will be met at either of

The Sunday school Conference for

the South West Pennsylvania District

will be held at Scottdale, Westmoreland

Co., Pa., on Oct. 14 and 15, 1896, Per-

sons coming by the P. R. R. or by the

B. & O. R. R., will get off at Scott-

date. Accommodations will be pro-

vided for all who come. The church

conference follows the Sunday school

conference on the 16th All workers

for the Lord are cordially invited to

The annual conference for the state

of Indiana, will be held, the Lord will

ing, at the Holdeman meeting-house.

near Wakarusa, on Thursday and Fri-

day Oct 8th and 9th Rishops minis

general are cordially invited to attend

nearest station. It is especially request

this conference district should be pre-

ed that all the ministers and deacons of

The Kansas and Nebraska Annual

Conference will commence on the first

day of October 1896 in the West Liberty

M. H. eight miles north-west of luman.

Kansas, at 2 o'clock, and the Sunday

School conference at the same place

Wakarusa on the Wabash railroad is the

ters, deacons, and the brotherhood in

Jos. C. Digver.

J. A. Ressler.

the following stations, Versailles, For-

Ministers and deacons are especially

Mt. Zion meeting house, near Ver

sailles. Mo., on Thursday and Friday

JOSEPH BURRRY

on the "Panhandle" Ry. will stop off at

We extend a hearty invitation to all the brethren and sisters abroad. S. C. Miller, Monitor, Kansas, if Informed, will furnish a conveyance from lunian. Kansas on the Rock Island Road or from Windom on the Santa Fe R. R. S. C. MILLER

(SEMI-ANNUAL.) The Semi-Annual Conference for Nir ginia will be held at the Zion M. 11.,

Lower District, on the list Friday in October, (Oct. 2d). S. M. BURKHOLDER, See'y.

Harrisonbury, Va.

NOTICE.

The Annual Meeting of the Menno nite Evangelizing and Benevolent Board will be held at the Elkhart, meeting house on Wednesday, Oct. 7, 1896, (just before the annual church conference for the state of Indiana) beginning at 9 o'clock A. M. sharp. Business of spethe C., R. I. & P. from the south at cial importance will be transacted and all bishops, ministers and friends, and especially all members of the Board, are earnestly requested to attend.

G. L. Bender, Sec'y.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD

TREASURER'S REPORT FOR AUG. 1896. RECEIPTS.

For Evaugelizing. Scottdale, Pa., Congregation, per Jos. R. Loucks, 811.50 Jos. R. Lone J. D. Ranck, Kinzer, Pa., M. Z. Troyer, Ransom, Kans., Benj, Huber, Maxville, Ohio, Sister A. C., Berlin, Out., Freeport, Ill., Congregation, A Sister, Millersville, Pa. 64.37 Total.

For the Chicago Mission Scottdale, Pa., Congregation, per Jos. R. Loucks, 813.50 Henry Kinsinger, Roanoke, Ill., 250 Rible Clare, M. Verter, 250 Bible Class, McVeytown, Pa., Elsie Rhine, Campbell, Neb., Pleasant Grove Sunday school, Tremont, Ill., Allensville, Pa., Bible Class, Sisters, Leaman Place, Pa.,

2.00 Wall Congregation, Mountain Lake, Minn, Mary Zook, Sterling, Ohio, Profits on sale of books at Ohio S. S. Conference A Sister, Shiremanstown, Pa., Olathe, Kans., Sunday school, per J. H. Hershey, A Sister, Millersville, Pa. riends, Elkhart, Ind., Total 79.95

Armenian Fund.

Total Receipts for August.

DISBURSEMENTS.

ing work in S. W. Pa, Conf.

the Expenses of Mission work in Chicago,

Total.

Total.

10.00

16.80

94.80

A Sister, Shiremanstown, Pa.,

To Jos R Loucks for Evangeli

To Secretary for postage, To 11, 11, Good for Evangelizing

To Brown Bros. & Co., N. Y., for

Evangelizing, Chicago Missio

Orphan's Home Fund.

work in Tenn.,

the Armenian

Lizzie Gingrich, Preston, Ont., Daniel Orendorff, Flanagan, Ifl., Total. Orphau's Home Fund

THURSDAY MORNING, AUGUST 20.

tional exercises led by Bro. David Plank of Logan county. He expressed himself as being very solicitous as to the spiritual results of the conference and earnestly requested the prayers of the brethren and sisters so that the effects might be a means of lifting us up, rather than dragging us down. In his

Secretaries, C. Z. Yoder, D. S. Yoder, and C. K. Hostetler.

Expenses of the Misslon Work ln Chicago itemized.

84.50 Rent for living rooms. 8.00 Rent for mission rooms. 13.07 Board and fuel. 4.43 Total, 30.00

It is quite likely that the expenses of the Mission in Chicago will be somewhat increased next month, since an other worker has gone to the city to assist in the mission work.

It will also be noticed that we have received \$1,00 from a sister in Pennsylvania for the Orphan's Home. This may not go very far for caring for homeless children, but it is at least a beginning, and we know that it is unwise for us to "despise the day of small beginnings," We believe that others will follow the example of this sister. and that ere long provisions will be made for supplying the wants of many little ones, who are left without home

We feel to thank the brothren and sisters for their liberal support of the various departments of the work during the past month.

Gratefully submitted. C. K. HOSTETLER. Treas. M. E. & B. B.

PROCEEDINGS

Of the Annual Ohio Mennonite Sunday School Conference held near West Liberty, Ohio, August 20 and

21, 1896, On the evening of August 19 the brethren and sisters gathered from various parts of the state and spent the time in preparation for the work of the

following days. After a song service the devotional exercises were led by Bro. John Blosser of Hancock county.

In liebalf of the brethren and sisters Logan and Champaign counties, D. S. Yoder extended a hearty welcome to those from a distance which was responded to by Noah Blosser of Han rock county. The services were then further continued by the brethren Jonathan Kurtz of Ligonier Ludians David Garber, of Orrville, Ohio, and John Shenk, of Elida, Ohio.

All were earnestly admonished to re member the object of the meeting and to look higher than the aid of man in so conducting the deliberations of the conference that it may be the means of glorifylng God and helping one another n the great work of the Master.

The services were closed by singing and prayer, to meet again the following

Conference was opened with devo terse way he observed, "We are already low enough."

After singing a hymn the officers were elected.

Bro. A. I. Yoder was chosen moder ator, M. S. Stelner, assistant.

One drop of water is comparatively insignificant, many millions form the rushing tide. One voice many not have so very much influence, many voices powerful influence. The forenoon ses lon was closed with prayer by David school," by Bro. A. Metzler of Mahoning Garber of Wayne county, after which the congregation assembled around His discussion of the subject showed tables near by and partook of the noon that he had given it careful study, and many excellent points were brought day meal.

THURSDAY AFTERNOON.

those who had not. The influence of to require no notice by Christian peo-

He referred to the Bible to show especially how God noticed the least of things worn by His people and the re striction He gave them regarding their

The first qualification he said, was to be lilled with the Spirit of God and be endued with power from on high. It is then that he can know the worth of a soul. He must be decply concerned about the welfare of his class. The qualified teacher must be nunctual. He must remember that he is teaching not only for time but for eternity. To have other things. General discussion of the subject fola good influence he must live a pure life

devoted to the work. The next speaker on the subject was Bro. David Horst of Holmes Co.

His Ideal teacher was a converted person in whom was manifest the fruit of the Spirit. One who had well prepared lessons. Go from the closet to the class. Let precept be enforced by example. Remember the class and the judgment. Opportunities,-to lead chil-

dren to Christ, to obtain God's favor. The general discussion of this subject was spirited in which quite a number took part.

Some of the points brought out, were; ... The qualified teacher must have love and sociability. The qualified teacher must not compromise with any wrong in order to gain influence with his class. "Shall we do evil that good may come?" Teach and do. "If the blind lead the blind both fall into the ditch."

He must be a good student as Timothy. A willing worker. Apt to teach, not tedious but practical and to the point. Must be able to endure hard-

"Singing as a Religious Agency," was discussed by the brethren B. F. Thut, of Hancock Co., and C. Z. Yoder, of Wayne Co. Bro. That spoke of music as an art, Answered the question, "What is music?" He also satisfactorily stated unhat and how to sing.

Bro. Yoder spoke especially of the power of song, and made many good points in discussing congregational singing. It was indeed inspiring to listen to the addresses on this subject. Thoughts presented in general discussion: We should know what is sung, feel what Is sung and all help sing.

A number of the speakers have been asked and have kindly consented to write an arlicle for publication on the subjects treated by

HERALD OF TRUTH.

After a short song service, devotional exercises were led by Bro, George Ross of Allen county. First topic, "Why, when, and how should Simplicity of Attire be advised?" was discussed by Sister Barbara Schrock, of Wayne Co. Many interesting facts were presented, And as the address will likely be published soon we do not deem it necessary to make any comments here. The same subject was discussed by Bro. Amos Shenk. In the course of his remarks he said: "Nothing is small or unimportant so we must not get the idea that this subject is of such little importance as

attiro

When we give our hearts to the Lord and turn our backs to the world, then is the time it is necessary to pay attention to our attire, so that we may be lights to others through our meekness and humility. We should take Christ as our pattern in this as well as in all

lowed. A Methodist minister present gave a very earnest admonition to the brotherhood urging them to stay by the principle of plainness and non-con formity. He said that the Methodists were at one time a plain people. Plainness of dress was a light to the world. All sensible people admired it.

Quite a number of brethren embraced the opportunity to say a word on this subject. The way to teach is to teach the life of Christ. Let the change be within and grow outward as a tree produces fruit. Attention was called to the necessity of distinguishing between

the outward and inner life. Why should we teach it? Because

Christ taught it. When should it be taught? Begin at home. Teach it intelligently to the children when young. It is then that the great advantage is either gained or

When the love of God is in the heart we need no iron clad rules. We obey Christ because we love Him

We dare not be ashamed of the religion of our Lord Jesus Christ.

The next topic on the programme was "Christian Giving." The first speaker was D. S. Brunk of Elida, Ohlo. He said:-The Bible teaches us that it is right for us to give. God gives. He the giver of all our earthly blessings. Under the law it was required to give tithes. We find it a difficult matter to sacrifice of our earthly goods unless we are consecrated to God.

The Gospel commands us to give. If we give sparingly we shall reap sparingly. We are held accountable for every dime we spend. How much are we giving for the cause of Christ?

The same subject was further discussed by Bro. H. R. Newcomer, who brought out many good points.

The next topic was, "The Master's Command, Go," Bro. S. A. Kartz of Wayne county, opeued the discus

He compared this command to others given in the Bible, showing that it is just as binding as any.

We should not go in any of the varied duties which meet us simply because the Bible says so, but because the souls of all are equally precious in the sight of God, and because God requires us to do some thing to bring them the Gospel

Are we following Christ's example If we are not willing to die for the cause of Christ when we remember that He suffered and died for us?

Bro, M. S. Steiner of Allen county next spoke on this subject. The brother seemed to be full of the missionary spirit. He considered this the last and greatest command of our Lord.

Upon this command rests the success and stability of the church. He recited some of the trials of the misslonary, and also made some statements in re gard to the Mission work in Chleago In the course of his remarks he said, God knows His business better than our most Intimate friends do. Some of us cannot be Christians unless we are missionaries.

How will we as a people decide this question? Our part is to pray, to give, to an.

A number of questions were handed o the secretaries and answered by dif ferent brethren. After prayer, conference adjourned

for supper.

THURSDAY EVENING.

The evening session opened with a soug service in which all joined heartily. The devotional exercises were led by Rish J. N. Durr of Woodside, Pa., after which some time was spent in singing which was conducted by different lead

Opportunity was given for requests for prayer. Several requests were made, especially for lost souls and also for those who have lately chosen the Lord as their portion. After prayer the first topic, "Our Responsibilities in the Age which we live," was treated by Bro. Edward Zook of Holmes county. Bro. Zook treated this subject from the standpoint of Sunday school officers and teachers. In the course of his remarks he said: "Our responsibilities are greater than in former ages because of our opportunities. We are responsible to God for our consecration to His service.

All Christians are responsible for the work they may be called to do. Especially in Sunday school work are those engaged in it responsible for its success in the different departments of the work.

The superintendent is responsible for methods and discipline and for promoting love and unity between church and school

Teachers are largely responsible to God for the welfare of the souls of the

pupils under their charge. We should be separated from the world, and avoid the unfruitful works

of darkness." Bro. John Blosser, of New Stark, discussed the subject in its broader sense. Among other things he said:-"The ages in the history of the world are constantly changing position. We must meet the enemy as he approaches us. We are living in a wonderful age--lu an age of inventions, science and arts. taut work of parents to encourage and

Increased facilities for work bring lncreased responsibilities,

We are standing on the threshold of eternity. The responsibilities confront ing us are different from those which confronted our fathers.

Dangers increase on every side. Every man has his life outlined for

him by the Lord. Each one must do the work assigned hlm for himself.

It is said by some that the lodges are doing more good for humanity than is the church of this he true it is necessary that the church wake up to a sense of the responsibility facing it.

It should not be necessary for us to pledge ourselves to read our Bibles, and to pray to God at stated times. Our lives should be the strongest testimony We dure not allow ourselves to be

diverted by side issues. The world is pressing as to do some

things that were not necessary in the time of our fathers.

A Christian worker must have a cer tain amount of preparation and education for the work of the Lord, which was not necessary in previous times. We must apply ourselves to the time in which we live, just as our forefathers

adapted themselves to the time in which they lived. Some of the thoughts presented in the general discussion were:- We should remember our responsibility in a general sense, in all our relations of life, not

only in Sunday school and church work We are responsible for our history We leave records which God can read What will they be?

"We are living, we are dwelling In a grand and awful time; In an age on ages telling, To be living is sublime,"

The age in which we are living is

Closing prayer by C. K. Hostetler of Elkhart, Ind.

ERIDAY FORENOON.

Devotional exercises were conducted in German by Bro. Moses Stutzman of Champaign county, after which the large congregation sang part of the Ger-

man hymn, "Naher mein Gott zu dir." The first topic discussed, "When and How may we be Instrumental in Promoting Life in the Sunday School? was first treated by Bro. John Hostetler of Holmes county. Some of the thoughts presented by the speaker were: That we must be in such a con dition that God can use us as instruments to promote life, viz., Conversion consecration, putting on the whole

armour of God. He emphasized home preparation. We should have a knowledge of our

pupils and their surroundings. "Be doers of the word," tion to the work not by law but by love, Our Sunday school conference is a

means to promote life. The next speaker on the subject was Bro. H. H. Haas of Holmes county.

It takes life to create and promote life. Therefore we must go to the foun'ain of lite and light Jesus Christ. We can be instrumental in promoting

life only when we are fit subjects. Illustrations: Saul an instrument in Satan's hand to promote death.

Paul an Instrument in God's hand to promote life.

How? By secret prayer. Begin in the home. He emphasized the impor

help their children in preparing their

Some of the requisites mentioned in the discussion were; Teachers' meetings, sociability, not too much dependence on belos in asking questions. cial preparation in singing. should not weary the patience of our pupils on one subject.

The next topic, "Primary Class work." I. "Religious training of children under six years" was ably treated by

Sister Lina Zook of Wayne county Since we expect to see this essay in print we refrain from making comments

2. "Methods of Illustration," by R. I. Yoder of Wayne county,

Infant class the most important one and the one in which illustrations can be used to the best advantage. The speaker gave several practical illustrations. He advised home preparation of illustrations on portable black board

"Itolding the Attention of Children," was satisfactorily treated by Bro. Jeptha Hostetler of Wayne Co.

The speaker held the attention of both old and young children during his address.

General discussion

If possible a separate room for primary class advisable.

Children have been neglected too

When properly cared for they will promote life and interest.

"Young People the Hope of the Church," was next discussed by Bro. J. M. Shenk. We are led to believe that the brother had given this subject prayerful thought, and we trust he will give his best thoughts on the subject for

General discussion. Old and young should labor together. Christians should lead exemplary lives to bring in the

A collection was taken to defray the expenses or conference, balance to go to mission work. Amount of collection 890 DO

After prayer was offered, conference adjourned for dinner.

FRIDAY AFTERNOON.

Song service by different leaders; followed by devotional excreises led by Bro. Jonathan Kurtz of Indiana.

The first subject for the afternoon "How can we Maintain Good Order and Attention in our Young People's Meetings?" was treated in a practical as well as scholarly manner by Bro. D. L. Eby of Allen Co.

He was followed by Bro, David Garber of Wayne county who treated the subject in an able manner. Some of the thoughts he presented were First secure, then maintain order. Have the most spiritual ones lead the meetings; men who practice what they

Leaders, see that you are in order yourselves, be filled with the spirit. Old and young should labor together, Drive away all selfishness. Our power

comes from above,
It is a great mistake to have speakers tickle the ears of the worldly minded. The Spirit of the Lord is able to in-

Treat the disorderly kindly.

General discussion, Older ones should set a good example,

Give the negligent something to do. Bro. Samuel E. Allgyer of Champaign county next discussed, "Christian Enjoyment vz. Worldly Amusement."

The speaker pointed out the evil tendencies of some of the popular amusements of the day, and contrasted them with the higher enjoyment of the Christlan,

Bro. N. O. Blosser of Hancack county next spoke on the same subject.

Among other things he said: Christian enjoyment is the highest enjoyment in this life. How can I enjoy heaven if I engage in worldly amnsements here that do not exist there?

The cause of Christ will be our greatest joy, Some professing Christians have not full enjoyment because no full consecration has taken place,

Jesting tends to worldly amusement leading to worldly actions.

Let our young people launch out into the deep waters of God's mercy. The next tople before the conference

was "Uses and Abuses of Education." The first speaker, C. H. Hilty of Haucock county, treated this subject in an interesting and satisfactory manner.

Education is the leading out or developing of the mental, moral, and physical nature of man,

Parents should educate their children or the world will educate them at a sinful rate. A mistake is often made in giving the child of ten falents more advantages than the child of one talent.

The second speaker on this subject was Bro. C. K. Hostetler of Elkhart,

He presented the subject in its moral. mental, and physical phases, and their relation to each other

Some of the many goods points brought out by the speaker were: A man with a moral education is comparatively safe though he may not have so much of the intellectual.

A man with the intellectual and withont moral education can not be trusted. Education is like a sharp tool, it may e misused when in wrong hands,

Education among our people in early times was not neglected. Menno Si mons, Hans Denck, and Dietrich Phillipp were educated men.

The first work on theory and practice of teaching written in America was written by a Mennonite.

Some of the reasons why education has been neglected in this country are because we are largely an agricultural class of people and our forefathers were busily engaged in clearing the forests and procuring a livelihood

A certain amount of prejudice has also existed against education because of its abuse by some. Why not against Christianity for the same reason?

Let us beware that education does. not lead to conformity to the world. Education increases a godly man's

usefnhiess. When the Lord would have the Gospel preached to the Greeks and Romans

he chose Paul, an educated man After prayer conference adjourned

FRIDAY EVENING.

After an interesting soug service the devotional exercises were led by Bro.

N. O. Blosser of New Stark, Miscellaneous business was next in

A motion was presented and adopted expressing hearty gratitude to the rethren and sisters of West Liberty and vicinity for the bountiful provisions made for the comfort of the visiting brethren and sisters, for the convenlent arrangements and the hearty welcome with which all were received.

Au appeal was made to the church conference of Ohio to hold the next. Sundily school conference in the fall of the year.

The advisability of holding a ministerial meeting during the coming winter was next discussed. A number of the ministers present expressed themselves as in hearty sympathy with the move-Open conference was next in order.

Many expressions were made of the strength gained and of the inspiration derived from the Suuday school con Although the attendance was large (it belng estimated at 1,500), harmony,

good feeling and order prevailed during the conference C. Z. YODER. K. HOSTETLER. | Secretaries.

THE POLITICAL BROIL.

It is truly wonderful how universally the present campaign is affecting this nation. The street corner politician is perhaps more unmerous at this time than he has been at any time since the war, and it is only too evident that many are losing their heads, or better, their tempers, and their ability to reason soberly and honestly. The universal agitation over the money question cannot fail to have its influence upon our people, and perhaps, more time is wasted over political discussion by some than is spent at the throne of Divine Wisdom, in pleading for those in authority that we may have a quiet and peaceful life in all godliness and sobriety. It is beneticial to discuss matters that concern our temporal welfare, but it is not beneficial to engage in heated controversy and denunciation or the aggrandization of a policy of which we may know very little. The following from one of our exchanges may perhaps be at this time allowed a place in

the columns of the HERALD. "The political pot is now boiling at its full beat, and many men are losing their heads, if indeed, they escape with their religion such as profess it. Do not lose temper in political discussions. Time is too short, your brother's soul too precious, your own personal influence too valuable, and the cause of Christ too dear to permit bitterness to get in between you and your neighbor over-political differences. What it you believe in gold, and your neighbor believes in silver? It may seem impossible to you that an honest man can be on the other side, but remember that the men on the other side may have exactly the same thought. We are fully satisfied that but very few people know much about the merits of either gold or silver as standards of valuations. It is shameful the way political papers and politiciaus bring about strife through the weakness and prejudice of the people. We read, the other day, of a locality out west where the people are organizing themselves to make proper distribution of the "free silver dollars the government is about to coin for the poor people." To these strangely uninformed persons, it will be a shock to learn that the word "free," in this sense means merely that the government, should a free silver law be passed, will charge nothing for coining silver that may be offered, and that the word "unlimited"

signifies that it must coin all that is

offered. No matter how "free and unlimited" silver may be made by law, there will be no way of getting it with out working for it or giving something in exchange.

September 15,

"We are minded, in this connection, of the poem of that keenest of men, John G. Saxe, (an Albanian by the way,) entitled The Six Blind Men of Indostan. who "went to see the elephant though all of them were blind." Their curiosity had been aroused in relation to the famous animal, and each was anxious to learn what it was "like," In gropng around, one grasped its tail and thought the elephant "like a rope;" the next embraced its giant leg, and thought it "like a tree;" another seized its writhing trunk, and thought it "like a snake;" and each of the others happening to come in touch with a different part of the animal's anatomy, had a different idea of the animal's appearance. And over these differences, the poet tells us.

> They argued lond and lone Each being partly in the right, Though all of them were wrong.

"To us who are blessed with evesight their petty contentions seem almost pit iable. It is easy for us to see where their differences arose. No doubt each was slucere in his opinion and each was in possession of a portion of the truth. Had each been modest enough to realize his own narrowness of information and earnest enough to push his investigations as far as possible before venturing au opinion, the contention would have been less and the conception of truth on the part of each would have been much greater. "Had one of these blind men exam-

ined not only the tail, but also one or more of the other parts of the elephant, no one will deny that his opinion as to the appearance would have been more nearly correct than that of any of the others. And similarly in this discussion, the value of man's opinion depends upon the breadth of his view and his ability to see things in their proper relations and proportions. While it stands every man, especially every Christian, In hand to be true to his con victions, yet he is not to assume his country is going to pieces if either party fails at the next election. It should be remembered that the world has seen a great many of these cataclysms and has lived through them all. The over any ious and the hot-headed should remember that this government was in existence before they were born and will probably continue to be a power in the world after they have been buried and forgotten. It has passed through crises as serious as the one which now confronts its people; it has met and overcome difficultles as perilous as the one which now lies in its path. It will not fall whether a gold man be elected or whether the reins of power fall into the hands of a free silver man. In either case, there may be a considerable amount of difficulty in adjusting social and economical life to altered conditions, but the sun will still shine the rain will still descend upon the just and unjust alike, and we will still plant and sow and gather luto barns and work in factories and in counting rooms, and receive the reward of our labor. Behind nations and parties, behind all the divisions and entanglements of society. stands God who rules and over rules the thoughts and acts of men.'

month or a year?

THE INVITATION. From the beights of glory See Josus bending down; His loving hands stretched o'er thee, Thy life with joy to crown.

Come and laste the blessing He kindly walls to give

1896

Yes, thy Savior calleth, He now all sin removeth , make His path thy choice. Patiently He waiteth For His wandering sheep;

O'er them gently watcheth, And oft for them doth ween Can you then be careless, Say, thoughtless sinner, say Shall your eyes be tearless While thus from Illin away?

Listen to His story And then from Satan fice Jesus Christ, so holy. Salth, "Sinner, come to me

"On the earth I suffered-Oh, sinner, 'twas for thee, And my body offered On the sacrificial tree." From the heights of glory

Listen to His story, And humbly to Him bow. Come and taste the bl ssing

Forever thou shalt live.

JOIN THE CHURCH.

There is no case in the Bible to sane tion the course of those who resolve that they will be Christians only in secret. Those are solemn words of Christ's: "Whosoever therefore shall confess me before men, hlm will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

The confession of Christ is a public acknowledgment that one has given himself to Christ and is trying to do His will. The great question at such a time is not, Do you understand this truth or that? but, Are you trusting in the Lord Jesus Christ alone for salva tion, and are you trying every day to do

If so, then the place for you is in the church of Christ, and it is a great mistake for you to keep out of it, or to be kept out of it. No matter if you are young, and ignorant, and weak, and often do what you are sorry for, and feel yourself to be unworthy. says the church of Christ is for old people only, or the wise, or the strong, and those who are without fault, and feel that they are worthy? Qualities like some of these are good to have, but they are not conditions of church-member ship. They can be secured in the church quite as well as out of it.

The confession of Christ means in substance spiritually what the oath of national allegiance used to mean temporally in the border States. It was taking a public stand for the nation, so that all might know which side one was on. He was not rated for his property nor his political influence nor his social standing, but simply for his loyalty.

When shall a confesssion be made! When the fact of discipleship exists When It is your purpose to live as a child of God, then manifest it. When you have reason to believe that Christ has pardoned your sins, give IIIm the praise of lt. When you have made up your mind to follow Christ, set out.

fact become any more a fact after a

HERALD OF TRUTH

If you have a reasonable hope that you are a disciple of Christ, can you expect to confirm your hope while living in open neglect of His dying request? It has been sald with truth: "A man who believes in his heart that he is a Christian, and therefore that he ought to unite with the church, has no right to act as it it were probable that he is not a Christian. He caunot persist in such a course without committing a probable sin "

Perhaps you fear you will not hold ont. Shall you be any more likely to hold out after a few years of this weakening process? Do you expect to maintain your hope in Christ and strengthen it, while living in open neglect of His positive command? You say, "Is it not a great risk?" Is it not, rather, a distrust of God? Is it not that you are afraid He will not keep you according to Ilis promise, and so you put Him to the test by disobeying His word? There is in some minds a lurking un-

belief that leads them to think that be cause the confesssion of Christ with its attendant duties has no saving efficacy, therefore it has no binding force. The conl'ession of Christ is not equivalent to saving taith, and so may be safely omitted? Why not as well say, "Tem perance is not equivalent to saving faith, therefore it is no matter if I am a drunkard, Honesty is not equivalent to saving faith, therefore I may be a thief. I may be a Sabbath-breaker, profanc, coyctous, envious, a murderer anything, it only I have saving faith." But what is saving faith, if it be not such a complete surrender to Christ as leads one to follow every indication of His will? His word is "Whospever shall confess me before men, him will I confess also before my Father which is

Some persons admit the duty and seem to desire the privilege of confessing Christ, who are troubled at fimes with misgivings as to whether they are really Christians.

Either you are a Christian, or you are not. If you are, then the inward evidence of discipleship is one mark of it. and the outward performance of duty is another. And these two depend somewhat upon each other. Let any Christian fall into habitual neglect of known duty, and, the inward evidence of his discipleship will grow dim. Let him give up prayer, let him leave off the study of the Bible, let him stay away from public worship, let him stop all effort to lead others to Christ, let him shut off the exercise of Christian henevolenee, and he cannot keep a good hope of his own discipleship,

The least evidence on which you can reasonably rest in secret is enough to bring you under obligation to confess Christ openly. For it is a great mis take to suppose that a person is quali-tied to cherish secretly a hope in Christ, but not to let it be known.

Christ's word is, "It ye love me, keep my commandments." It does not say, 'Wait till your love is strong, seraphic, unabated, a love as deep as that of the beloved disciple": It says nothing about the measure of it, but, "If ye love me, then keep my commandments," And one of them is, "Bc not ashamed of me and of my words." Another is, "Come to my table in remembrance of me." Even love that is weak cannot excuse

What is there to wait for? Will the itself from complying with these requests; if intelligent, it would not wish Here is a plain duty lying before the feet of those who have any love to Christ They cannot advance a sten while they refuse to keep these words yet they remain waiting to advance, without taking the first step.

Perhaps you have been waiting in this way a long time, How is it? Is your inward evidence of discipleship growing stronger? Is your love to Christ any deeper? If not, if you have gained nothing thus far by waiting, how are you likely to gain any more by waiting longer?

Sometimes an objection presents itself in the form of a fear of bringing reproach upon the name of Christ; that is, for fear of being left to dishonor Him hereafter, you will disobey Him now! Is it so, that you really love the Savlour so much that you are afraid to obey 11im?

The confession of Christ does not create any new duties, not one. You escape no duties by refusing to confess Itim,-you only refuse to do them, Duty is something that will not be put off; it is due now, and will be due until it is done. Doing a duty is not what makes it a duty and refusing to do a duty does not release one from it.

"But," it may be asked, "is there not danger of our sinning if we should confess Christ and come to His table?" Yes, there is danger,-but there is certainty of your sinning if you refuse to confess Him and keep His word. How is any one kept from sin? Not by one's own power of holigess, but by the grace of God. If the possibility of falling were a good excuse for one, it would be good for all the rest. It would blot out from the earth the whole church of God. Caution is good if it be not earried so far us to make one good for nothing, Self-inspection is good, but in the Christian life the main thing is looking to Christ

The way to increase a feeble faith is to use it, not to see if it will grow without use. A timid person will get the hetter of his timidity, not by retiring to brood over his weakness, but by putting himself where courage will be needed, So the faith of a Christian will be strengthened by taking some step that will commit him as a disciple of Christ, and thus make him feel his dependence nnon God

You say, "If I were sure that I am a Christian, I should not wait." But ean you ever become sure by waiting? If so, then the way to grow in grace would be by disobeying Christ. Is it not better to say, "I believe I am Christ's, and I will venture to trust Him so far as to take this appointed step, believing that He will help me to take the next"? If He has bidden von confess His name. will He not strengthen you in obeying His own command?

The way to deepen love is to do some thing or suffer something for the one you love. We thus not only gratify the ove we have, but also call it into more vigorous exercise. So it is with love to Christ. It is strengthened by obedi-

By simply neglecting to confess Christ you are counted with those who deuy Him. The more apright and respectable you are, the more effective your denial. Yo example is more used in excusing unbelief than that of Christlans who do not confess Christ. And on the other hand, the open confession

of Christ Is often effective in leading others to think upon their ways. This power is in your hands, and you neglect

The wisdom that is practical in this matter is in being true to your conviction of duty. If it is your honest conviction that you are Christ's disciple, if you have any gratitude to Him for for giveness, then with an honest sincerity bear your testimony for Christ. Take upon you openly His name and His service.

THE SEAT OF THE SCORNFUL.

THEY TOLLY WERE THE RECEIPT OF

The seat of the scornful is a very ancient piece of furniture. The contemforaries of Noah made it while he was building the ark, and sat in it, deriding him far his pions undertaking. By some means or other it was not destroyed in the flood. It must have floated safely on the waters. At all events, it has been in existence to this day. Men have sat in it, and still sit in it: but it holds together, and will, it is to be feared, for many hundreds of years to come. Yet it is a wretchedly uncomfortable sent crooked and tottering, and possessed of an evil charm, which makes that one that sits in it prejudiced and uncharitable and wicked. It is annulling to think how many have sat in this miserable, rickety, evil-hauuted seat, and frowned and scolded and gossiped and vilifled from it.

There are some very singular facts about this seat of the scornful. One is that the people like to sit in it. Al though the feeling that comes over one the moment he sits down in it is very disagreeable both to himself and to others, yet, for all that, many persons love to get into it and stay there as long as possible; that is, until some one else shoves them out

Another strange thing is that children learn to climb up into it so young; and, when they do, they lose all their sweetness and innocence, and grow as sour and sharp tongued as any old grambler. What is it that people complain of in

this ancient and disbonorable seat? Life in general, for one thing. They pleture this rich, beautiful, sacred gift, of life which God has given us, as a region something like that which Childe Roland went through in going to the dark tower .-

"Bog clay, and rubble, sand, and stark black dearth."

Another outery that you hear from this seat is directed against the church, its sins and follies. I shall not soon for get the words that I heard Phillips Brooks say regarding this criticism of the church, in his own vehement, impressive way, in one of his sermons: "Ho you think, my friends, you who stand ontside the church, and blame her for her inconsistencies, and tell of her short-combies and point out the corruptions that are in her history, or that are in her present life to-day - do you really believe that there is an earnest man in the church to-day that does not know the church's faults and weak nesses inst as well as you do?

But all the more I will put my life into the church, all the more I will drink the strength which she can give to me, and make what humble contribution I can bring of the earnestness and faithfulness of my life,"

But the chief target for the missiles of the scornful is not life itself, nor any

institution, but the individual. It is, with those that weep, for he, too, has "Tom Smith, what a fool he is!" or, 'Jennie Jones, how I despise her!" or, Sol Sawyer! He isn't worth his salt."

To discern imperfections is a good thing. A blindness to the faults of others is no virtue. A keen perception of character is a most valuable talent, only let it be keen enough to detect virtues as well as defects. The eyes of a genuine housekeeper, it is said, will never fail to find a cobweb or a fly-speck. So much the worse for the housekeeper at least in the parlors of others, if in her eager quest for these she fails to see the beautiful scripture text mon, which the thy-speck is, and the happy arrangement of the room rendered obnoxious to her by the offensive cobweb.

Just indignation against wrong is also a noble and holy sentiment. Without it right would be "forever on the souffold wrong forever on the throne," But be sure that the indignation is altogether righteons and impersonal. It is often mixed with a feeling not so pure. If we sit upon the judgment-seat, it behooves ns to be careful lest it become the seat of the scornful, from which issue not judgment and niercy, but harsh and unkind verdicts, bitter and short-sighted condemnations

THE MISSION OF SORROW. The sorrows of life as well as its joys

are profitable. They "vield the peace able fruits of righteousness to those that are exercised thereby." When Samson met and slew the lion he afterwards found in his enemy a hive of honey He who really trusts God can likewise llud sweetness and comfort in what appears only calamity and defeat. They lead us to a proper estimate of this world. It is natural for us in prosperity to think too much of this present world. We are ant to rate it too high. It is an enemy to the soul. "The lust of the flesh and the lust of the eye and the pride of life" are its chief elements And the picty of millions has gone down before them. The world has allured them to eternal death. Sorrow comes and strips off the tipsel and glamour which have deceived so many, and shows the world in its true light. If we had things to snit us in this world we should always want to stay here, and so God lets sorrow come to bid us estimate the world at its true value, and see how hollow-hearted are its joys, and that nothing human is abiding. The sorrows of life are beneficial, too, in leading us to self examination. We live in a time when religious meditation is not the general custom. This bosy age gives little time for it. How many nuconsciously and insensibly have drifted away from God because they took little time to consider their course. But sorrow has come and roused them from their lethargy and lifted them out of their treadmill course of thinking and living and led them to consider where they are, and they have been astonished to see that they have been drifting. This was the experience of the Psalmist He says, "Before I was afflicted 1 went astray, but now have I kept thy com-

Sorrow makes us sympathetic. Sym pathy means suffering with another, Only man sympathizes with his fellow. The brute has no such instinct. He views the agony of his dying mate with composure. But not so man. He weeps the Master."

mandments "

suffered. Sorrow lifts him ont of his selfishness and makes a better man of him. Sorrows bind nations and comniunities together as prosperity never can. The latter tends to make mon self-The scourge of the yellow fever in the South did more to bring about good feeling between that section and the North than any other thing that ever happened.

We get nearer to Jesus in our sorrows than in our joys. The Mount of Trans-liguration is a blessed place where we can rejoice in the full orbed revelation of the Christ: but that is not the near est place to Him Some people think shouting evinces the highest type of piety. Not so. We never get so near Jesus as in Gethsemane and at Calvary When we say, "If it be possible let this cup pass from me, nevertheless not my will but thine be done." Jesus was man of sorrows and acquainted with grief, and we are following the path that He went before us, if we follow Him. 'For anto you it is given on the behalf of Christ not only to believe on Him but also to suffer for His sake."

Sorrow helps ripen the graces. Parity is one thing; ripeness is another. What is better adapted to ripen the graces of natience, sweetness, forhearance and love? There will be millions in heaven who will bless God through all eternity that they had a stormy passage. "Our light affliction which is but for a mo ment, worketh for us a far more exceeding and eternal weight of glory."- Chr.

BRIMSTONE AND DIPHTHERIA

A few years ago, when diphtheria was raging in England, a gentleman accompanied the celebrated Dr. Field on his rounds to visit the so-called "wonderful cures" which he performed while patients of others were dropping on all sides. All he took with him was powder of sulphur and a quill, and with these he cared every patient without exception—that is, be put a teaspoonful of flower of brimstone into a wineglass of water, and stirred it with his finger instead of with a spoon, as sulphur does not readily amalgamate with water, and on the sulphar becoming well mixed he gave it as a gargle, and in ten minutes the patient was out of dauger, as brimstone kills every species of fungus in man, beast, and plant in a few minutes Instead of spitting out the gargle, he recommended the swallowing of it; and in extreme cases, in which he had called just in the nick of time, when the fungus was too nearly closed to allow the gargling, he blew the sulphur through a quill into the throat and after the fungus had shrunk to allow of it, then the gargling. He never lost a patient from diplitheria. If the patient cannot gargle, take a live coal, put it on shovel, and sprinkle a spoouful or two of the brimstone at a time upon it. let the sufferer inhale it, holding the bead over it, and the fungus will die,-London Lancet.

"Wiry should we testify for Christ? Because He testified for us. That is one reason. Another strong one is, that so many are waiting to hear of Him: so many whose sonly are longing for something to satisfy. Thus, thou

THE WANDERER'S RETURN.

HERALD OF TRUTH.

The following lines were written on May 10th 1894 by L. J. Harrington, formerly a priest of the Passionist Order, but shortly before the above date converted to the true faith in

I have wandered, dearest Jesus. Far from Thee,
I have steeled my heart against Thee,

Calling me; I bave heard Thy sweet voice pleading, I have turned away unheeding, But now doclle to Thy leading I shall be

I have sinned against Thee, Jesus, Scorned Thy Word: I have shinned the light Thy grace and

Love afford: 1 have mocked Thee and defied Thee -I have sconrged and crucified Thee, Lo! I come, repentant, guide me, Gent e Lord!

Thou hast come to me, sweet Jesus -Heard my prayer; Thou hast made my soul-all sinful-Bright and fair;

On Thee, Jesus, firm believing-Blessed pardon bumbly eraying Me, Thy precious blood all-saving Cleansed fore'er,

Nevermore to wander, Jesus. Far from Thee: On my path a plenteous light Thou Shed'st for me; Nevermore o'er symbols moping. ot la man's valn power hoping Nor in darkness feebly groping-

I AM FREE!

THE PREACHER AND THE MOTHER.

BY JOSEPHINE TYLER. The preacher was rude, his voice was rough The preacher was rude, his voice was rough His words were common and plain enough; But th' humble hearers, to my surprise,

Sat with bowed faces and tear-dimmed eves Why were they weeping? He only told. With sharp, wild gestures, a story old, Anon repeating these accents few: "The Cross, believer, gives hope for you."

"'T s well enough that a simple mind Should list with wonder-shall 1, refined And gay, and happy, be thus beguiled?"
"Iwas thus, half scorning, I said, and smiled

in halls of plenty I roamed with pride. There flowers were blooming on every slide There shone Art's lustre the eye to cheer There Music greeted the waiting ear

But valu was Harmony, poor was Art That night, to comfort my stricken heart There came a blight to my fairest flower – My habe lay de id at the morning hour

O pangs of anguish that rent my soul! That first mod lumuit that spurned control
Till I remembered these accents few: "The Cross, believer, gives hope for you."

To light the vale of my sorrow then, How dim the wisdom and lore of mrn; While beanteons glowed, like a rising slar, His feet, who heralded peace afar!

MARRIAGE.

Greider-Nissley,-Ou the 20th of August 1836, at the residence of the bride's parents, in Lower Rapho Twp., Lancaster Co., Pa., by Bish. Jacob N. Brubacher, Charles A. Greider of Salunga to Emma L. Nissley.

DEATHS.

FREY.—On the 23d of Angust, 1896, near Scotland, Franklin Co., Pa., of dysentery, Harvey Martin, edlest child of Martin and Ella Frey, aged 2 years, 6 months, 29 days. Buried on the 25th in the Mennonite graveyard near Clamnessours. Fineral services conducted by P. II. Parret and Peter Wadel, from Matt. 19:14. "But Jesus said, Suffer lit-tle children, and forbid them not, to come unto me; for of such is the king-dom of heaven." ersburg. Funeral services conducted

"Go to thy rest, fair child "Go to thy rest, rair child, Go to thy dreamless bed; While yet so gentle, undefil'd, With blessings on thy head." RAIPSNIDER.—On the 20th of Aug. 1896, near Greenvillage, Franklin Co. Pan, of spinal munigitis. Ruth Luella, Raifsnider, aged 1 year, 2 months, 5 days, Buried on the 25th in the Mennonite graveyard near Chambersburg. Finneral services were conducted by F. Il. Parret, and W. S. Washinger of the I. Jt. Churret, from John 92r. "What I do thou knowest not now, but thou shalt know hereafter."

"It was a precious little blossom God had planted in our home; But the angels came and whispered, Come and dwell with us at home." J. H. P.

Good.- On the 26th of August, 1896, in Branch Co, Mich., Bro. Henry D.
Good. He was born in Rockingham
Co., Va., in 1826, and was consequently
about 70 years of age. The family records were lost during the war, and consequently no exact dates can be given. lle was buried Aug. 28th. Services were held by J. F. Funk of Elkhart. The mother of this household was buried just three months ago. May the Lord keep the sorrowing ones and at last lead them safely to that eternal rest where they may all meet to part no

LONG.—Ang. 30th 1896, in Landisville, Lancaster Co., Pa., Bro. Ch. K. Long, aged 83 years, 1 month, 4 days. Funeral on Sept. 2. Text: 1 Tim. 2: 1—6. Bur-ied at the Landisville meeting house. Bro Long was a faithful member of

Schrag.-On the 24th of August 1896, in Newbury Twp., Lagrange Co., Ind., widow Maria Schrag, nee Born-treger, aged 87 years, 9 months, 10 days. She was horn in Somerset Co., Pa. Over 50 years ago they came to Indiana, set-tling on the farm where she died. She was a farthful sister in the Old Amish branch of the Mennonite denomination. Her husband died three years ago. She leaves no children. Three brothers and one sister and a large circle of relatives one sister and a large circle of relatives and friends mourn her departure. Buried on the 25th by the side of her husband and parents. Appropriate services were held by A. A. Trayer and D. S. Kaufman from John 5:20—31 and Cor. 15:33 49, to a large congrega

AMSTUTZ-On the 13th of August Amstrutz.—On the 18th of Angist 1896, in Allen Co., Ind., of cancer on the side of his neck of which he suffered for more than four months, 18ro, Jacob Amstutz., aged 49 years, 11 months, 3 days. He leaves his wife, two sons, six days. He leaves his wife, two sons, six daughters, mother, three hrothers and two sisters, besides many other warm friends to mourn their loss, though they mourn not as those who have no hope, as Bro. Amistatz left a bright evidence that he was prepared for the great that he was prepared for the great the first threat to food in his youth change. The turned to God In his youth and united with the church of his choice and remained faithful to the end. During his sickness he took great com-fort in devotions and asked almost every visitor to pray with him, and twelve days before his death he once more anys before his death he once indre commemorated the sufferings of Christ in the communion and observed the ordinance of feet washing. He selected 2 Tim. 4:7, 8 for his fineral text, and also several hymns he requested to be also several nymns he requested to be sing, one of them, "Asleep in Jesus, blessed sleep." His remains were laid to rest on the 11th in the family grave-yard in the presence of a large concourse of friends and relatives. Funeral serv-ices by J. M. Shenk of Elida, Ohio, Eli Res by J. M. Shelik of Enda, Office, El Stofer of DeKalb Co., Ind., and others. Bro, Amstutz will be greatly missed in the community in which he lived and in the church, but our loss is his gain.

LANDES.—May 7th 1896, near Mt. sydney, Va., sister Anna, wife of John V. Landes, aged 66 years, 9 months, 1 lay. She was a member of the Mennonite church for many years. She leaves three daughters and twenty-three grand-children. Funeral services by Rish Funeral services by Bish. Heatwole. Burled in the Anthony Heatwole. B Union Chapel graveyard.

"Dearest mother, thon hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows heal

EBERLY.-On the 11th of July 1896. in Mechanicsburg, Pa., Moses Eberly after a short illness, he being confined to the house only about a week. He was buried on the 14th in Eberly's grave vard, many following him to hi resting place. He leaves a wife and several children to monro his loss. His age was 68 years, 10 months, 28 days.

GEB.-August 6th 1896, near Risser's meeting house, Lancaster Co., Pa., Ella S. Geib, daughter of Mr. and Mrs. Henry Gelb, aged 13 years, 3 months, 23 days. Funeral on the 9th. Text: Rev. 3:19, Buried at Stern's meeting house

HERR.-August 22d 1896, near New HERR.—August 22d 1896, near New Danville, Lancaster Co., Pa., Bro. Mar-tin Herr, aged 96 years, 1 month, 4 days. Funeral on the 25th. Text: Job 5: 25. Burled at the Stone House. A very large congregation assembled in token of respect for the dear brother. He was truly a father in Israel.

SCAMPEHORN -On the 20th of July Scammenors,—On the 29th of 3my 1896, near Emma, Lagrange Co., Ind., Minnie May, wife of James Scamme-horn, aged 19 years, 9 months, 4 days, Buried on the 2d of Angust. Funeral ervices at the house by D. J. Johns

"We watched her breathing through the

night,
Her breathing soft and low,
as on her breast the wave of life
Kept heaving to and fro,"

And when the dim and sad honr came her quiet eye-lids closed in death. No more can I hear dear sister's voice, for the Lord has called her home to rest, where sorrow, pain and trouble never come, HER SISTER ANNA.

MILLER.-On the 19th of August 1896, in Lagrange Co., Ind., of cholera infan-tum, Ida May, only daughter of Bro. Uriah and sister—Miller, aged 3 months. 12 days. Little Ida was sick only two days and it seemed very hard to give her up, but her little angelic face seemed to say, "Weep not, I am at rest." Seices by J. D. Miller and D. J. Johns.

"God needed one more angel child Amidst His shining band, And so He bent with loving smile, And clasned dear Ida's hand

YODER,-On the 21st of August 1896 near Clarion, Wright Co., Iowa, Rebec wife of Jonas Yoder, aged 37 years months, and 1 day. Buried on 1 23d in the Amish cemetery. She leave: as sorrowing husband and two daughters and many friends to mourn their loss, Funeral services by Jacob J. Swartzen-druber and S. J. Swartzendruber,

Myens.—Ahm. II. Myers died on the 31st of August 1896, at his bome in Ster-ling, Ill., after an illness of only four days. Bro. Myers had been doing some parpenter work a few miles out of town carpenter work a few miles out of town. He was not quite as well as usual for a few days, yet nothing was thought of it either by him or his family. On Thursday noou he quit work and went home to rest and recruit a little, but on arriving at home his son noticed that he was quite sick and helped his father to hed then sent for the doctor, who, or exami-ning the case, pronounced it typhold fe-ver. On Sunday paralysis set in, and on Monday, at 4:35 Å. M., he passed peacefully awny. Bro. Abon. Myers was and was therefore aged 47 years, 2 months, 15 days. On June 15th 1850, he married Hannah Alderfer of Mont-gomery Co., Pa; 35 years ago they moved to Illinois. About 18 years ago they moved to the property of the property of the paralysis of the large of the property of the property of the paralysis of the property of the paralysis of the property of the paralysis of the paralysis of the property of the paralysis of they inneed with the Menholite church near Sterling and have lived faithful Christian lives since then. Besides his wife, Bro. Myers left his five sons: James, Nelson, Lincoln, William John, Grant, and one daughter, Emma. daughters and two sons preceded their father to the spirit world. Two brothers, John and David, of this neighborhood, and two sisters living in Penna, also survive him. All the children live in and near Sterling and were all able to and near Sterling and were all able to be at their father's funeral, which was held Sept. 2d at the Menuonite M. 11., near Sterling, Pre. John McColloh of Morrison officiating. Peace be to his ashes. PHILLIP NICE.

SHADDINGER.-On the 17th of Au-SHADDINGER.—On the Pull of All-gust 18ky, in Plumstead Twp., Bucks Co., Pa., of cancer, Susan, daughter of Henry Shaddinger, aged 65 years, 2 months, 16 days. Baried on the 21st at Deep Rim. Many friends were present to pay their last tribute of respect. eased bore her afflictions with Christian fortitude, and greatly desired to go nome and be with Jesus.

"Asleep in Jesus, blessed sleep, From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes."

Huan - On the 16th of August 1896 a Philadelphia, Pa., Henry High, aged 4 years, 6 months, 3 days. His remains here brought home to the residence of his father in Phynstead Two. Bucks , and interred at Deep Run on the WERER -Catharine S daughter of

Abram and Anna Weber, was born in Franklin Grove, Lee Co., Ill., on the 29th of June, 1864. She grew up in Maryland, where she died, Monday noon July 20th, 1896, at the home of ber father, on the Mangansville road, two miles north of Hugerstown, and one mile from Mangansville, aged 32 years, 21 days. Her father, her sister Susan and her brothers Abraham and Samue beside many other relatives and friends survive her. She was a sufferer for twenty months of consumption, dropsy, and older gangrone and for fourteer months she could not walk, being conmonths she could not walk, being con-fined to her chair day and night for thirteen months and eighteen days. Her sufferings were almost heyond de-scription, and although she often longed for the end, she suffered patiently. Her scription, and antoning shooten longed for the end, she suffered patiently. Her remains were laid to rest in the grave-yard of the Reiff Mennonite congrega-tion, where she was a member for six-teen years. Funeral services by Pre-George Keener and Bish, Michael

Now we miss her, oh, we miss her When we see her vacant chair; And how sad the room without her, For there is no sister there.

Sleep sister dear, and take your rest; God called you bome, He thought it best. Twas hard indeed to part with thee,

But Christ's strong arm supported thee,

Eather sister and prothers don't ween affier, sister, and ordiners, don't weep nor lament, Aly troubles and sorrows are o'er; ly sufferings now have forever an end, I know I shall feel them no more.

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they are beautiful pictures in the midst of wild and rugged seems. Hesidox these there are many more, some easily necessible, others far within some easily necessible, others far within the hardy cyplore. They are gens born to hisb unseen, except to high who goes in search of them ann-ag-the-same time derives pleasme and health seam time derives pleasme and health and Chas. S. Fee, of the Northern Pacific Railrond, Si. Pani, Mina, six cents for Wonderland ³⁶, that describes this beautiful land.

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Somi Monthly

ELKHART, IND., OCTOBER 1, 1896.

VOL. XXXIII. No. 19,

JOHN F. FUNK, EDITOR.

J. S. COFFMAN, ASSISTANT EDITORS.

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Little Contents of the Machine Medical.

To the Land of Sunshine, and the Land of Contents Middlight Sun.

To the Land of Sunshine, and the Land of Contents of Con Moses. How do we know? An Incident in Voltaire's Life. "Our Father which art in Heav The Discipline of Life.
Revival of Home Life,
The Israelites in Egypt.
The Kroo Mark
Household Plely.
Marriages and Deaths.

EDITORIAL NOTES.

The brethren Christian Allebach and Christian Wismer of Montgomery Co., Pa., spent the latter part of September visiting our congregations in Ontario. Their visit was much appreciated.

Bro. J. F. Funk left on the 23d inst. for Missouri to attend the annual conference. It is quite probable also that a bishop will be ordained in that district to take the place of Bish, D. D. Kauffman deceased

Minister ordained -Bro, H. E. Godshalk of Kinzers, Pa., informs us that on Sept 17th ordination acryices were held in their congregation. Of the five brethren presented by the church the lot fell on Bro. Christian M. Brackbill of Gap. Pa. Bro. Brackbill has for years been an earnest and able Sunday school worker, and our prayer is that in this wlder field of Christian effort to which he has been called, he may be richly blessed with grace and wisdom.

It is said that a certain ex-governor recently addressed a meeting in an eastern city, at which 991 men and nine women were present. It was at a prison The next night at the same town he attended a meeting at which 57 were present: 52 women and five men. It was Many men seem to think that religion and attendance at church are for women women form by far the larger percent- their visit here.

age, the inverse ratio is much more than made up in the population of our

The semi-annual conference for the Waterloo Co., Ont. district passed off satisfactorily. A number of measures of Interest chiefly to the members of that district were passed. It was decided to try to ordain a minister in the new congregation at Berne, Huron Co., Mich.; also to ordain a minister and a deacon in the North Woolwich congregation if proper material can be found. Another measure regarding the performance of the marriage ceremony in the church was passed upon favorably. It was also decided to use a church registry book, in which a register of the members is to be kept.

We have at various times spoken of buildings that were put up and enterprises that were established for the promulgation of infidelity, but which in time by the strange order of changes that an over-ruling Providence brings about, fell into the hands of those whose work is to spread abroad gospel truth, which infidelity endeavors to destroy. One of the latest of these changes has come about by the purchase, by "Gen eral" Booth, of the old Hall of Science. on Old Hall street, London, England, This well known hall which years ago was the meeting place of a congregation of atheists, of which Charles Bradlaugh was leader will now be used by the Sal-

Blsh John Wiebe of Reinland, Mauitoha, accompanied by his fellow laborer in the ministry, Pre. Peter Harms of the same place paid the church in Elkhart a very pleasant visit. They came on the 17th ult, and Bro. Wiebe preached very acceptably the same evening. On Friday they visited among the members and at our Publishing House, and on Saturday they attended the preparatory services at Holdeman's. Sunday the communion services were held on which occasion Bro. Wiebe preached a very earnest sermon appropriate to the sola meeting for prayer and edification, emn occasion. The visit of these dear brethren was greatly appreciated, and we were sorry their stay was so short, as only, but it is a fact, and not a theory, they started on their return journey on that while in church membership the the 21st. May God abundantly bless

For the Herald of Truth. "HAPPY IS THE MAN THAT FIND-ETH WISDOM .- Prov. 3: 13. BY J. F. FUNK.

The wisdom here mentloned by

Solomon does not mean the wisdom of the world. He has reference to the wisdom that is from above, which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" that wisdom of which David speaks when he says, "The fear of the Lord is the beginning of wisdom;" that wisdom which makes us wise unto salvation. Her ways are ways of peace.

The wisdom of this world is a very different thing, and manifests itself in a very different manner. Men are endowed with intelligent and thinking minds, and every one has his own peculiar views of what is best for himself and with a natural desire for happiness and enjoyment he chooses for himself such a course as he thinks will enable him to realize the desired object; but in the great majority of men these considerations reach no further than the attainment of present and temporal en-

The great objects and purposes after

which the world aspires at the present day are, ease, pleasure and gain, Prompted by these aspirations we see the young man and the young woman entering upon the active scenes of life with the determination of finding a situation where, with little labor, and in the enjoyment of every natural and social advantage, they may rise to honor. and the possession of a fortune. The same motives prompt the husbandman in search of a home. He looks about him to find a place where there is a healthy climate, a productive soil, which admits of easy cultivation, well provided with good water, stone and all other natural advantages, adjacent to. good markets where his products can be sold at a remunerative price. So the mechanic seeks the town or city where there is an abundance of work in his line, where with the fewest number of hours' labor, under the enjoyment of all the comfort and conveniences of life he services, which we did in part. may earn a livelihood, and attain a competence. So, also, with the merchant: he seeks a locality where his wares can be disposed of easily, comfortably, and at large profits, and the man who in these things succeeds best, who earns his livelihood with the greatest ease. and accumulates the largest fortune in the fewest possible years, is held in the estimation of the people a wise man after the manner of the world, a smart man-one who knows how to manage his affairs. He may really display great perishing things of this world. The

Savior truly says, "the children of this world are wiser in their day and genera tion than the children of light."

But the Psalmist says, "The fear of the Lord is the beginning of wisdom.' The fear of the Lord is not only the beginning of wisdom, but wisdom herself. Jesus says, "He that heareth these sayings of mine and doeth them. I will liken him unto a wise man. He that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, etc." Solomon further says, Prov. 3:18, "She (wisdom) is a tree of life to them that lay hold on

From all these scriptures it appears that wisdom and the divine life in Jesus, which brings us into communion and fellowship with God, in the word of God are synonymous-they mean the same thing.

Those therefore that give their hearts to Jesus, die unto the world and consecrate themselves to the service of the Lord, are esteemed wise in the sight of God. They are esteemed the children of God; they are heirs of heaven; they can truly say: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." 1 John 3:1.

Therefore "happy is the man that findeth wisdom, for the merchandise of it ls better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies and all the things thou canst desire are not to be compared unto her."

For the Herald of Truth. TO THE LAND OF SUNSHINE, AND THE LAND OF THE MIDNIGHT SUN AN ACCOUNT OF A TRIP TAKEN BY J. S. LEHMAN AND J. K. BRUBAKER.

H. We again returned to our comfortable quarters at the South Pacific hotel, and determined to stay over Sunday. Sunday evening we went to the M. E. church. Soon after we entered the pastor detected us, and inquired where we hailed from, and if we were not ministers. After a short conversation, he kindly asked us to take charge of the

Monday, June 1st, at 9:00 A. M., we left Ocean Side for Los Angeles, at which place we arrived at noon, and found a very good home for us to stay for a few days or a week, at the United States Hotel. In the afternoon of the same day we were very kindly received by Dr. Jacob Horsch, at his elegant suite of rooms near the United States Hotel, In the principal part of the city. The doctor is a son of the late Bish. Jacob Horsch of Gelchsheim, Bayaria, and upon his arrival in America at first tact and wisdom though his mind has settled in Fikhart. Ind where he en never soared above the grovelling and joyed an excellent practice. By the request of the genial doctor we called

The day before our arrival the school

never had such an uncomfortable night.

as we had from Ashland to Eugene.

Oregon. We came to the conclusion

that it was recessary for the students

to be educated, for in their behavior

human beings. If nothing would turn

Friday, the 12th, at 3:00 o'clock in

the morning we arrived at Eugene badly

used up. We were made very comfort.

comfortable bed, and we went to sleep.

At 9:00. A. M., we heard a ran at the

there were several raps, as we were very

sleepy. Responding to the rap, who

should we see standing before us but

arrived. Both of these brethren are

After getting something to eat-a very

late hreakfast indeed—we were in bet-

brethren. At the Hoffman House the

with them for at least three or four

days. After looking over our plans and

future intentions, we agreed to their

proposition. In the forenoon of the

same day we left Engene for Bro. Mish-

up something themselves.

again at his office in the evening of the same day, at which time we had the pleasure of being introduced to his amiable wife, the daughter of Bish, Jacoh Hege, of Wisner, Neh. We spent the evening very pleasantly.

Tuesday, June 2d, we took in some of the sights of the city, and hy the request of Dr. Horsch we spent the even ing at his residence, a beautiful cottage in a pleasant part of the city. When we arrived at the doctor's residence we were soon made to feel at home. We were not there very long until we were requested to go into another apartment of the house, at which place we were confronted by a table loaded down with the fruits and dainties of Callfornia. Truly our hosts received and entertained us royally. May the good Lord ever hiess them for their kindness bestowed upon us.

Wednesday, June 3d, through the kindness of Mr. Hines, proprietor and publisher of the Rural Californian, we accepted his horse and huggy, which were given to us at our disposal. We had made his acquaintance at Ocean Side a few days before. He outlined a route for us which would take in the most interesting part of Los Angeles. We must say this for Mr. Hines that he gave us an outfit that was a credit to him. The principal part of Los Angeles is nothing short of a Paradise of flowers. There would be too many things to mention, and space would not permit it. But be fore we leave the city we must tell you we visited the Mission, at which place we formed the acquaintance of Mrs. Montgomery of San Francisco, the wife of a millionaire. She is the principal leader of the Salvation Army on the western coast. She is a very earnest woman, and her attire is plainer than that of some Mennonites.

Thursday, June 4th, we left on the electric cars for the beautiful city of Pasadena. It is about twelve miles from Los Angeles. We called upon Prof. Lowe who accomplished the great engineering feat of building the Mt. Lowe Railroad, which is the most remarkable piece of railway engineering in the world. He favored us with a round trip ticket to the summit of Mt Lowe. For a number of thousand feet we went up on the juclined railroad, which is run by two cables. While one car is going up, another is coming down on the same track. Just at the ceuter. both cars meet and are switched off automatically. At the lowest grade it is 48 feet to the hundred, and at the highest grade 6216. After the terminus of the inclined railroad was reached, we were transferred to the electric system, the greatest railroad upon earth. Men from Switzerland and from various parts of the world went with us, and they declared that it was the most daring feat of engineering in the world, Winding up and around Mt. Lowe we got up so high that we could see down the canyons for over 4,000 feet, at one place crossing one of these canyons on a hanging bridge which is hing out, we may almost say, in the air, as the mountain rises perpendicularly, without any room for the railroad. At this very place a round bridge is built and braced up against the mountain. In winding around and crossing that hridge it just appeared to us that we were dashed right out into the open canyon. We circled around the mountain until we reached the summit, at which place is

mountain which penetrates nearly 15,000 feet into the air, shove the clouds, is a thick growth of very large pines. Beautiful springs gush out of the rocks. It was at this place that we saw a glorious sunset and sunrise. The sky was clear, and the atmosphere pure but very light. Truly this was a magnificent sight. In looking over the deep canyons, we could see other mountains that were from five to eight and ten thousand feet high, and looking down over them, they somewhat resembled prodigious bee-hives. We stood on one of the table rocks which projects over a deep canyon, when we heard sweet music, both vocal and instrumental at the hotel, which was a long distance off. Realizing that this great mountain, which but a short time ago was inhabited by wild heasts, is now captured for civilization, many blessed thoughts entered our minds when we saw the wild picture before us. Through the kindness of Prof. Lowe we were favored with a very commodious apartment at the hotel for lodging, and for the first time in our lives we lodged on the highest pinnacle that is inhabited in the United States. The reception room of the hotel was heated by three large fireplaces, and it was quite amusing to see men wearing their overcoats, and the women their heavy shawis. When we thought of the change in coming from Pasadena, or we might say the foot of the mountain-where oranges, lemons and other fruits were being shipped and where it was so warm that it was not necessary to have on a coat or vest-and

this high altitude where it was so

cold, and so much snow at places that

it was rather difficult to get there, we

could realize more fully the influence

which the forces of nature have upon

men and things. Friday, June 5th, we arose early in the morning and took a walk on the mountain until 7 o'clock, at which time hreakfast was served. I wish our friends could have seen the table decorated with all the choicest fruits of California, and much other delicious food, that made us feel that we were in the land of promise. At 7:30 we again boarded the electric cars to descend the mountain, arriving at Pasadena about noon. Through the kindness of McDonald, Brook & Co., we received a letter of introduction to the manager of the "Lucky" Baldwin ranch. "Lucky" Baldwin is the owner of 30,000 acres of California orchards It is conceded that his residence and the surrounding lawns, lakes, and ornamentai trees, shruhhery, piants, etc., are the finest in the state of California Ilia iawns and lakes cover many-acres, and the orange trees as well as many other varieties of fruit trees bend over heavily laden with the choicest fruit. This truly appears like the garden of Eden might be pictured in our minds, "Lucky" Raldwin lives in San Francisco and during the warmest season of the year he occupies the mansion on his ranch. His beautiful mansion, ornamented lawns and lakes are in charge of a Chinaman, who spared no pains ln showing us the best they had.

Only imagine us leaving this ranch It reminded us of the Columbia Beggars going home from the rich farm districts. having their sacks well filled. Some of his orange trees are as large as good sized apple trees, and on each one were built a beautiful hotel for a summer remany busilels of oranges. The lemon

sort. We were just in time to see the trees were so heavily loaded that fastened upon him. Finding the address hotel opened for tourists. On top of this hranches had hroken off, from which could be picked more than a husbel of lemons. After seeing about all that we could "take in," we again headed for Los Angeles, at which place we arrived the evening of the 5th.

Saturday, the 6th, was our last day in Los Angeles. We received our transportation from San Francisco, which was good from Los Angeles to Portiand, Oregon. The Union Pacific R. R. Co. does not sell half fare clergy tickets. It was however through the influence of the C., B. & O. R. R. Co., that we were favored with half rates to Portland, which was \$1900. We would be had and taking us to his house he say this for Los Angeles before leaving made us acquainted with his two dogs, it, that it is probably one of the finest clties and surrounding country that the world can produce. For a mixed popular lation it has no equal. The city itself with its surrounding country is more attractive than are some of the people. We will now turn our backs on Los Angeles and go to San Francisco, leaving at 9:00 o'clock in the evening.

Sunday, the 7th we were on our way to San Francisco. Crossing the mountain loops for several hundred miles. dinner time found us at Fresno Here the mountains had also been left be-The beautiful Sacramento Valley now lies before us. About 100 miles from San Francisco, the land is very productive. We have never seen a larger hav or grain crop than that seen in the Sacramento Vailey. On Sunday evening we arrived at San Francisco again, for the second time. We went again to the comfortable quarters of the new Westen Hotel, where we were received very kindly, and had the best accommodations.

Monday, the 8th, we received a num ber of letters from our friends. We also received a message from our families, which made us feel as though we could move northward with greater safe ty knowing that they were all well. The remainder of the day was spent in sightseeing. We again cailed on the C., B. & Q. Ry. Co., and also on the S. P. Ry. Co. The evening of the same day we embarked on the steamer at San Francisco for Oakjand, which place we left for Red Binff, Cal., at 7:30 P. M.

We arrived at Red Bluff, Thursday the 9th, at 4:05 A. M., and stopped at the Tremont House. We took a hearty breakfast and soon afterwards we boarded what is prohably one of the oldest Californian stage coaches. It resembled a schooner or scow more than a they could be. Their bodies were alcoach. We were enronte for Paynes Creek, a distance of about 30 miles from Red Bluff. We wish that we could nicture out the ride from Red Bluff to Paynes Creek. We know that the dear readers of the HERALD would have appreciated the beautiful scenery along the road. Rough as the road was. and dangerous as it seemed to be, we arrived safely at Paynes Creek, where for the first time we saw our dear brother, John Christolear, a brother who hefore this had seen but one Mennonite minister in his life Rish Jona. than P. Smucker of Goshen, Ind. It was this Bro. John Christolear that several years ago was received into church fellowship by letter through Bish, J. F. Funk, having been baptized many years ago, but having never been a member of the Mennonite church. In some miraculous way he got possession of a copy of the HERALD OF TRUTH, which he read and re-read until the truth was

many years and understood his bustness. Around the mountains he would of the publishers, he wrote to the Pub lishing House to put him down as a wind, driving close to the preciples. regular subscriber. Reading the HERand it seemed as though he were not at all alarmed about anything. The lash ALD from time to time led to his conversion. Realizing that the doctrine it of his whip was long enough to touch the advocated was the doctrine of the Bible ears of the front horses, and that lash was unerring in its aim. As soon as and having a desire to become a mem good roads were reached, which we her of the Mennonite church, he wrote found in short distances, it was quite a to Bro. Funk, and was received by let sight to see the horses dashing forward ter. A happier man prohably never lived than our dear brother seemed to as they did. However, we were again glad to reach Red Bluff. Our breakfast he when we visited him. We were with was well settled and not having had him hut a short time, staying only one much for dinner we had a good capacity night and part of a day. He showed u his ranch of 160 acres, and what stock for supper. We again went to our comfortable quarters at the Tremont House at Red Bluff, and stayed there one of which is fifteen years old, and until Thursday morning the 11th. At which he said was his partner in killing 4:15 we left Red Bluff enroute for Eugene. Oregon. During the day we saw many deer. The cat he said was thir probably some of the most picturesque teen years oid, and these two dogs and the cat seem to be very dear to him, as scenery the world can produce, winding they are the only living creatures beside around the mountains, and when we came to the foot of Mt. Shasta the conhimself that occupy the house, he being an unmarried man about sixty-five or ductor called out, "Ten minutes for soda seventy years of age. Showing all his water." It was truly a grand sight when property he said. "All this will I give the train stopped. Soon not a person could be seen in the coaches. All rushed and bequeath to the Mennonlite Pub iishing Co., they to use half the income out to the fountain of pure soda water that gushed from the rocks. We never thereof in sending the HERALD OF TRUTH and WORDS OF CHEER into drank any better from any soda fountnew fields." The latter paper he ain. Every passenger was permitted to drink aff he could, and carry away with cialms is also very dear to him, and good company. The other haif is to him one quart. This was indeed a rare go to the mission fund. We must say treat in the mountains. for the dear brother that his soul is In crossing the mountains from Red aglow for God. He said, "I am old and Bluff to Eugene, Oregon, we were perhave done very little for my Master. I mitted to see the highest trestle bridges on the Pacific Coast lines. It looked must soon go to the unknown world very dangerous and daring, but we got want to have the realization while I live that when I die what property I have safely over them all. At 4:30 P. M. we will he in active use each year for work arrived at Ashiand, at which piace we for the Master." Since our return from took our dinner. Ashland is situated California we received a warranty deed at the foot of the mountains, in a heauand hill of sale for all his property, but tiful valley where all kinds of fruit during his life-time he is to have the grow. The change from the rugged mountains to the fertile valley was very full benefit of it all. We were also made rejoice when we arrived at Paynes much appreciated. At this place is lo Creek to meet August Cauffman and cated the Oregon State Normal School.

tolear took us to another stage route, a distance of five miles. We were some what amused when we saw his span of mules. They were indeed not very large, but they were just as pretty as most round, and they could run like deer. The two-seated spring wagon to which they were hitched was made by Bro. Christolear, and it certainly was a great credit to him. When we got to the station where the stage stops to take passengers it was not very long until we heard the crack of the stage driver's whip, and around the corner of the mountain came four horses running as fast as they could go, the dust rising up in a cloud behind them. The drive said "Whoa!" the horses stopped, and when we gazed upon the old Californian stage and looked at its construction, we were reminded that years ago we read of such wiid scenes. The stage was of the old "rock-away" style, hung on leather straps, and not a very uncom fortable stage at all. It would swing all the time. It is perfectly safe inside the stage coach if the driver minds his business. We soon found out that the old stage driver had been on that route

family, formerly of Lancaster Co. Po.

at one time living in Mt. Joy, and later

in Little Washington. We very soon got

acquainted with this dear family, since

they were acquainted with our parents

and relatives. No one could receive us

more royally than the Cauffman family.

Wednesday, the 10th, Bro. John Chris

ler's. The afternoon was spent very vices at the Christian church with a full pleasantly at his home. In the evening we had services in the Union church not far from Bro. Mishler's. Saturday, the 13th, in the forenoo

we preached at the same place. In the afternoon we had services in the Russian Mennonite church, in Bishop Schrock's congregation. After the serv ices in the afternoon we drove a die tance of twelve miles to Pre. Yoder's. at which piace we were kindly enter tained, and lodged through the night,

Sunday, the 14th, we had services in the school house near Pre. Yoder's After preaching we all joined in par taking of a good family lunch. All the multitude were filled, and we had some fragments left. The place where we had our services was in a large pine woods, with very romantic scenery sur rounding us. After lunch, the school house was again crowded, and preach ing was resumed. A very good interest prevailed all through. In the evening of the same day we were requested by the Methodist minister to preach in El mira. We had a full house, and good interest prevailed. After preaching we went home with Bro. Hamilton, son of Bish. B. F. Hamilton, of Peabody, Kan

Monday, the 15th, we left Bro, Ham ilton's for Bro. Ever's, a distance of twelve miles, at which place we had dinner. In the afternoon we preached again in the Union church, at which time we had a great refreshing. After the sermon was preached, knowing that there were many there who were about persuaded to make their choice-we could not think otherwise since they were in all our meetings, even if they were twelve miles apart—we gave them an invitation to confess Jesus before men. The number surprised us. Fourteen confessed the Lord Jesus, Never did we see a more touching sight than the scene in the Union church Fathers and mothers were weeping for joy: hrethren and sisters were rejoicing, and closed for vacation. Students filled and even neighbors that were not Christians crowded all the cars. Probably we seemed to rejoice that so many came on the Lord's side. In mentioning this we are not boasting, but merely make mentlon of it since it was a blessed in cident of our trin. The evening of the same day we preached in the Russian they resembled wild heasts more than Mennonite church, in Bish. Schrock's congregation, it being our last service up for a moment, they would turn After preaching we had a general farewell handshake, which was a very touching scene. The Russian Menne nite hrethren received us very cordially and we feel as though we can never re able at the Hoffman House by an old pay them for the way in which they re Pennsylvanian who at once gave us a ceived us. The evening of the sam day we lodged at Bro. Miller's.

door of our room. It is quite likely that Tuesday, the 16th, in the morning which was the time of our departure quite a number of brethren and sisters including the Russian brethren and sis ters, assembled at Bro, Miller's, and the Bro, J. D. Mishler. Soon Bro. Yoder farewell words and prayers were spoken ministers. These dear brethren were Preachers Mishler and Yoder delivered very communicative, and before we us safely to the S. P. Railroad depot knew it our sleepiness had left us. from which place we left at 11:30 A. M. for Hubbard. We arrived at the latter place at 3:30 P. M. where we were ter shape to communicate with our greeted by Bro. J. Z. Martin, proprietor of the Ohio House, formerly from brethren insisted upon our laboring Olathe, Kans. In the evening we preached at Bro. Erb's house.

Wednesday, the 17th, in the afternoon the evening of the same day we had ser-

Thursday, the 18th, in the forenoon we preached in the Amish Church. which service was well attended. In the evening we had services in Huhbard, in the Congregational Church also well attended. We cannot express the gratitude of our hearts for the way the brethren and sisters received us Hubbard.

Friday, the 19th, at 9:00 A. M. we left Hubbard for Portland, at which place we arrived at 10:40 A. M. In this place we were again made glad in this that we received so many letters from our families and friends. Knowing that all was well at home we felt more like continuing northward. It is not necessary to say much ahout Portland, since it is a recognized fact that Portland is the prominent place of Oregon, a heautiful city surrounded by whitecapped mountains. Sunday, the 20th we arrived at Seattle

Washington, a very stirring city, and the nietropolis of Washington. The population is about 60,000. There is no city on the l'acific coast that will attract the tourist more than Seattle, especially when he is reminded that only a few years ago the principal part of the city was laid in ashes, and again very beautifully built up with large substantial blocks. The city of Seattle has prohably the best cable and electric street car system of any city in the United States We hastened to take a south bound cable car which brought us directly to Lake Washington, a body of water twenty-five or thirty miles long, and ahout four miles wide, dotted with heautiful islands. Various mountain peaks could be seen in the east and west, and the Cascade Mountains in the south, all showing their white dress: the steam boats run in every direction on the lake; two large beautiful natural parks contain many wild beasts; the electric fountains, and many other things of interest meet the eye. It is at this place probably four or five years ago that lots were laid out, and it affords probably the most picturesque scenery of any place that we have seen during our travels. Many of the wealthier people build on the summit, prohably at an elevation of 50 or 60 feet above Lake Washington, a magnificent, picturesque building-site. After returning to the heart of the city, we took the electric cars, and ran out many miles eastward After seeing about all that can be seen, we returned to the hotel, where we noticed hanging up a little poster. "GREATLY REDUCED RATES TO ALASKA," We were somewhat curious to know just what the reduced rates were, so we at once went to the Pacific Steam Ship Co., and inquired when the steamer would leave for Alaska, and what the trip would cost us. The reduced rates which were advertised were very much lower than the regular rates that were charged previously, and when we saw the steamer Al Ki that was

it made us the more anxious. We at once secured our state room, and felt happy to know that we were hitleted for To be continued.

billed to sail in a few days for Alaska.

"Nothing so clears the vision, and we again had services in Bro. Erb's lifts up the life as a decision to move vacant house with good attendance. In forward in what you know to be the wiil of God."

For the Herald of Trutl CARNALLY OR SPIRITUALLY MINDED. BY D. B. SHELLY.

"To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. Man is by nature carnal, and has possessed this carnal nature since the fall of Adam. The word carnal means fleshly, or sensual, and this implies sin, and sin came by disobedience and by disobedience came death. By sin man is alienated from God, and has no claim to or promise of the inheritance of the

death unto life. Death does not mean to annihilate. but is simply a change of condition, a transfer from mortality to immortality from the present state of existence to

kingdom of God, until he is raised from

The sinner is carnally minded as long as he is out of Christ He is under the law, under condemnation, under the sentence of eternal death, and in order to receive the promises of God, and the hope of glory, he must be raised up through the power of God to eternal life through Jesus Christ, who shed His blood on Calvary, and wrought out for the children of men an eternal atonement, so that now whosoever believeth in Him "should not perish, but have everlasting life"

This is indeed the most glorious prom ise given to men.

God does give every one an oppor tunity in this life to choose life or death, and I often think how merciful God has been and still is in giving man a whole life time to think of and to prepare for eternity. We see, however, that the majority of the persons living in the world live only for the present time, without having any regard for the future. It is a lamentable fact that so many put off this important work until the very last moment of life and this with the conviction and con sciousness that "to be carnally minded is death." This eternal death, or second death, is not a blotting out of existence but it is being banished from the presence of God, and His glory forever,

The carnal mind is not subject to the will of God, neither indeed can be Therefore a change must take place from this condition of carnality and sin, to spirituality and purity, before man can be accepted in the sight of God

The question may some times present itself to the minds of those who are vet under the condemnation of sin, how can this carnal mind be changed to a spiritual life? Jesus teaches us in the third chapter of the Gospel of John in His conversation with Nicodemus that man nust he born again. This new birth takes place through the power of the Holy Spirit. This sometimes is a question that is not well understood. Just as it was with Nicodemus, so many have asked "How can a man be born again?"

We must first realize that we are lost. that we are sinners, that we are carnally minded, that our hearts are deprayed and that our whole nature is incapable of doing what God requires of us. We must likewise understand and appreciate that without Christ, that is, without the divine help, we cannot do anything that is pleasing to God. Jesus likewise says, John 14:6 "No man cometh unto the Father except by me." With this conviction man will be led to ask for forgiveness of his sins, to repent, to for sake his evil ways, and renounce them,

and accept Christ, believe Him, trust Him, and become obedient unto Him. Then God in the name of Christ, or the righteousness of Christ, will accept stantly. us as His own children, no longer a condemned sinner, but a pardoned child of God, with new feelings and purposes, new desires, new enjoyments. and altogether a new life. He will then be able to say with the apostle, "Old things have passed away, behold all things have become new,"

He will then love spiritual things, he will love his God, he will love the Bible, he will rejoice in the promises of the word, he will rejoice in the manifestations of His love, he will rejoice in the fellowship of Christian people, It will be his whole purpose and desire to do God's will, and to glorify His name; he will then have peace with his heavenly Father, he will have peace with his fellowmen, he will be at peace with the children of God, he will rejoice in that harmonious love and peace which is so abundantly taught in the Word of God, which God's people must possess, and by which they will he prompted to live in peace and harmony with all men so far as it is possible.

All who thus come to God, and manifest the fruits of the Spirit, in the enjoyments of Christian life, in these manifestations of Christian work are God's children. They will in all things follow in the footsteps of Jesus, and become obedient to the observance of the ordinances given by our Savior. They will receive water haptism, and accept the covenant made with God to renounce the world, and live unto righteousness: they will be willing to observe all the ordinances which God has enjoined upon us in His word.

The text says, "To be carnally minded is death." The apostle teaches us that carnal works "are the lust of the flesh, the lust of the eye, the pride of life." Those that are carnally minded do the works of the flesh, and not the works of the Spirit. There is a very manifest difference hetween the works of the flesh and the works of the Spirit, so that it can be readily seen in a man's life whether he is serving God, or whether he is living in accordance with the desires and inclinations of the carnal

The consequences of this life of sin is death. It is therefore of the highest importance that every one should seek this new life, the spiritual life as lived in Christ, and turn away from all the works of darkness, and a life of sin, remembering that "to be carnally minded is death, but to be spiritually minded is life and peace,"

Mancelona, Mich

For the Herald of Truth, FAULT-FINDING

BY EANNIE S. GINGERICH. Never employ yourself to discover the

faults of others - look to your own. We had better find out one of our

own faults than ten of our neighbors'. Since the best of us have too many in

firmities to answer for we should not be too severe upon those of others. Therefore, if we see a brother in trouble, we should always be willing to help him bear his burdens.

True worth does not exult in the faults and deficiency of others

There are some persons who seem to purposely treasure up things that are disagreeable.

The tongue that feeds on mischief, "Then let us all, when we commence the babbling, the sly whispering, the impertinent meddling, all these tongues upon the merits of Christ, or through are trespassing on the community con-

> The flery tongue is also abroad, scattering firebrands among friends, setting familles, neighborhoods, churches, and social circles in a flame

The black slandering tongue is constantly preying upon the rose huds of innocence and virtue, the foliage of merit, worth, genius, and talent

If God should take all the things that are true of you, and make a scourge of them, and whip you with it, you would be the most miserable of men. But He does not use all the truth on you.

And is there no law of kindness? Is there no desire to please and profit men? Have we a right to take any little story that we can pick up about a man, and use it in such a way as to injuie

him, or give him pain? And yet how many men there are that seem to enjoy nothing so much as inflicting exquisite suffering upon a man in this way, when he cannot help himself. If thou would'st bear thy neighbor's faults, cast thy eyes upon thy

"In speaking of a nerson's fauite Pray don't forget your own; temember those in houses of glass, Should never throw a stone, If we have nothing else to do But talk of those who sin 'Tis better we commence at home And from that point hegin."

It is easier to avoid a fault than to acquire a perfection, By others' faults wise men correct their own, The greatest of all faults is to believe we have none,

"Why heholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We have no right to judge a man Until he's falriy tried:

Should we not like his company
We know the world is wide.
Some may have faults and who has not?

The old as well as young; Ve may perhaps for aught we know Have fifty to their one."

There are no such disagreeable peo ple in the world as those who are forever seeking their own improvement, and disquieting themselves about this fault and that.

"I'll tell you of a betler plan And find it works full well; try my own defects to cure, And though I sometimes hope to be No worse than some I know

My own short comings hid me let. The faults of others go.

What a world of gossip would be pre vented, if it were only remembered that a person who tells you the faults of others intends to tell others of your faults

Every one has his faults, every man his ruling passion. The eye that sees all things sees not itself. That man hath but an ill life of it, who feeds himself with the faults and frailties of other people.

To a pure, sensitive and affectionate mind every act of finding fault or dealing in condemnation is an act of pain.

He who is the first to condemn will he often the last to forgive.

HERALD OF TRUTH.

To slander friend or foe.
Think of the harm one word may do To those we little know; Remember curses sometimes like Our chickens "roost at home." Don't speak of others' faults unli Am sh. Iowa.

For the Herald of Truth. HOME BY WAY OF THE CHURCHES.

Greenmount, Va., Sept. 10, 1896. If the HERALD OF TRUTH will give space for a letter to many dear brethren along the way of this summer's travel that have asked correspondence, it will save me time and expense.

On the morning of June 9th I left my temporary residence in Oskaloosa, owa, to visit the congregations, a main object being to "see how they do," Acts 15:36. Indiana, Ohio, Canada, Pennsylvania and Virginia were the objective points. The invisible hand of a kind heavenly Father has led and blessed me all the way.

During the three months just gone I attended nearly a hundred services May God bless the congregations individually and collectively. Much rejoiced and encouraged have I been to see the strength of the churches, yet saddened to know how much stronger they might he. Had our church not lost some of her early zeal she might now be one of the strongest in this country. Do we not need a general awakening all along the line? "Woe unto them that are at ease in Zion?" Amos 6: 1.

Another great hindrance to our prosperity is that here and there are little factions that contended the church was either "too fast" or "too slow" and drew off to themselves. Sometimes something that we would not think of calling charity was at the bottom of the movement. May that charity that "suffereth long" prevent any further severance, and may envy, self-will and jealousy find no lodgment in brethren's hearts.

More than a month has now been pleasantly spent with friends and relatives in the Shenandoah Valley Va. From here I expect soon to go to points in Pennsylvania. Mail addressed to me at Shiremanstown, Cumberland Co., Pennsylvania during the next several months will reach me.

After a stay of six and one-half years in the West mother, friends, and home are highly appreciated. Home, how dear the name! Every spot brings vivldly to mind the days of yore. A walk through the orchard, a loiter in the barn, a climh on the hill, a saunter along the brook brings a feeling of pleasant sadness that human language cannot portray. Associated with each tree, hill, and hollow are a score of experiences of youth. Who has not soared on the wings of memory to the fond recollections of childhood and tried to dwell there awhile? hut ah no, old time takes us on to hattle with

the stern realities of husier life. As we look beyond the borders of the home the old schoolhouse and Its former occupants present themselves for consideration. The old building still remains, but younger feet patter its threshold. Where are those youthful faces that stamped their impress so lastingly on the soul? They are gone; some to other and far distant homes; some to their homes in the spirit world:

others remain around and tell the story of the changes that have come and gone. Such is life as we go sailing over lts fitful sea.

October 1.

That home by way of obedience to God is the one that should concern us most. Earthly homes crumble and earthly ties break, but vonder in the eternal city of light time crumbles no mansions and severs no friendships. Dear reader, do you want such a home? A. D. WENGER.

"WITH PIECES OF SILVER."

Loving is giving, and giving is living. No matter what the pocket holds, it is out of the ahundance of the heart" that the largest gifts are made. Love does not count the self-denial hard, but even love may not deny the cost of the bestowal. Few things are absolutely free Somewhere somehow a price is paid for all that is of highest value, and there is sacrifice and surrender back of what is offered freely for love's sake. Shall we offer unto the Lord that which costs us nothing?

Money is not the only acceptable gift which can be laid upon God's altar. Time would fail to name or to number all the sacrifices well pleasing to Him, aside from this. But Is it not true that the giving of money sometimes costs a wrench which is peculiar and painful? "Surely there is a vein for the silver," but the church has hard work to come to it, and the aching void in the treasury is not filled. If the consecrating touch of the Holy Spirit had reached the purse in the pocket of every Christian, full and lean purses alike, does any one doubt that there would be enough and to spare for the carrying on of all the King's husiness? How the keepers of the treasure would rejoice in opportunities to make greater investments and carry on larger enterprises in the King's name, if only they were not hampered and hindered by lack of funds! This is one of the ends which "money answereth." Wide fly the doors of opportunity on the golden hinges of answered prayer, and no man can shut them; but no one can enter them unless equipped for the enterprise, and money must furnish the indispensable

supplies. "How long must the glad proclamation Be sounded o'er land and o'er sea? What signal shall herald His coming

Onr Lord and Redeemer to be? What token of loyal affection Will prove Him our conquering King? And when shall the host of the ransomed

His glorious victory sing?
Ah, listen! The work must go forward
Till all in submission shall fall. And come with their 'pieces of silver' To crown Him as Lord over all."

"Till every one submit himself with pieces of silver," says the "man after God's own heart" in the sixty-eighth Psalm. If "every one" came thus, even with a half shekel, how soon the silver shower would turn to streams of bless-Ing to refresh the thirsty land!

Is not the withholding hand disloyal? "How shall this man save us?" cried certain rehels at the time of a king's coronation. "And they despised him and brought him no presents." It is true that Saul "held his peace," but he recognized and remembered his foes and hy divine dictation the fact was made a matter of record, unblotted by the centuries which have passed.

There is no compulsion about giving, other than that of love and lovalty. Let every one "submit himself." There is first the vielding heart and willing may be. The wise daughter will try mind, after which we "consecrate" ourselves or "fill the hand," unto the Lord, duties, instead of forcing a naturally This may not be easy, and yet the loving heart makes it voluntarily. "Love must be giving," and God makes It possible, even ln poverty. "For iron I will bring silver," saith the Lord, He can transmute the commonplace to values high and grand. But there must be both "sacrifice and service of faith." Sometimes a small piece of money represents both. A great deal of current coin changes hands without a glance, but our Lord scrutinizes every plece of silver to see

whose image and superscription lt should bear the stamp divine. He calls, too, for a "pure offering." Alas, we can not make it pure, but He can, and we can bring it to Him. He will "purge the dross from the silver."

Oh, the satisfaction of putting the pieces of silver into the Master's hands -those pierced hands, filled with gifts for men! When all have tasted it, there will be grace and gladness at home as well as ahroad, and "the kingdom of glory will be hastened,"

The number of silver pieces, the measure of the individual gift, God alone can dictate. Others beside Saul of Tarsus were on the highway toward Damascus that long past day when the flash of light fell from heaven, and they saw its brightness, but, he adds, "They heard not the voice of him that spake to me." So

"I may not judge for my neighbor What message for him may be, For I know that he can not hearken

To the voice that speaks to me.' But we do well to hearken for ourselves. Even when journeying upon self-planned errands, a flash of light may bring revelation of earth's needs. and the voice of the Lord may be heard in the piteous appeals of darkened and starving souls that die so fast even at our doors. The word may be, "Come, and I will send thee far hence," or, "How much owest thou?" for the sending of others-a question He is sure to answer, if we honestly ask and listen.

For the unselfish, Christ-like, heavendirected work, the question is always, "How much," not "How little?"

And nothing is too precious to surrender. "The silver and the gold are His," The loving and loval heart will through very inertia do what is exsubmit itself with "pieces of silver." and will gladly add thereafter, "Take my gold,"-Julia H. Johnston,

THE AGED MEMBER OF THE HOME.

The very kindness of children and friends often makes the life of the aged member of the household a wearisome hurden. In their anxiety to shield the father or mother from care and physical exertion they take away every source of Interest and enjoyment, Physicans tell ns that muscles which are not used hecome atrophied, and hence we can readily understand that physical and mental powers may age more quickly through idleness than exertion. Many daughters urge their mothers to give the housekeeping into their hands, believing that in so doing they are performing a most filial action

It is mistaken kindness very often, Granted that a woman is in definite much to put the grandparents in touch and varied duties to the very close of her life, no matter how long that life faculties alert,

Another unwritten law has decreed and lighten and, perhaps, share these that old people must read very few books. Some might think it almost energetic woman to feel herself a use sacrilegious to suggest that the ocless factor in the home. There lies th cupant of the armchair may really be stlng of much of the unhappiness of hungry for a good paper full of the sayold people: the feeling that they are no ings and doings of the present age in church and state. It is certainly a very longer essential to others. Then, too, they do not want to surrender the ad gracious service for the daughter of the ministrative faculty. It hurts them to home to forage a bit for the mental feel so entirely cut off from their kind, food of the aged members of the house-For this reason It is wise, when it is hold, and put in their hands the book or possible, for the house-wife to encour paper she finds so helpful. We are api age the aged father or mother to do to forget how much of the conversation some if not all of the marketing for of the home is based upon hooks and the family. The exercise in the open papers read in common. Often when air and the meeting with tradesme these are spoken of the old people feel All that is brought to Him and discussion of ways and means will entirely left out, because it bas been console, though in a small and homely taken for granted that they have lost way, the man who mourns for the active their interest in current topics.-Sel. days of husiness life. The mother, too ANSWEDED PRAVER will feel as if her hand were still on the helm when she gives her daily orders, The keeping of family accounts when possible, should be relegated to

the aged members of the household for

It is popular fiction to suppose that

because a body is old the soul that lies

in it must necessarily he old in its feel-

lngs and desires. Very often we hear it.

regarded as the only callers really es

their own age, who remind them too

vividly of the lapse of time and the in-

firmities of the hody. They very often

prefer the light of bright young faces

and the stir and bustle of active and so

cial life. They rebel against the lm-

plication that they have done with all

of the world. It is true kindness, there-

fore, not to set them aside in some

quiet room, remote from the family life,

furnished perhaps, in a staid, old-

fashioned way with the portraits of the

dead covering the sober walls. Such a

room has an actual repulsion for the

little children, who naturally grow to

feel that the quiet figures sitting in it

are not of their world. The whole un-

conscious attitude of the household is

one of expectation that very soon those

places must be left vacant, and ofter

the poor old people fall into line, and

pected of them. They are actually

Love combined with wisdom will

raise no such harriers around the old.

but will keep them in the very heart of

the family life. The friends of the

younger generations will be made their

friends, and it will not be taken for

granted that because grandmother's

hair is white she can no longer enjoy

young society. In this separation the

young suffer quite as much as the old.

for it often happens that the grand

mother is better qualified to be the con-

fidante of the young schoolgirl than the

husy, worrled mother. The grandfather,

too, made merciful hy experience, is

ant to be the best kind of an interpre-

ter between father and son. For this

reason encourage the old people to help

the children in their studies. Never

mind if the schoolbooks are very differ

ent from the ones in use two genera-

tions ago. This very fact will do

with the times and keep their mental

buried alive long before they die.

the same reason.

I asked for bread; God gave a stone insicad Yet while I pillowed there my weary head. angels made a ladder of my dreams. And when I woke, beneath the morning beam's.

Around my resting-place fresh manna lay;

I asked for strength; for with the noontide

I fainted, while the reapers, singing sweet. said that old people do not care for society. The doctor and the clergyman are Went forward with ripe sheaves I could not

Then came the Masier with His blood-slained sential to their well-being. Yet these

feet,
And lifted me with sympathetic care,
Then on His arm I leaned till all was done;
And I stood with the rest at set of sun, very same old people may long for youthful society more earnestly than their granddaughter of sixteen. They My task complete. are not especially attracted by people of

I asked for light: around me closed the night. Nor guiding star met my bewildered sight, For storm clouds gathered in a tempest near. Yet in the lightning's blazing, roaring flight I sow the way before me straight and clear What though His leading pillar was of fire And not the sunbeam of my heart's desire My path was bright.

God answers prayer; sometimes when hearts

are weak

He gives the very gifts believers seek,
But often faith must learn a deeper rest,
And trust God's slience when He does not

whose name is Love will send the

best. Stars may hurn out, nor mountain walls en-

But God is true; His promises are sure To those who seek. Set, by L. M. J.

THE GOSPEL STREAM.

The poet Homer frequently speaks of the "ocean stream" that flows about the world: and his conception of the world seems to have been a flat circular plain of land with a great ocean river flowing round lt and touching all its coasts. Over this flat world the god of the sun each day drove his fiery chariot, passing beneath its surface during the night, to begin his course anew in the morning. Our fuller knowledge has made Homer's world seem like a very childish conception, hut his "ocean stream" which touched all shores and bound his little world of many lands into a unity with unhindered intercourse and inter relations, was a hear tiful ldea. It may serve us as an lllustration of an invisible vet mightier stream which has silently flowed about every land, and brought hearts on every coast into a unity not affected by space or time

Every stream has its source, without which it could not exist, and its course is shaped by the condition of the country through which it flows.

Our Gospel stream had its source on Mount Calvary, though the current had

force and volume ever since the Reth lehem shenherds heard the celestial volces saving "unto you is born this day a Saylour which is Christ the Lord. Men have tried to check the stream, to turn it out of its course, to dam it up lnto a stagnant pool, or to use it to turn their own private mill-wheels, but it always bursts away and flows on to make the earth a watered garden. Its persistent might has forced the most unwilling to confess that the source is not human or earthly, hut divine and celestial though like all streams Its course has been shaped by special con ditions and circumstances. It flows on to meet the needs of the world, and the source is inexhaustible, but the force and volume in any given place depend largely on the channel that is opened for it, since it goes only where the dike gate is lifted for it to come. Each in dividual may find as the prophet found water to the ankle, knee, loins or "waters to swim ln," for while the main stream cannot he dammed, the side currents stream in only in propor-

It is surprisingly strange that though the Gospel stream flows from the throne of God and the Lamb, and is an out pouring of grace, vet it is spread abroad through the world by human instrumentality, and it reaches each heart through another heart. "He that be lieveth on me out of his inmost soli shall flow rivers of living water." i. e., he that lets the living and life-giving stream flow into himself thereby is en abled to send out streams to other lives and so all believers are linked, not by a golden chain," but hy the interflowing of the one undivided and world-uniting stream which has been opened for sir and uncleanness.

tion as the way is opened for them to

come. In a similar manner, no man cau

stop the sun from shining, but he may

close his lids and keep it from affecting

his own optic nerve.

A recent writer has traced the course of the stream which flowed from Italy to England and beat against the English throne and changed the course of history "Sayonarola converted John Colet. John Colet converted the great Frasmus, Erasmus converted Thomas Bilney, and Thomas Bilney converted Hugh Latimer," the lofty figure of the English reformation, who stood in the martyr fires at Oxford and said to his companion, "Be strong, Master Ridley and play the man, for to-day we wil light such a candle as by the grace of God shall never go out."

The Gospel stream does not flow around men: it flows through them, and it goes out through every soul who draws water from the wells of salvation. The water of life and the light of the world are found only in Christ, hat from every redeemed soul the rivers flow and the light streams, and so whether we dwell in America or in China we are joined by the uniting stream into one people and one family -American Friend.

"SADNESS serves but one end, being useful only in repentance, and hath done its greatest work, not when it sighs and weeps, but when it hates and grows careful against sin; but cheerfulness serves charity, fills the soul with harmony, and makes and publishes glorifications of God."

I cannot see, with my small human sight,

I only know He hath said "Child follow me!" But I can trast.

I know not why my path should be at times So straightly hedged, so straugely barred before;
I only know God could open wide the door;

But I can trust.

I find no answer, often, when beset With questions fierce and subtle on my

way, And often have I but strength to faintly pray, But I can trust.

I often wonder as with trombling hand 1 cast the seed along the furrowed ground, If ripened fruit for God will there be found. But I can trust.

I cannot know why suddenly the storm

But this I know God watches all my path-And I can trust. I may not draw aside the mystic veil

at hides the unknown future from my sight; Nor know if for me waits the dark or light:

I have no power to look across the tide while here the land beyond the river: But this I know I shall be God's forever-

So I can trust

-Selected by E. F. B. Cordelia, Pa.

SLAVERY IN CHRISTIAN PROTECTORATES.

It is usually supposed in America that African slavery has ceased to exist save among minor tribes of the far interior who are out of reach of existing powers to regulate; and most English men would "have a liver" at once if it were suggested that directly beneath the Union Jack actual and positive slavery existed, and the fact weii known to the governmental officials in charge. But after several years' residence in East Africa, and having observed much with our own eyes, and conversed with many persons in public life, we are obliged to confess that this idea is much more a theory than it is a fact. There are various forms of African slavery, and perhaps none of it is in all respects the same as our late American slavery, One form, and I think the only form in British Natal, is the common and invariable selling of daughters. This is the old heathen the majority of cases it is doubtless voluntary on the part of all concerned, yet only the male members of the families maiden be unwilling, as we have often seen, a magistrate is obliged to try the case and compel the payment of the very last farthing of the woman's price.

The records of the magistrates' courts in Natal are this very day full of such outline of his scheme, to show its bearinfamous proceedings. The colonists jugs on the matter of actual or practical rightly declare there are two sides to slavery, as well as on missionary interthe question—one that there are 500,000 cerned, and that it is well for the man tweive stations, covering haif a million to be obliged to work and earn money to buy a wife; and on the other hand is the most powerful Christian nation on aries" of various denominations and earth compelling a maid of twenty more various capacities and qualificayears to marry an octogenarian, whose very shadow is little less than ilades to

Farther north, within the Portuguese domains, though the European population is the merest handful and the matives into millions, the governmental authorities, which the world supposes

never have condescended to forcing Why God should lead this way or that for heipless maidens into lifelong brothel siavery under the impression that it was good for the native women that they be thus sacrificed. Within these borders of Portuguese possessions native law has been interfered with as little as possible, for sheer lack of military strength to cope with the situation, and domestic siavery is as common as life. Now and then one sees men who are reai slaves-many of them in the Llmpopo valiey-but throughout these provinces women are always bought. and frequently sold or exchanged from one man to another for any cause whatever. Native law requires that she wiliingly consents to this proceeding. She always does consent. If she refuses she is brought before the chief and public men of her vicinity, where she kneels down, and a couple of adequate sticks are provided. Her temples are most unkindly bound by tying the sticks in front and binding them tightly behind so that it always draws blood. and in a brief season-half a day to a week-she either dies or most pathetically affirms that she is willing, when her unnatural father, brothers, or uncle walks off with the price of her lifelong English brethren at Blantyre and Laslavery, and she meekly resigns to cir-

> While these scenes are daily enacted in vast regions of territory and among we can discover from the troubles in millions of people the great Christian world bas not yet found out that this is little eise than siavery. It only needs the auction block and slave dhow to are continually raiding the interior for make it symmetrically complete; yet these are more endurable ofttimes than the former. But it probably must needs be that much sorrow and pain must be borne and the spear and bow be relegated to the relic house and the arts, before the darkened masses of these heathen regions will ever submit to the iiberation of their own daughters and female kind.

In British Central Africa the traces of slavery are still more unmistakable. We have not visited these regions in person, but have met and entertained many who are familiar with the country and its existing conditions. The great coffee-growing interests in Nyassaland are central items of considers tion up to date. A few have entered this incrative business, and nearly all method of securing a wife, and while in have succeeded. Mr. Joseph Booth, founder of the Zambezi Industrial Mission, a man well posted on the general doings in Nyassaland, has told me need consent to the trade; and if the repeatedly, in the presence of many witnesses, of his own plan of operations, which he himself regarded as philanthropic and missionary. It is to he hoped that, in essential details, many disagree with his methods. I give an ests at the same time. Mr. Booth, as ierce Zulus (armed with spears) con- iate as the close of 1895, had some acres of valuable land and manned by from forty to sixty European "mission tions. Some of his land was purchased. but much of it was granted by her Majesty's commissioner. Mr. Johnson Coffee is the chief industry. This, in three years from the seed, or two years from the plant, yields from one half a ton to one and a half tons of coffee per

a large scale, requires many laborers. To secure this commodity Mr. Booth takes a bale or two of cloth, goes to some well-known chief not far distant. and hires of the chief four hundred kidnapped, forced, and unpaid men. women, and children for each station. for wblch he pays in cloth a cost of about sixty cents per capita per month. These people work twelve hours a day for the "missionary," for which they never receive anything whatever. At noon on Saturday they are discharged tiii Monday, to work for other natives if possible and thus secure a few ears of corn on which to subsist the coming week, Mr. Booth has no form of reig ous exercise with them save on Sunday, when he goes out to villages and preaches to his slaves while they are busily engaged in breaking the Subbath for his own aggrandizement. The "missionary" portion of Mr. Booth's program some way failed to be appreciated by the English people who gave him his funds, and now that work is running as a private business establishment. From a missionary point of view we can point with unbounded pride and satisfaction to our Scotch and koma, who are actually accomplishing in a proper missionary manner all that Mr. Booth hoped to see done. From all native chiefs on the outer border of the British limits, if not within the same. slaves, whom they thus rent out to planters of all kinds throughout Nyassaland. The doughty British commissioner appears to be upsetting Arab slave caravans everywhere will own not a siave himseif, and bis cheeks would tingle at the mere implication of such a thing, but he readily and un biushingly hires continually all the slaves he needs from any one who has them to rent. This, they argue, is necessary for the development of trade and the good of everybody, heathen chief. Christian commissioners, doubtful trad. ers, speculators, and all concernedsave the very necessary slave himself We bave heard very recently that names are being changed, and things clad in less scandalous phraseology, so that the general public may be restful in their suspicions for a while, though the same painful reality is being continnally carried on. It is doubtiess true, as we have already hinted, in the more civilized countries to the south, that the young and tender usurpers of the territory really are unable to govern and control in all points as they know they should; but it is entertaining to see how humanely cunning they are to tackle last of all such items of heathen. ish wrongdoing as are most conducive to the rotundity of their pocketbooks.

The next territory to the north is the German East African Province with its capital at Das es Salaam, only fifty miles south of Zanzibar. This is one of the youngest of foreign possessions, but our German friends have begun matters in a very businessiike manner, Roads are made all over the country, the capital as clean as military discipline requires, the buildings modern, and the harbor one of the most picturesque known. So far as we could discover there were no slaves at the capital, and when occasion requires we acre which is worth \$400 (£80) per ton, know that slave caravans are liberated

the not the equal of England's In power, net. But coffee planting, carried on on and the Arab conductors all prevented on the spot from ever again engaging in this nefarious trade. Slave caravans doubtless do abound under one pretext or another, but open slavery is not known, certainly not officially known to exist. But the Germans are not colonists, and there has been thus far little demand for native labor, and many complications existing farther south do not arise here. The German officials are choice men who are doing everything possible to honor their Kaiser and to make Das es Sajaam the Zanzibar of the world. To exchange Zanzibar for Heligoland was a piece of such gigantic folly that only a Kaiser could have done it, and the Germans will never rest till they have made the trade of Zanzibar a mere matter of history. At the island of Zanzibar we were recently entertained by J. Richardson, D. D., Bishop of Zanzibar. The bishop has resided in these regions for years, bas traveled much over the interior, and is a well-known person among the various officials, both European and Asiatic, on the island, From him we learned that Zanzibar Island contains probably one hundred thousand bona fide slaves Another one hundred thousand of ail kinds completes the population of the island. The bishop has a training college school whose punils are aimost exclus ively from the slave element of the city. Other schools are formed entirely of lib British Central Africa it appears that erated slaves bestowed upon him by the German government on the mainland and the English on the island. He is continually receiving reinforcements. On going about the city of Zanzibar more than half the people one sees are slaves. The old Arab skeiks own many hundreds of them, and these are rented out to any in need of labor. But the main demand for slaves is for the huge spice fields of Tanya and Zanzibar. Probably fifty thousand siaves are employed on Tanya alone. In some way, usually unknown to the officials it may be supposed, dhow after dhow loaded with slaves is beached on the island of Zanzibar, and the siaves peddled out to ail who wish to employ them. Two English men-of-war are always about. but one's guns are sighted on the Su tan, who appears to have no conscience otherwise, and the other cannot be everywhere. Hundreds of dhows are continually landing night and day. If one is a real slaver, with slaves aboard, they are passed as "boatmen," "people of the town at so and so," etc., and the official who knows that spices can't get to the customhouse without "Niggers," and returns will be \$50,000 per month less if no "Niggers" can be had, and probably with the aid of a few gov ereigns to help blind him is able to arrive at aimost any conclusion. But now and then some juckiess dhow is pounced upon and slaves liberated and handed over to the bishop, etc., and these exploits are pretty apt to get into print, while the one hundred thousand slaves on Zanzibar and the fifty thousand slaves on Tanya are such well-established facts as to cause no flow of ink.

The life of the slave in the town of Zanzibar is far from burdensome. He is fed and more or less clad, and is free from all his enemies; his work is light. usually running errands, fishing, cooking, etc., for his master. But in the spice fields he has long hours in a ma larious region under a strict overseer, and he dies off at a very rapid rate

Hence the necessary influx to satisfy tongue united in the self-same ples of the demands of the markets. Europeans are, for the most part, owners of these proific fields, and while they would never consent to own slaves they ruthlessiv rent as many as they need. This system, as ln Nyassaland, is excel lent for the heathen Arab slave catch ers for the Arab owner, for the European planter, and for the general purse of the government; but it will take a wise man to prove that it is good for the slave. Still, there are those who will aroue that the slave is really bene fited, for at home be is in constant war fare with his feliow-man, and Is hourly in danger of murder and other things worse: that he is pillaged and starved, and at best he has no home better than

the animals of the forest. But if all these things were true, and It must be admitted that there is much of truth in them, it fails to justify the heathen Arab and the Christian European alike, who have joined hands in robbling the siave of himself, just be cause other heathen robbed him. If it were not for rich round sums of gold involved in it all even an Arab could see the injustice of it. It is quite true that these liberated slaves who have been educated and taught trades-and ifest much disinclination to return to the regions whence they were taken. From our own personal observations during a lengthy residence on the East Coast we must conclude that our German friends in German East. Africa are apparently incorruptible and disinterested in the upbuilding of the country for native and European siike. Vhereas, while we are ardent admirers of Cecil Rhodes in Zambezia and Commissioner Johnson in Nyassaland, we can but believe that these wealthy sections are to become white men's countries at the expense of the black man, unless examinations discussions and ventilation of these native questions shall materially affect the present order of working,-Ill, Chr. World.

THE POPULARIZING OF THE ARK.

We read that Noah was a "preacher." At the same time he was busy building the ark. He was engaged a hundred and twenty years in this twofold work. He was intensely practical. Now in the forest, and now in his shipyard he hewed the timbers into shape, and, with Shem and Ham and Japheth helping him, raised rib and plank into due line. Now and then he laid aside his ax and beetle and went to preach-

His sermons were very pointed and personal. His soul flashed in his eyes and thundered in his tones as he spoke of God's righteousness and marshaled before these men their thousand sins and shames.

But in a tenderer voice he preached a gospel, a "good news" of God's patience and long-suffering kindness and hearty desire "to save to the uttermost." And then with his three boys he would take up adze and line again and go on building the high ark.

The slowly growing structure was itself preaching all the time. It became. as the years rolled around, a mighty object lesson, teiling to all of an evernearing danger and also of an all-sufficient safety.

Noah drove the holts to-day and preached to-morrow, but sledge and almost broken!"

warning and invitation.

HERALD OF TRUTH.

And yet among ail the multitude wbo came to hear the preaching or see the ship not one was moved to engage pas-

It must have come to be a greatly discouraging work to Noah. As curiosity lessened and at last ceased, and indiffer ence and ridicule followed, the preache many times must have anticipated the wailing cry of the prophet: "Who hath belleved my report ?"

The boys grew more and more disheartened, and then impatient and at last critical. They held now and then council with each other to talk over the situation, It was very evident to them that the ark was not "drawing." Sad to say, but it was a fact that the preacher was a failure. Ham went so far as to say that it was no wonder, for father long ago passed the "dead line," and his constant harping on "righteousness" was getting to be "tiring."

Shem and Japbeth were greatly offended at such irreverence in their brother, who bad already begun to put on the complexion of the "black sheep of the flock." However, they were ali agreed that something must be done. They talked long and earnestly. They some educated as evangelists—ali man- had many schemes to offer for "popularizing the ark." They were, first of all, immensely taken with the phrase, "por ujarizing the ark." It was a bright thought of Japheth's the boys fairly shouted over it. They decided to interview the father at once.

Noah that day was resting for space, seated on a great timber which he had been shaping into form; it was for the ridgenoie of the great roof. The boys came near their white-haired sire. Shem, being the oldest of the sons, began the conversation.

"Father," he said, "you look thoroughly worn. I am right glad that you are resting for a while."

"Yes, my son, I am greatly tried, cannot do what I once could; and then I preached hard all day yesterday. I am omewhat 'Mondaylsh' to-day. But iay hold: we'll have this ridgepole in place

before sundown," "But father, we have come to talk with you about this whole affair. The ark is about done. I suppose that yesterday you tried as usual to reach the people. You warned them of the coming storm; you rehuked them for their awful wickedness; you urged them to repentance; pointing them to the ark you urged them to come in. But, father, it seems to us that it is all a failure. Your have now been preaching well-nigh a hundred and twenty years. but no one is coming Into the ark. Not a place has been taken."

The old man dropped his head. Tears swept down his furrowed face. His voice broke under his great feelings.

"Yes." he said: "I have done all I knew how to do. Love and law, judgment and mercy, threat and promise thunder and tears, I have poured out on this people; but it has ail been in vain, Sometimes I think that it is really some fault of mine. Sometimes I think of retiring. Perhaps, Shem, you could do better. A new voice might reach them. But, after all. I think that it is the people themselves who are to blame. They are a wicked and gainsaying generation. Sometimes I think that an angel could not stir them, Oh, boys, my heart is

"Well, father, Japheth and I do not think that the fault is in you. Ham has the ark!" said, that in his opinion, 'a change would be perhaps the best thing'; but Ham never was level. But we are all agreed about one thing. The ark ought smells dreadfully of nitch. The whoie thing needs to be modernized. Let's paint the thing, and instead of that graceful Gothic arch Let's have colored windows in. Japheth says if he could have his way, he'd have a brass band. Ham thinks that a kitchen and a cooking place would be a big thing, and he could get oysters and clams enough to draw the whoie crowd in. He says: 'Get 'em ln any way, and when we bave got 'em in we will save 'em whether they want to be or not.' "I don't know shout that. Ham is a queer one. But, father, something must be done. We have got to make that ark attractive."

The old Patriarch was strangely moved by Shem's talk, and the words of assent which Ham and Japheth were constantly uttering. He shook his head many times, and said over and over again: "One thing, my sons, you do not enough reckon on. It is the one most important fact in all this affair the hardness, the natural sinfulness of men's hearts."

But at last, overcome by the young people's importunities. Noah gave over the ark and its management to them. He only insisted that he must go out among the people to preach the old truth, God's everlasting righteousness. He must do that whether men will hear or forbear, God had so commanded him to

The young men immediately took things in hand. They put a very graceful arch over the door. They made the windows to flame like setting suns; they painted with divers colors the great boat, until it looked like a rainbow. Mrs. Noah entered into the spirit of the work, and, tho her hand was shaking with age, she traced in forms of entwin ing vines and flowers the words:

WELCOME, WELCOME TO ALL."

The young wives joined their husbands in arranging "sacred concerts" and "twilight orisons," Ham would have his way. He got ready some Negro melodies, "adapted," he said, "to holy words." A huge kitchen was put into the bow of the boat, ovsters and clams. crackers and coffee were prepared in great quantities. The tables, many cubits in length, were soon covered with cups and plates. The abundance of the feast and the attractions of the ark within and without, the entrancing nature of the music and the hearty welcome were duly proclaimed to the masses. At a given hour the grand Gothic gate was thrown wide open, the splendors of the windows shone like heavenly glories through the great entrance. The exultant strains of the singers. Ham's clear, ringing notes rising above all, swept in waves of surging about my age. Before the year was meiody far out upon the plains.

Noah, "the preacher of righteousness, who, from a distant hillside, was proing with unahated earnestness his few hearers to repent, heard in his sermon the voices of the singers. He also clearly heard another voice, as of the rushing forward of a vast multitude. Plainly the movement was toward the ark! His heart leaped within, "Surely," he said, 'my sons were right. They have suc-

ceeded. They have, indeed, popularized

With hurried stens Noah drew near It was a vast, strange multitude that met his view, not of men, women and children, but of "beasts of every kind, to be popularized. It looks ungainly. It the clean by sevens, male and female, and of beasts that are not clean by two. male and female. Of fowls also of the air by sevens, the male and the female plain square door, let's put over it a and of every thing that creepeth upon the earth. These went into the ark. and Noah entered in to find Shem and Ham and Japhetb, and bis own and their wives. "And the Lord shut them ail

> The above article, from the Independ ent, is of course intended for, and is a scathing rebuke against the modern "popular" way of "drawing the crowd" to church by unevangelical methods, such as church concerts, fairs, church theatricals ice cream and other feetlyals with band and string music for further entertainment. Just as wrong as it would have been for Noah to bave iabored in this manner, just so wrong is it to-day for the modern Noahs who pose as preachers of righteousness, but who are teachers of worldliness, and the article shows but too plainly how in the majority of cases they become so. Let the old Gospel truth be ever so un inviting, so "old-fashioned," it is the old rock bedded, eternal truth nevertheless. and teaches, in its simple, direct way, the only way to heaven,-the way o the cross-and no amount of moderniz ing, popularizing means will ever take its piace in God's redemption plan, ail the arguments and methods of the modern Hams, and Shems, and Japheths. to supply the popular demand to the contrary notwithstanding.

THE POWER OF INFLUENCE.

A young man recently at a religious meeting told the story of his conversion It shows how great an influence we may be exerting on others all unknown to ourselves. He said:

On my way to and from my business I pass a certain home. I am generally on my way about their breakfast time As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table He had a Bibie in his hand, and in the passing glance I saw his wife and little girl, with bowed heads, waiting for him to read. It was only a glance, but it haunted me all that day. It had a puri fying influence. The next morning found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

I had never been a church-goer, but one Sabbath morning I resolved to go to church near by. I was ignorant of the time, and so I dressed leisurely and sauntered in. The Sabbath-school was in session. I gianced over the classes and was pleased to see my unknown friend teaching a class of young men past I made the good confession. That was twelve years ago, and my falth is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else. - The Mid Continent.

"WITH every promise of God is a command, If, then, we obey His commands, we have a right to claim His promises."

on the west

(2:4-9.)

EXTENT OF SOLOMON'S DOMINIONS.

In verse 24 we are informed that Solo-

mon "had dominion over all the region

ing Dan the northern extremity of the

Holy Land; to the Mediterranean Sea

WEALTH AND LUXURY .-- A general

view of the wealth and luxury of Solo-

mon can be seen from the description

given in both Kings and Chronicles.

that he "made silver and gold at Jeru-

salem as plenteous as stones, and cedar

trees made he as the sycamore trees

And from the account in Ecclesiastes

BUILDINGS.-First of all was built

the noble and beautiful temple, costing

untold riches, and requiring a countless

number of golden, silver, and brazen

vessels; the type of God's Spiritual

Temple. His palace, which was thir-

teen years in bullding, was built on

Ophiel, the southern continuation of

the Temple mount, and was connected

with the Temple by a preclous staircase

of red and scented sandal wood. The

water from a great distance in costly

and magnificent covered aqueducts and

One of these brought water from the

gathered in great reservoirs, capable of

Paradises.-Parks, gardens, and

pleasure grounds or paradises were laid

out, with "pomegranates, with precious

fruits, henna, spikenard, and saffron,

calamus and cinnamon with trees of

frankincense, myrrh, and aloes, and all

the chief spices growing freely or

forced by art delighted the senses."-

Geibie There were three of these par-

adises. One near Jerusalem, afterwards

known as the King's Garden. A second,

on a larger scale, was about seven or

eight miles south of Jerusalem, at

Etham, a spot still marked by three

gigantic reservoirs, which bear the

name of the Pools of Solomon. The

third paradise was far away to the

DAILY READINGS.

T. Insufficiency of worldly wisdom.

Prov. 8: 13-21, 32-36

Psa. 119:97-104

1 Cor. 1:20-31

Jer. 9:12-24

Dan. 1:11-20

1 Cor. 2:1-13

wonderful works of God.

T. Wisdom's invitation.

F. True glory.

S. God-given wisdom.

S. Spiritual wisdom,

W. The source of wisdom.

holding 10,000,000 gallons.

that are in the vale for abundance.

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Monthly Calendar for October,

iun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
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Perhaps yonder sister has a class in the Sunday school; nothing striking in her or in her class; nohody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work: care more about how you work; never mind who sees if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is

"GoD's mercy flows on to the children of those who fear Him."

LESSON II.-OCTOBER 11. SOLOMON'S WISE CHOICE .-

October 1.

1 Klngs 3:5--15. (Read Chapter 3.)

on this side the river:" that is west of the Euphrates toward Palestine; "to GOLDEN TEXT.-The fear of the Azah," that is Gaza, one of the five fa-Lord is the beginning of wisdom .mous cities of the Phllistines toward the south of Palestine: to and Includ-

INTRODUCTION.

TIME.-B. C. 1015, the early part of Solomon's reign.

PLACE,-Gibeon, six miles north of Jerusalem, on a high hill.

SOLOMON.-The wise king is now only 18 or 20 years old. It is but natural that he should consider himself a "child." He is on the page of history as the wisest man. Yet the narrative of this lesson is "our only help toward realizing Solomon as anything but a splendid statue. He is best known by his works as the builder of the temple and the founder of the Jewish phllosophy which dominated literature so largely after his day." Proverhs, Ecclesi ates, Wisdom, and the Song of Solomon, are accredited to his nen as part of his writings, "We have only to do with the soher narrative of the wise king, his power, and his splendor, and the sad fall in which we may hope he learned that the fear of Jehovah is the only object of human endeavor that is not vanity."- Moulton

THE GREAT FESTIVAL AT GIBEON. Solomon, after a number of preliminary difficulties, had come into a settled peace, which lasted nearly 40 years. The first work of Solomon was to hold a great national festival at Gibeon, because here stood the ancient tahernacle constructed by Moses and the brazen altar made by Bezaleel, nearly 500 years before under the shadow of Sinai (2 Chron. 1:3, 5); and because here Zadok. the high priest from the time of Saul had charge of the religious sacrifices This was the great high place till the temple was built. The object of this great assembly was to unify the people under Solomon, to show the nation that he stood by the religion and the God of his fathers, to extend the influence of religion over the nation, to learn the sentiments of the people, and to hring all into harmony with himself and his plans.

DAILY READINGS

M. (Oct. 5.) Solomon's wise choice. 1 Kings 3:5-15

T. The choice of Moses. Heb. 11:17-26 W. Joshua's choice, Josh, 24: 14-24 T. The excellency of wisdom.

Job 28: 12-28 F. Which to choose, Deut. 30: 11-20 S. Righteousness the first choice, 1 Tlm. 6:6-16

S. The best knowledge. Phil. 3:1-14

LESSON III.—OCTOBER 18 SOLOMON'S WEALTH AND WIS-DOM .-- 1 Kings 4:25-34.

(Read 1 Kings 4)

GOLDEN TEXT,-Them that honor me I will honor, and they that despise me shall be lightly esteemed .- 1 Sam 2:30.

INTRODUCTION

TIME.-B. C. 1015. The time includes the first half of Solomon's reign, about 20 years, to B. C. 995.

PLACE.-Jerusalem chiefly, but in-CORRESPONDENCE. cluding the whole country of Palestine.

FROM THE CHICAGO MISSION SUN-DAY SCHOOL.-Our Sunday school is still growing. Last Sunday we had eighty pupils. To-day (Sept. 20) there were ninety. The interest is good when we consider that the home training of the children is very limited. They mean well, but they are so prone to forget the reverence that they owe to our heavenly Father. We shudder when we remember the awful responsibility that is resting upon those who try to teach these wandering ones. There is only one thing that keeps us from fainting altogether, and that is the promise, "My strength is made perfect in weakness." We must rely upon a stronger arm than ours, and we know If we do that we will have strength for every time of

Our seasons of worship and communion with Him become to us the sweetest and most hallowed spots in the entire day.

These young people are growing up with so much sin all around them, and so many inducements to live in sin, that if impressions for good are to be made, it is necessary that they be made speedily, earnestly and prayerfully, for the hearts are rapidly becoming harder, and the sweet innocence of childhood is departing.

palace was not a single building but a The busy little workers at sewing school are a constant source of solici-WATER WORKS,-Solomon brought tude and joy to the workers, for although the work at times is hard and discouraging, when we see that they do vast suhterranean conduits hewn out really try to behave and learn to sew of solid rock, the first known in history. we are encouraged to go on with new well of Bethlehem. The water was zeal and devotion.

"It pays to be a Christian" says a once poor miserable degraded man, who for twenty-seven years sought for pleasure in Satan's kingdom. All this time, he says, real pleasure was going farther away from him. Three weeks since he came to the Savior and now he says, "I have enjoyed more real pleasure in these three weeks than I did in all the twenty-seven years before."

God wonderfully saves these poor people if they only come to Him. said to-day at a city mission. I can't see why any one would want to turn away from God if he has ever tasted of God's goodness; it is such a hlessed, happy life it seems to me if we once have it we could never think of living without it.

There is nothing that will so bless and brighten life as the sunshine of the presence of God.

FROM SOLOMON'S STUDIES We may May we be instruments in God's learn. (1) Never to be afraid of the hands to scatter this sunshine and to teachings of natural science. The sciences are His book of nature, and bring it to many sad hearts. One said, "People say a Christian life is not an will help us to Interpret His written word. (2) Never to become absorbed in easy life. if they knew what an awfully pursuits which are merely intellectual. hard life a drunkard's or a gamhler's or The soul of man needs more than his a thief's life is they would never say so; intellect can win. (3) Never neglect the a Christian's life is away beyond comparison with a sinful life: because I have tried hoth I can speak from ex-M. (Oct. 12.) Solomon's Wealth and

What a blessed boon to this earth is Wisdom. 1 Kings 4: 25-34 God's sunshinel how all nature brightens under its beautiful influence! So does the sunshine of God's love brighten life. May we show our gratitude therefore in our every day life.

"Scatter sunshine All along the way, Cheer and biess and brighten Every passing day,"

THE WORKERS.

NORTH LAWRENCE, OHIO, SEPT. 8TH, 1896,-"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living," Ps. 27:13.

So it is with God's people at present, many times. We often feel as though the Lord was not blessing our efforts: but if we only have faith with much patience He will reveal His goodness "in the land of the living."

This fact we were made to realize when on Saturday Sept, 5th we again had the privilege to receive nine clous souls by hantism into church fellowship. May the Lord richly bless them in their new relations to "The Lord who is our light and our salvation." On Sunday following we had com-

munion. There were a few brethren and sisters present from Canton, and from Medina Co., among whom were our ministering Bro. J. M. Krieder and Dea. H. R. Newcomer, who addressed our Sunday school and assisted in the church work RUDY SENGER.

AMISH, IOWA, SEPT. 7TH, 1896,-We had a time of rejoicing here in our church. Bro 1) D Miller came here on the 22nd of August and remained here one week in which time he preached eleven sermons. The last night he was here eight young people came out into went to Henry Co. On Sunday eight more came out, and on Sunday the 6th of September two more came out. May God bless these dear young people so they will be shining lights in the world, There are now eighteen in all, and may our hearts are filled with gladness and God hless the dear brother and send him here again soon.

> WISNER, NEB., SEPT. 16TH, 1896.-Our congregation recently had the pleasure of a visit from Pre. Joseph Egli of Minier, Tazewell Co., Ill. He visited the scattered members near Gilmore City, Iowa, and then went to Fulda, Minn., from whence he came here on the 8th inst, and remained until the 14th. He preached three times and truly we were refreshed from the word. May God fill all His ministers with the Holy Spirit, for it is alone through this life giving power that the word will have power with men to their salvation. We feel grateful for the visit, and we hope others will likewise favor us.

FROM JOHNSTOWN, PA .- On August the 21st Bro. D. H. Bender and wife of Tuh, Pa., came to us. The same evening he preached at Hollsopple, Saturday evening in the Blauch M. H., Sunday forenoon in the Thomas M. H., In the afternoon and evening In the Stahl M. H., Monday evening in the Kaufman M. H., Tuesday evening in the Weaver M. H., Wednesday they left for home. May a kind heavenly Father bless the work done here. We hope they will soon come again and stay longer. LEVI BLAUCH

FROM ALPHA, MINNESOTA.-It may be of interest to some of the brethrer and sisters to know how we as a little hand of workers, in the Master's service. are getting along. We can truly praise His name for Ilis protecting care, and above all for the guidance of His holy Spirit. We organized our Sunday school in the spring which has been quite in teresting considering the many schools around us. There were five or six within two and three miles of our school. The regular attendance for the third quarter is as follows: Total enrollment, 45. Average attendance, 36. Officers and teachers, 8, Grand total 430. On the 6th of September we had the pleasure of having Bro. Peter Unzicker of Cullom, Ill. with us, which was appreciated very much by the brethren and sisters. He preached three good sermons while here. May the rich blessings of heaven shower down upon our dear brother as he goes forth to proclaim His blessed word, We kindly invite others who wish to visit us to come. We have a beautiful and health ful country. We ask an interest in the prayers of all Christian people Con

ST. KILLIAN, MINN., SEPT. STH. 1896

-A short report from here may be in teresting to at least some readers. On the 11th of July Bish, Joseph Schlegel of Milford, Neb. came here and on Sun day morning and again in the afternoon he preached in Grieser's school house Tuesday he held two more meetings at the same place and on Thursday morning at Julius Nitzsche's. In the after noon communion was observed. Friday the 17th he went to Manson, Iowa, Or the 28th of July Bro. John Plank of Sharon Center, Iowa, came here and on the following Sunday he preached at Solomon K. Jantzi's. On the 3d he went to May City, Iowa. On the 28th of August Pre. John Schlabach of Indlana came here accompanied by Jonas Mullet and wife and Henry Erb and wife, also of Indiana. They visited the members in the Gerber's Cong. and on Sunday Aug. 30th, Pre. Schlahach preached at Nicholas Jantzi's. On the 2d of Septem ber the brethren and sisters left for their homes. On the 31st of August Pre. Joseph Egli of Minier, Ill. came here and on Sept. 4th he conducted an evening service at Grieser's school house, hasing his remarks on Matt. 3. The following Sunday he spoke her again to a very attentive congregation. He left here on the 8th for Wisner Neb. All of these visits were greatly appreciated, for the sermons were full of power. May we be favored with many more such visits. Brethren and sisters, pray for us, that we may he richly blessed with heavenly bounties DANIEL JANEZI

MILTON GROVE. LANCASTER CO. I'A., SEPT. 15TH, 1896,-First, a greeting of love to all in the name of Jesus. We are all well, which blessing I wish unto all. Our congregation is in a pros perons condition. On the 20th of May twenty persons were received, and on the 5th of July three more were received by haptism. Two others who were haptized on their slck-beds, have since then died, showing that the word of the Lord, "Set thine house in order," is still a matter of reality. The total gain in our membership for the year is 25, which proves that the work done has not been in vain. Pray for us that we may all be faithful unto the end of our course, in Christ Jesus. God hless you all. BENJAMIN LEHMAN.

"Tuoy hast made us for Thyself () Lord, and our heart is restless till it findeth rest lu Thee."

"IF Christ were only a cistern, we might soon exhaust II is fulness, but who can drain a fountain?"

[&]quot;A CHANCE to do good to an enemy is an opportunity to obey God's word."

years in the schools of nature, solltude,

shepherding, meditation, and the like;

wedding Zipporah, a daughter of Jethro,

the priest of Midian: at the age of

eighty vouchsafed the wonderful vision

of the burning, unconsumed bush; dl-

vinely commissioned to deliver bis coun-

trymen from the voke of Pharaoh: re-

turning to Egypt, and boldly announcing

his commission in the court of Meneph

thab: stretching forth his wonder-work

ing rod, and desolating Egypt with the

plagues of blood, frogs, lice, gnats,

murrain, boils, hall, locusts, darkness

and death of first-born; instituting the

memorable rite of the pass-over; stretch-

ing forth his rod and cleaving a high-

way through the Red Sea; again stretch-

ing forth his rod, and engulfing Men-

ephthah's charlots and horsemen; chant-

ing his triumphal song; sweetening the

bitter waters of Marah; regulating the

details of the supernatural manna;

quenching Israel's thirst by smlting the

rock of Massa; winning the battle of

Rephldim with his upraised rod; accept-

ing Jethro's sagacious advice in the

matter of appointing subordinate

magistrates; mediating, amid thunders

and lightnings and darkness and clang

of trumpet, the promulgation of the

Ten Commandments, or Words of

Jehovah's Covenant with His people

Israel; ascending Mt. Sinai, and com-

muning with Almighty God forty

days and forty nights in the glory-cloud;

receiving from Jehovah while still on

the mount the pattern for the Hebrew

tabernacle and ritual and priesthood

and code; receiving from the God of the

Covenant the two stone tablets of the

finger descending the sacred mount,

and recolling with horror at the sight of

the worship of the golden calf; wrath-

generously offering his own life in

the ineffable vision of Jehovah's pass-

and forty nights; reintrusted with the

shown him on the mount, and dedicat-

ing it on the first day of the thirteenth

organizing the Jewish constitution.

moral and civil; appointing the presby-

terial senate: welcoming the descent of

the prophetic spirit on the laymen

Fldad and Medad: quelling the family

sedition of Miriam and Aaron; com-

missioning the twelve spies; keeping

within penal restraint for thirty-eight

years the rebellious hosts of Israel

crushing the conspiracy of Korah,

Datban, and Ablram; unadvisedly smit-

ing the rock of Meribah; transferring

the priestly garments from his brother

Aaron to his nephew Eleazar; lifting

up the brazen serpent; vanquishing

Sihon and Og: consecrating Joshua as

hls successor; appointing the Levitical

cities; pronouncing bis farewell ad-

dresses, and patriarchal blessing in the

bears his name; climbing the heights of

plains of Moab; chanting the song that

CONFERENCES

(ANNUAL.)

The Sunday school Conference for the South West Pennsylvania District will be held at Scottdale. Westmoreland Co., Pa., on Oct. 14 and 15, 1896. Per sons coming by the P. R. R. or by the & O. R. R., will get off at Scottdale, Accommodations will be pro vided for all who come. The church conference follows the Sunday school conference on the 16th. All workers for the Lord are cordially invited to these conferences.

J. A. Ressler.

The annual conference for the state of Indiana, will be held, the Lord willing, at the Holdeman meeting-house near Wakarusa, on Thursday and Friday Oct, 8th and 9th. Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend Wakarusa on the Wabash raijroad is the nearest station. It is especially requested that all the ministers and deacons of this conference district should be pres-

The Kansas and Nebraska Annua Conference will commence on the first day of October 1896 in the West Liberty M. H., eight miles north-west of Inman Kansas, at 2 o'clock, and the Sunday School conference at the same place will commence at 2 o'clock September

We extend a hearty invitation to all the brethren and sisters abroad. S. C. Miller, Monitor, Kansas, if informed, wili furnish a conveyance from Inman, Kansas on the Rock Island Road or from Windom on the Santa Fe R. R.

S. C. MILLER. (SEMI-ANNUAL,) The Semi-Annual Conference for Vir-

ginia will be held at the Zion M. H., Lower District, on the first Friday in October, (Oct. 2d). S. M. BURKHOLDER, Sec'y.

Harrisonburg, Va.

NOTICE.

The Annual Meeting of the Menno-Board will be held at the Eikhart meeting house on Wednesday, Oct. 7, 1896, (just before the annual church conference for the state of Indiana) beginning at 9 o'clock A. M. sharp. Business of special importance will be transacted and ail bishops, ministers and friends, and especially all members of the Board, are carnestiy requested to attend,

G. L. Bender, Sec'y.

For the Herald of Truth.

BY BARBARA SHERK

And Lot dwelt in the cities of the plain, and pitched his tent toward odom." Gen. 13: 12.

Lot chose to live and mingle with people that were sinners, and exceed. live in character and influence, ingly wicked, when he separated himself from Abram. He made his own choice, but Abram allowed God to make the choice for him. He would not even accept of the goods that the king of Sodom offered him, when he brought back all the people, goods, etc., when he went to rescne Lot who had also been taken captive. "I have lifted up mine hand unto the Lord, the most high God, that I will not take from a thread even to a shoeiatchet," etc., Gen. 14:21-23. The first, and no doubt best, thing Lot taught differently in his youth, did not

lost in making the choice he did, was the participate in the licentiousness of the friendship and society of his good old wicked people, therefore his soul was Uncle Abram. The two had seemingly nothing in common. Lot was no doubt chiefly interested in his herds, flocks, lands and probably politics too, while good old Abram was more desirous of knowing more of the things of God and waiking closer with Him, Later on we find Lot in Sodom, He

was ambitious, probably thought it was to give his daughters all the accomplishments of a city training and education. so they might shine in society, and be admired by its leaders, and the so-called might amass more wealth, and also that Christ is the Son of God, but what probaby gain a high position, which it does the Scripture say about this - "the came to tell him that the city was to be destroyed, and that he was to proclaim the dreadful truth to the people. But to retain the friendsbip of Abram, the the people openly derided him, when he tried to tell them, and but for the hand of God they no doubt, would have made an end of his life right there. What they exclaimed in derision, when Lot told them that the visitors were men of God, and therefore came under the shadow of his roof, What does this man know ahout God, this fellow, who came here a sojourner and has lived in this city; we know all about him, and he will needs be a judge and dare to pretend that he knows anything about God. Do we not know what he is; have we not had dealings with him and know that he is a shrewd man; and now when these men of God come, who at first refused to enter his house, but he pressed them so greatly that they went in, aud he made them a feast, now he wants to be so good all at once, pretend to know God and indge us, we certainly shall deal worse with him than with them, etc. Geu. 19. This teaches us that we cannot serve God and mammon It is said that Sidney Smith used to say, that, you cau tell what the Lord thinks of money by noting the sort of people He gives it to. There are however rich and true Christiaus who are faithful stewards of what the Lord has entrusted to their care, for the gold and nite Evangelizing and Benevolent silver, yea all things are His,-let us never forget this. Lot lost his influence and what will the end be? But this is with the people, and if he had even had

> any good influence with his own family the city might have been saved. See how Abram interceded with God, He could not believe that they were ali wicked, surely Lot would have instructed his family in the way of truth speak, and every event transpiring and righteousness. But, alas, it was not so, see what became of his wife, and think of his two daughters who brought the most bitter shame upon him, from an incestuous relation there sprang up Moab and Ammon, who proved an afflic tion to the people of God for years and years after. Look at the influence, what thought that through the children's children's children one may and wiil

Lot also lost the presence of God; three men came to Abram, but only the two messengers were scut to Lot, the Lord tarried with Abram, Gen. 18, and when Lot was told to flee to the mountains he objected and begged to be allowed to go to a city near hy, he was permitted to have his own way and was left to himself. In the New Testament we read that Lot vexed his righteons soul from day to day at the wickedness of Sodom. No doubt he, having been

vexed, because he had to see it and he knew it was wrong; he suffered all the time, and had no peace of mlnd; he knew he was not serving God as he ought to, and he also knew that he should not have moved to Sodom and mingled with the wicked. We cannot save the ungodly by getting down on a level with them; we must be the right thing for him to go to the city above and reach down to rescue and save them. Are there not a good many men like Lot ln our day, who when asked say oh yes there is a God and I believe in Him; or some fine woman of upper class, and possibly thought he the world who admits that she believes seems he had when the messengers evil ones also believe and tremble," and well they may. If Lot had used his influence in the right direction, and tried friend of God, what a nowerful influence for good he might have had; but instead he had to flee from the doomed city, leaving all bis earthly possessions, wifeless, childless, save for those two daughters who wrought bim so much woe, and though he eventually fled to the mountains, out of fear, and dweit in a cave, we do not find that he was accepted of God, or was gathered to his fathers like Abram, whom God promised that he should live to a good

and ripe oid age, then go to his fathers

in peace, and be gathered to his people,

Look at the influence of faithful

Abraham all through the past ages, and

it will not cease as long as time shall be,

for when God made that everlasting

covenant with him, He said, "In thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice." My Christian friends, are there not many, like Lot, pitching their tents toward Sodom, perhaps for earthly advantages to themselves and children, but are they really advantages? Consider well, perhaps all of a sudden you will be cailed, like Lot, to leave all and flee,-where; some may yet have time to flee to the mountain from whence ail belp comes, if they do so at once, while others may not have even that privilege, and many like Lot will hesitate to obey not all, what of the influence during drops the balm which heals every their lives? Let us remember that we are giving and receiving all the time; shall prosper that love thee? They we are constantly teaching and being taught, every person with whom we come in contact is a schoolmaster, so to around us is a lesson. What a blessing it is to have wisdom stand by the cradle of the little son or daughter that the child may be encompassed by every form of true, high, noble, and precious sentiment. But in order to do this the parents must first acquire a true knowledge of the things of God, and avail trees of Paradise. Thither we are journthemselves of the authorized way of attaining it, and then obey its teachings. So many parents think, and professing Christians too, if their children, more especially hoys, show a shrewdness or sharpness in making a bargain with some one just a little to their own advantage, what smart boys they are, commend them on It, and say what good business men they will likely make some day; instead of teaching them the "golden rule" I bave seen and heard this, even from ministers of the gospel. Christlans consider what will that influence be in after years.

Oh let us well consider our ways, and travellng thither .- Selected,

especially let our influence be such that a mutual benefit may result from all our associations. Let us be sincere, upright, righteous, and true to our God and ourselves, and then He will never leave or forsake us while life lasts, and though our hopes may not all be realized here, our influence will live long after we are gone to that blessed abode which is prepared for all those that love the

October 1,

JERUSALEM. "Jerusalem is the city of the Great King," saith the Lord, Matt. 5:35. Where is Jerusalem? Where tears of mourning after God start into the eye-where the knee and the heart are bowed at the throne of grace-where the hands of faith are lifted to the cross, and llps of sincerity utter their prayers and praise there is Jerusalem There is the lovely city of God on whose heights the banner of the cross waves. There is the joy of the wbole earth. There is nothing beautiful nothing noble nothing worthy of regard but Jerusalem. Who would like to dwell in the wilderness of this world if Jerusalem with its peaceful tabernacles did not stand in the midst of it? What is it that makes this life of banishment tolerable, ves delightful? It is Jerusalem. O Jerusalem! it is good to be within thy walls to sit together as fellow citizens accordlng to the privilege of the new birth, to sing together in the ways of the Lord. to speak often one with another upon faith's bright prospects that lie before us, to number up our joys with which the stranger intermeddleth not, or to place ourselves at the windows towards the east and breathe the morning air of the everlasting day and refresh ourselves with the thoughts of the blissful futurity that awaits us. O Jerusalem. if I forget thee, let my right band forget her cunning!

Where are the treasures of God displayed, and the jewels of heaven exhib-Where burn the torches of ited ? eternal light? Where springs the fountain of peace and joy? Where does the soul look into the open book of life? Where does the true Israelite obtain the oil of joy from the flinty rock? Where wound? Where but in Jerusalem? They shall go on from strength to strength who set their hearts upon the ways of Zion

But if all this is true of the spiritual Jerusalem on earth what shall we say of the Jerusalem which is above, which lies on the other side of the river of death? Where the everlasting palm trees grow, and the still waters flow from the eternal hills and the angels sing to their golden harps among the eying, we happy pilgrims from Jerusalem to Jerusalem, whilst ve who love the world and the things that are in the world are on your own way to the valley of destruction - to everlasting night We are going to full and cheerful day, and on our staff is inscribed the citizenship of heaven. Do you see our eyes glisten with tears whilst looking at the far, blue distance? It is because of our longings for home. Who has build ed us this city? Who has made it. beautiful for us? Jerusalem is the city of the Great King. It rests peacefully under the wings of His love and we are

FIFTY WANTS.

1896.

I WANT to feed on Jesus' word, Salvation, full and free. My Father's face to see prove each promise sweet; live at Jesus' feet, His mercy every day Upholding all the way. To five as Jesus' bride In His dear wounds to hide. To prize His fulness more; lis person to adore. To hear His heavenly voice To trust Him with my ail; To die to all things here. On Him to cast my care To see His Gospel spread; On Satan's power to tread. My Jesus as my friend; Him to my journey's end Him as my Priest and King His precious love to sing. Him as my Rock and Tower Him in each trying hour Him as my brother dear: My leans always near eyes, His hand, His heart With all besides to part Him as my husband kind In Him my ail to find. Him as my daily bread; Him as my living Head. Him as my hiding place: Him as my God of Grace Him as my life and peace; Him as my righteousness. His own atoning blood.
To bathe in that dear floor His Spirit's voice to hear; The love that casts out fear Itm now in Achor's vale Him when all Hell assail. Him when my flesh gives way; Him as my only stay. His amiles. His looks of grace: To see Him face to face His wisdom, strength and love; With Him to dwell above.

MOSES. In surveying this extraordinary per-

sonage, recall, first of all, the salient features of Moses' unique career. Nor is it easy, as you can readily believe, to grinding the molten calf to powder; he at the same time remained in this condense into a few moments the out line of a career so prolonged and thick with momentous incidents. Belonging to the race of Shem, the nationality of Abraham, the clan of Levi, the family of Amram; born in the province of Goshen, in the land of Egypt, probably under the joint relgn of Sethos the First, and Rameses the Second; exposed to the royal edict ordering the infanticide of every male babe of the Hebrews: a babe of exquisite beauty; hidden by his parents for three months in the secrecy of home: lald by his mother in a cradle of papyrus and deposited among the flags fringing the river Nile: guarded by his sister Miriam, who stood afar off to watch what would become of him: discovered by Thermuthis, Pharaoh's daughter, on coming down for her ablution in the sacred river; rescued by her from a premature death; named by her Moses, that is, Drawn out, because she had drawn him out of the water; adopted by her into the ninteenth dynasty of Egyptian kings; instructed all the wisdom of the Egyptians-a wisdom which probably included mythology, priestcraft, medicine stateman, ship, literature, mathematics, geometry, astronomy, mechanics, architecture, music, etc.; trained forty years in the court life of Rameses the Great; going forth on a visit of sympathy to his oppressed countrymen in Goshen; smiting in a burst of patriotic fury an Egyptian oppressor, and hiding his corpse in the sand; confronted the next day by one of the secret witnesses of the homicide; fleeing for bis life into calmly dying at the age of one hundred

the land Midlan; trained forty more and twenty on the lonely summit, his but Thy law do I love" (Ps. 119:113). unabated; burled by Divine hands in an unknown sepulchre in the valley over against Beth-poer; a millenlum and a half afterwards reappearing with Elijah, and talking with the transfigured Jesus concerning a second and mightier exodus.-was there ever a buman career so absolutely unloue?

Having thus recalled the outlines of Moses' extraordinary career, let us now glance for a moment at an outline of

Moses' unique character. Survey him ... mentally. His was an nation, or rather horde, of ignorant bondsmen, and molded them, own lifetime, into a compact and vigorous nationality: or how he took the elements of theology and morality and jurisprudence and sociology, and organized them into that majestic series of Institutes which we style after his own name, the Mosaic Code. Again, his was an expressive mlnd; recall how, notwithstanding his modest disclaimer of the gift of eloquence, he was Jehovah's greatest prophet, mighty in his words, as well as in bls works, chanting in nobler strains than Homer ever sang his triumphant ode, his patriarchal hymn, his dylng songs. Again, his was a prophetic mlnd; endowed with extraordinary range of vision, hls mental eve pierced immensely beyond the limits of contemporary ken, surveying as from the observatory of his own Pisgah height of prophecy the far-off Promised Land, wherein he discerned the vast outlines of a profound theology, an exquisite morality, a beneficent jurisprud-Testimony, written with Jehovah's own ence, a perfected society. Again, his was a practical mind: while prophetlcally descrying in the far-off distances of time stupendous orbs and nebulæ of fully breaking the stone tablets, and truths hidden from all eyes but his own, tiny world of ours, distinguishing the vicarious intercession for his apostate minutest duties and subtilest distincpeople; vouchsafed in the rocky cleft tions, beholding in the microscopic world of daily life a universe as vast as ing glory; reascending Mt. Sinai, and that which broadened before his teleagain communing with Almighty God scoplc sweep, legislating alike broadly in the glory-cloud, another forty days for all human time and minutely for all human space, with the one hand, if I terms of the great Covenant; descend- may venture to say it, weighing the ing again the holy mount with the mountains in scales, and with the other renewed tablets, unaware of his own hand counting the small dust of the shining face, and veiling it to soothe baiance. Once more, his was a conthe awe-stricken people; erecting the structive mind: instead of wasting his tabernacle according to the pattern mental forces in ili-timed attempts to overthrow existing bad institutions, he ennobled his great gifts by a supreme month after the exodus from Egypt; effort to build up a new human society. constructing out of the very rulns of the past the everlasting temple of the future. In brief, if ever there was a man who could be strictly called a but we have MORE THAN THE SPRINgenlus, that man was Moses,-George KLED BLOOD, we have THE UNERRING Dana Roardman.

HOW DO WE KNOW?

Before you turn to the verse which I shall ask you very carefully to look at, which speaks of how a believer is to KNOW that he HAS eternal life, let me quote it in the distorted way that a man's Imagination often puts it: "These happy feelings have I given unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." Now open your Bible; and while you compare this with God's blessed and unchanging word, may He Pisgah to survey the Promised Land; give you from your very heart to say with David, "I hate vain thoughts:

eyes undimmed and his natural force The verse just misquoted is the thir teenth verse of the fifth chanter of the first Epistle of John, and reads thus in our version: "These things HAVE I WRITTEN unto you that believe on the name of the Son of God: that ve may KNOW that we HAVE eternal life.

How did the first-born sons of the thousands of Israel know for certain that they were safe the night of the passover and Egypt's judgment?

Let us take a visit to two of their houses, and hear what they have to say. We find in the first house we enter organizing mind: recall how he took a that they are all shivering with fear and suspense.

"What is the secret of all this pale ness and trembling?" we inquire; and the first-born son informs us that the angel of death is coming round the land, and that he is not quite certain how matters will stand with him at that solemn moment.

"When the destroying angel has passed our house," says he, "and the night of indgment is over, I shall then know that I am safe: but I can't see how I can be quite sure of it until then. They say they ARE sure of sal vation next door but we think it very PRESUMPTUOUS. All I can do is to spend the long, dreary night norme for the hest"

"Well," we lnouire, "but has the God of Israel not provided a way of safety for His people?"

"True," he replies, "and we have availed ourselves of that way of escape. The blood of the spotless and unblem ished first-year lamb has been duly sprinkled with the bunch of hyssop or the lintel and two side-posts, but still we are not fully assured of shelter."

Let us now leave these doubting, troubled ones, and enter next door.

What a striking contrast meets our eye at once! Peace rests on every countenance. There they stand, with girded loins, and staff in hand, feeding on the roasted lamb.

What can be the meaning of all this tranquility on such a solemn night as this? "Ah" say they all, "we are only waiting for Jehovah's marching-orders, and then we shail bid a last farewell t the task-master's cruel lash and all the drudgery of Egypt "

"But hold! Do you forget that this is the night of Egypt's judgment?"

"Right well we know it. But our firstborn son is safe: the blood has been sprinkled, according to the wish of our

"But so it has been the next door." we reply: "but they are all unhappy, because all uncertain of safety."

"Ah!" firmly responded the first-born WORD OF GOD ABOUT IT. God has said. When I SEE the BLOOD, I will pass over you,' God rests satisfied with the blood outside, and we rest satisfied with His word inside."

The sprinkled blood makes us safe. The moken word makes us SURE.

Could anything make us more safe than the sprinkled blood, or more sure than His spoken word? Nothing, nothing, Now, reader, let me ask you a ques tion: " Which of those two houses, think

you, were the safer ?" Do you say No. 2, where all were so peaceful? Nay, then you are wrong. Both are safe alike.

Their safety depends upon what God thinks about the blood outside, and not

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upon the state of their feetings inside. If you would be sure of your own biessing, then, dear reader, listen not to the unstable testimony of inward emotions, but to the infallible witness of the word of God.

that believeth on Me HATH everlasting ilfe." (John 6: 47.)

Let me give you a simple illustration from every-day life. A certain farmer in the country, not having sufficient grass for his cattie, applies for a nice piece of pasture-land which he hears is to be let near his own house. For some time he gets no answer from the land. iord. One day a neighbor comes in and says, "I feel quite sure you will get that field. Don't you recollect how that last Christmas he sent you a special present of game, and that he gave you a kind nod of recognition the other day when he drove past in the carriage?" And with such-like words the farmer's mind is filled with sanguine hopes,

Next day another neighbor meets him, and in conversation he says, "I'm afraid you will stand no show whatever of getting that grass field. Mr.-has applied for it: and you cannot be but aware what a favorite he is with the Squire, occasionally visits with him." etc. And the poor farmer's bright hopes are dashed to the ground, and burst like soap-bubbles. One day he is hoping, the next day full of perpiexing

Presently the postman calls, and the farmer's heart beats fast as he breaks the seai of the letter: for he sees by the hand writing that it is from the Squire himself. See his countenance change from anxious suspense to undisguised joy as he reads and re-reads that letter.

It's a settled thing now," exclaims he to his wife. No more doubts and fears about it: "hopes" and "if" are things of the past. "The Squire says the field is mine as long as I require it, on the most easy terms, and that's enough for me. I care for no man's opinion now. His word settles all!"

How many a poor soul is in a like condition to the poor troubled farmermen, or the thoughts and feelings of his own treacherous heart! and it is only upon receiving the word of God, as the Word of God, that certainty takes the place of doubts and peradventures, When God speaks, there must be certainty, whether He pronounces the damnation of the unbeliever, or the salvation of the believer.

"Forever, O Lord, thy word is settled in heaven" (Ps. 119:89); and to the simple-hearted believer IIIs WORD SETTLES

"Hath he said, and shall he not do it? Hath he spoken, and shail he not make it good?" (Num, 23: 19.)

"I need no other argument, I want no other plea: It is enough that Jesus died And that He died for no

The believer can add .-

"And that God save so " "But how may I be sure that I have the right kind of faith ?"

Well, there can be but one answer to that question; viz. "Have you confidence in the right person; i.e., in the blessed Son of God "

It is not a question of the amount of your faith, but of the trustworthiness of the person you repose your confidence were, with a drowning man's grip; an-neighborhood.

other but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery; viz., that while ail of self is to aily untrustworthy, "Verily, verily, I say unto you, He they may safely confide hu Christ, calmiy rely on His word, and confidently rest in the eternal efficacy of Hisfinished work. That is what is meant by believing on Him. "Verily, verily, I say unto you, He that believeth on me HATH everlasting life." (John 6; 47.)

Make sure of It then, my reader, that your confidence is not reposed in your works of amendment, your religious observances, your pious feelings when under religious influences, your moral raining from childhood, and the like You may have the strongest faith in any or ail of these, and perish everiastingly. Don't deceive yourself by any "fair show in the flesh." The feeblest faith in Christ eternally saves, while the strongest faith in aught beside is but the offspring of a deceived heart,-but the leafy twigs of your enemy's arranging over the pltfail of eternal perdition.

God, in the gospel, simply introduces to you the Lord Jesus Christ, and says: This is my beloved Son, in whom I am weil pleased." "You may," He says, "with all confidence trust His heart, though you cannot with impunity trust vour own.

Biessed, thrice blessed Lord Jesus, who would not trust Thee, and praise Thy name!

"I do really believe on Him," said a sad looking soul to me one day: "but yet, when asked if I am saved, I don't like to say 'Yes,' for fear I should be telling a lie." This young woman was a butcher's daughter in a smail town in the midlands. It happened to be market-day, and her father had not returned from market. So I said, "Now, suppose when your father comes home, you asked him how many sheep he bought to-day, and he answers 'Ten.' After a while a man comes to the shop, and says, 'How many sheep did your father buy to-day? and you reply, 'I don't like to say, for fear I should be telling a tossed and perpiexed by the opinions of lie.""—"But," said the mother (who was standing by at the time, with righteous indignation, "that would be making your father the jiar."

Now dear reader, don't you see that this well-meaning young woman was virtually making Christ out to be a llar saying, "I do believe on the Son of God, and HE says I have everiasting life, but I don't like to say I have, lest I should be tilling a lie!" What daring presumption!

"But," says another, "how may I be sure that I really do believe? I have tried often enough to believe, and looked within to see if I had got it; but the more I look at my faith, the less I seem to have."

Ah, friend, you are looking in the wrong direction to find that out, and your trying to believe hut plainly shows that you are on the wrong tack

Let me give you another iliustration to explain what I want to convey to

You are sitting at your quiet fireside one evening when a man comes in and teils you that the station-master has been killed that night at the railway.

Now, it so happens that this man has long borne the character in the place for being a very dishonest man, and in. One man takes hold of Christ, as it the most daring, notorious liar in the

Do you believe, or even try to believe, that man?

"Of course not," you exclaim. "Pray, why?"

"Oh, I know him too well for that!" "But tell me how you know that you don't believe him. Is it by looking within, at your faith or feelings?"

"No," you reply, "I think of the man that brings me the message,"

Presently a neighbor drops in, and says, "The station-master has been run by a goods train to-night, and killed upon the spot," After he has left I hear you cautiously say, "Well, I partly believe it now; for to my recoilection this man only once in his life deceived me, though I have known him from boyhood," But again I ask, "Is it by looking at

your faith this time that you know you partiv helieve it?" "No," you repeat: "I am thinking of

the character of my informant." "Weli, this man has scarcely left your room before a third person enters, and brings you the same sad news as the

first. But this time you say, "Now, John, I believe it. Since you tell me, I can believe it." Again I press my question (which is, remember, but the re-echo of your own):

"How do you know that you so confidently believe your friend John?" "Because of who and what John is," you reply. "He never has deceived me and I don't think he ever will,"

Weii, then, just in the same way / know that I believe the gospel; viz., because of the One who brings me the news. If we receive the witness of men, the witness of God is greater: for this is the witness of God, that he hath witnessed of his Son. He that BELIEVETII NOT GOD HATH MADE HIM A LIAR: because he believeth not the witness that God gave of his Son (1 John 5:9, 10.) Abraham believed God, and it was counted unto him for righteousness (Rom. 4:3)

An anxlous soul once said to a serv ant of Christ, "Oh, sir, I can't believe?" To which the preacher wisely and quietly replied, "Indeed! wito is it that you can't believe?" This broke the speii. He had been looking at faith as an indescribable something he must fee within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living person, and His finished work, and quietly listens to the testimony of a faithful God

about both. It is the outside look that brings the inside peace. When a man turns his face towards the sun, his own shadow is behind him. You cannot look at self. and a giorified Christ in heaven, at the same moment,

Thus we have seen that the blessed PERSON of God's Son wins my confidence. His finished work makes me eternaliy safe. God's word about those who helieve on Him makes me unaiterably sure. I find in Christ and His work the way of satvation, and in the word of God the knowledge of salvation.-Sel

"HOLD fast to the Bible as the sheet anchor of your liherties; write its precepts on your hearts, and practice them In your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the fuAN INCIDENT IN VOLTAIRE'S LIEE.

October 1.

Voitaire passed the years between 1726 and 1729 in England. He declared that this visit was the most Important event In his life; yet it is a period which had been passed over by his biographere in silence, until Archibaid Ballantyne recently wrote upon "Voitaire's Visit to England."

Voitaire just failed to see Sir Isaac Newton, whose funeral he attended in Westminster Abbey; but he consoled himself by seeking the acquaintance of Dr. Samuel Clarke, who was Newton's friend

Doctor Clarke at first refused to meet Voitaire because of his religious upbelief. It happened that the distinguished Frenchman met a friend of Dr. Clarke, who asked him to make one of a party o which the doctor was also invited Voltaire kept the appointment, and seated himself near the doctor, expecting to hear the good man talk; but he remained silent. Hoping to force him into conversation, Voltaire in general conversation with other persons present, gave expression to the wildest state ments that his imagination could suggest against religion

At last Dr. Clarke turned about and looking him steadily in the face with the keen eagle eyes for which he was remarkable said:

"Sir, do you acknowledge that two and two make four?"

Voltaire made but a bare reply, and the subject was dropped. He afterward showed great respect for Dr. Clarke, and several interviews with him folhawoi

But that which apparently made the greatest impression upon the great skeptic's mind was this: he noticed that Doctor Clarke never pronounced the word "God" without an air of contempiation and respect. He confessed the unusual impression which this had made upon him, and asked:

"How is it that you habitually speak so reverently of the Deity?"

"I have insensibly taken the custom from iong association with Newton," answered Ciarke, seriously.

"A custom," Voltaire adds, "which really ought to be that of all men."

He drew a correct conclusion. If we believe in God and in the sacredness of religion we should treat them reverently. Most men do not measure the impress ion they make in speaking of the things they hold as sacred. Flippancy here seems like insincerity. If Voltaire in his thorough skepticism could be touched by a reverence rare in his day, how much more in these times must the casuai seeker after Truth he shocked by a jack of it!

It is said that a few months after meeting Doctor Clarke, Voitaire wrote to a Quaker friend of his-undoubtediy his only profession of faith: "In short good sir, I believe in God."

"WE picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more ahundantly. We think of losing; let us think of gain ing. We think of parting; let us think of meeting. We think of going away; iet us think of arriving. And as the voice of death whispers, 'You must go from earth,' let us hear the voice of Christ saying, 'You are but coming to

"OUR FATHER, WHICH ART IN

ship of Father and child must be recog-

nized at the outset, for if I do not rec

ognize my Father's right to honor,

obedience, confidence, and filial affec-

tion, I can have no hope that the prayer

But when the relation is truly recog-

nized, how precious to our souls is the

title, "Father," If God be my Father,

He loves me That means everything

to me. It means provision for my ne-

cessities, protection in all my vicissi-

tudes, guidance in all my perplexities,

friendship in my loneliness, comfort in

my sorrows, success in Christian work,

victory over my temptations, triumph

over sin, and at the last an ahundant

entrance into His heavenly kingdom.

When God is a Friend He is the hest of

friends, and sticketh closer than a

hrother; and when He is a Father He is

the best of fathers. "Like as a father

pitieth his chlidren, so the Lord pitieth

this is not the prayer of an isolated he-

ing. It is not the petition of secusive-

ness or exclusiveness, "Our Father?"

That means brotherhood, and can rise

only from a brotherly spirit. We are

not permitted to come to God alone.

but must bring with us His whole fam-

iiy. We cannot separate ourselves

from the fraternal relation in which we

stand. We may not draw our robes of

*Father, bless me, and my wife,

It is no prayer at ail, Indeed worse than

no prayer, when one says, "Father of

our set, biess us, and all people equaliy

respectable." The spirit of fraternity

must lie at the basis of all true praying

We must leap over all barriers of social

exclusiveness, hostility of Interest and

self righteousness about us and say,

My son John, and his wife.

But let us not forget to notice that

will be heard at ail

them that fear him."

There is still another thought in these This is a prayerless prayer when the introductory words of the Lord's prayer, "Our Father, which art in words are merely repeated like the senseless creaking of a praying maheaven!" This is the prayer of a child chine. If this prayer is to mean anyaway from home. It suggests our thing in the ear of God it must be the spiritual relations and kinship with heart-language of His children. Some heaven. In it heaven is presented to us one might say, "But the Fatherhood of under the delightful thought of home. God is universal," In one sense this is As the little hoy said, "Heaven is God's true, but in a deeper sense it is not, headquarters.' "Our Father" lives at We believe that in this prayer we are the metropolis of His limitless kingdom, to come before God, looking upon Him and His residence is the Christian's goal. not as our Father through creation but Heaven is the dwelling place of God, as our Father through adoption and the seat of His government, the region the new birth. The mere fact that God of holiness and enjoyment, the abode of created us does not necessarily lmply angels and saints 'The look of the that we are His children. It needs soul is ever toward its heaveniy home. something beyond creation to consti-It is related of Cicero, when banished tute the relationship which enables one from Italy, and of Demosthenese when to say, "Our Father which art in banished from Athens, that they went heaven." There must first be ioving, every time they looked toward their obedient sonship, through adoption and own country, so great was their love regeneration. Only when we submit for their fatheriand and so keen their to God in Christ, have been born from desire to return thither. So should our above, made partakers of the Divine sonis long after our home above. Our nature, given the spirit of adoption, and citizenship is there. There God our made "heirs of God and joint heirs with Father dwells, there Christ our Savior Christ," can we really say, "Our resides, there the Holy Ghost our com-Father." These words can be nothing forter is, there too, many of our loved more than mockery when uttered hy a ones have gone. Conscious then of our nerson who has neither filial reverence spiritual relation and kinship with love, obedience, gratitude, confidence heaven, and in the spirit of filial devonor any desire for communion. But tion and fraternal love we say, "Our when once you are able to pass the rigid requirements of this introductory Father which art in heaven" part of the prayer, and pass through the vestibule, then you will be likely to Before I was afflicted I went astray; meet your Father in every room of His royal mansion. This neculiar relation-

THE DISCIPLINE OF LIFE.

race when we cross the threshold of this

but now have I kept thy word. Psaim

Why we are so constituted that nobility of character can only be attained through the discipline of sorrow is as vet an unsolved problem.

That we must needs travel over the corduroy road of difficulty, successive chetacles harsh circumstances and continuous effort if we would reach the gate of Paradise or fit ourselves to cross its threshold is the moral puzzie of the universe.

In our unwisdom we think the macadamized and level highway a hetter means of progress, and we are astounded when told that smooth roads make smali men.

He who would get a gimnee of the widest landscape must climb the hill from which alone it can be seen. This is the first law in the statute book of Providence.

The night is grewsome and lonely, hut half the universe is veiled from him who has not seen the stars as well as the sun, and darkness alone can render them visible.

This, too, is the law-namely, that you must sit amid the shadows of night if you would see the heavens at their

A large fortune is the worst accident that can befail a youth, for his temptations are stronger than his amhitions The boy with money inherited from his father and therefore with nothing to work for, is aiready half conquered hy evil passions. The youth with a high heart and wholesome poverty received his inheritance from God, and God's gifts are hetter than man's.

God's denials are the best part of His providence. He gives nothing without its price, and that price is toil. We find fault at first, but later on discover that what is worth having is worth working for; that work gives dignity to the soul jealousy, and feel our oneness with the and is the equivalent of education,

That is the secret of omniscience which we find it hardest to learn

The men who live in marble and bronze because they have done us such service that we cannot forget them, and would fain express our gratitude by means of the sculptor's art, are they who have horne the brunt of circum

etanos It is also true that personal sorrows. as the loss of dear ones, have an uplifting tendency. Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts fee their helplessness, and then cail on God for the comfort that is not within reach. They see visions, have reveiations, and doors are opened the key to which is forged out of some grief.

The ties of earth are loosened that we may be bound by stronger cords to heaven. The crueity of death imbues us with a jonging for immortality. The surgeon cuts in order to save the body, when it is all over we hiess the bnife God wounds because a wounded soul needs sympathy and consolation and can only find them in thoughts of another life

An artist had just finished a splendid fresco on the ceiling. Pleased with his work, he stepped back to note the general effect. Forgetful of the dizzy height, he was about to take one step more, the fatal step, when his quickwitted assistant dashed a mass of color on the picture and ruined it. The painter sprang forward-his life was saved.

In like manner God's severest discipline is always merciful. The only purpose is to compel us to see what He wishes us to see and to see it as He sees it. If He ruins our hopes or gives our love a wrench, or sends the dread Messenger to our household, the sad song we sing brings the angels nearer and from the ashes of consumed desires springs a faith which draws the curtain sside and shows us a better life

That God chastens because He loves is a hard saving, but they who have been chastened can oft-times find in their agony a treasure which happiness is too hiind to discover.

The end to be sought is largeness of soul and this so strangely are we made-is to be attained, not by having our own way, but by giving up our way and adopting God's way.

REVIVAL OF HOME LIFE.

In many families there is no home life. "The bond of natural relationship has been sundered. The home has become a mere hoarding house. The family has disintegrated. As a divinely constituted unity and a unity endowed by nature with the richest and choicest blessings to all who enter into it, it has ceased to be. Like Esan of old it has soid its birthright. And yet it is to be feared that this describes another large portion of the families of our land. The abiding-place is under the roof-tree, but the family life has been lost. It is not a home. The blessed term has no mean-Ing there. What we need to-day in this and is a revival of the home life

There can he no sweet, sweet homes as jong as fathers run greedily after gain and mothers worship at the shrine of

Home is the resort Of love, of Joy, of peace and plenty, where, Supporting and supported, polish'd friends And dear relations mingle into bliss,

The tonch of kindred, too and love he freis The modest eye, whose beams on him alone Ecstatic shine; the little strong embrace Of prattling children, twin'd around his neck And emulous to please bim, calling forth
The fond paternal soul. Nor purpose gay,
Amusement, dance or song he sternly scorus
For happiness and true philosophy
Are of the social, still and smiling kind.
This is the life which those who fret in guilt, And gulity cities, never know: the life. Led by primeyal ages, uncorrupt. angels dwelt, and God himself, with

EVOLUTION OF THE SPANISH INQUISITION.

That Freemasonry is an evolution of the Spanish Inquisition is evident from the death penalties which every Free mason is sworn to inflict Freemasonry has death penalties for a certain classthose who expose the order, or what it called the secrets of the order Free masonry must inflict its own penalties if they are inflicted: therefore every Freemason is sworn to commit murder, for the inflicting of the penalty would be murder. We have never read of murder being effected by the pulling out of the tongue except in counectlor with the Spanish Inquisition.

An Italian philosopher was charged with being an atheist. He was brought before the Inquisition, when he said to them, "Gentiemen, I am not an atheist. Do you see that straw? That straw came from a grain: that grain came from another straw. But, gentleman, who made the first straw, or the first grain? God, Gentlemen, I am no atheist."

Yet his tongue was ordered pulled out by the roots, and he was fastened to the stake and burned to ashes Thus the sworn penalty of Freemasonry, of pulling out the tongue by the roots came from the Spanish Inquisition which exhausted human ingenuity to invent death torture for those whom they wished to destroy. - The Christian Chinomire

WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanlty. Comments on the service itself, if favorable and friendly are impertment: if critical, are disgraceful; if comical, or caiculated to provoke laughter, are lnfamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most in stances, ohviate the necessity. If those who whisper would think twice first. they would commonly see that no serious harm would come of keeping still until after the service. The insuit lies against God, against the authorities of the church, against the congregation. A whisper reaches farther than the whisnerer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners. the more depiorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.-Rishon Huntington.

"THE day of judgment will not be so important as is the present day. That day will only reveal the position with reference to Christ that we choose to occupy now."

21.50

THE ISRAELITES IN EGYPT

PROF. A. H. SAVCE.

Archæologists are greatly indebted to Prof. Petrie, who, while excavating at Thebes, once the capital of Egypt, and there on the western bank to the south of the Ramesseum, laid bare the foundation of more than one temple; Among them were the rulns of a sanctuary hitherto believed to be that of Amenophis 111., of the eighteenth dynasty. It has turned out, however, that It was really erected by Meneptah, of the nineteenth, who had plundered another temple of Amenophls III. in order to build his own, using the stones of which it had been constructed for his own later work. One of these stones is a great slab or stela of granite more than ten feet in length, upon which Amenophis had engraved a record of his architectural achievements. Meneptah built the inscribed part of the stela into the wall of his temple and upon the uninscribed side caused another inscription to be written. It is in this latter in scription that the name of the Israelites has been found

Meneptah was the son and successor of Rameses II. in whom Egyptologists have long recognized the Pharaoh of the Oppression. The excavations of Dr. Naville, at Pa-Tum, the Pithom of the Old Testament, proved that Rameses was the builder of the city, and it was natural to regard the discovery as verifying their conclusion. That Meneptah was the Pharaoh of the Exodus is further indicated by the Egyptian legend of the expulsion of the Israelites preserved by the Egyptian historian, Manetho, which places the event in the reign

The early part of his reign was full of and overran the delta. Cities and temples were destroyed and the people were nassacred or obliged to fly. But in Meneptah's fifth year a great victory was gained over the invading hordes. Numbers of them fell on the field of battle or were made prisoners by the Egyptians; the rest were driven out of the country and Egypt was saved. A hymn of triumph for the victory was composed by one of the poets of the court. It is this hymn which is engraved on the stela discovered by Prof. comes the reference to the Israelites, The poet sums up all the other glorlous peace. Even his father's successes are set down to the credit of the son, the and were born in a free country. Hittites, for example, being said to have been "tranquilized," though this was the Rameses II., many years before. A translation of the passage in question is been already published by Prof. Petrie, but it was made from an imperfect copy of the original text, and therere is not always correct. The stela is now at the Gizeh Museum, at Cairo, where it can be studied accurately and at leisure. This is what we read upon

"Vanquished is the land of Libyans; tranquillized is the land of the llittites; captured is the land of the Pa-Kanana (Canaan) with (?) all violence; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of lunuam (North of Palestine) ls brought to naught; the Israelites (Isirno seed. The land of Khar has become like the widows of Egypt. All lands are at peace." Khar was Southern Palestine and the name is identified by Prof. Maskew with that of the Horites of the Old Testament.

The word translated "seed" is elsewhere used in the sense of offspring; that rendered "minished" (?) has not been met with before. But the determinative of "smallness" or "badness" is attached to it, so that it must have some such meaning as that assigned to it above. Meneptah speaks only of the measures which had been taken to destroy the male seed of the Israelites. Whether or not the God of Israel had already exacted vengeance for that destruction in the death of the first born of the Egyptians, it is at present impossible to say. But the probabilities are in favor of it. At all events, we cannot but be struck by the extraordinary parallelism between the words of the inscription and the statements which we find in the book of Exodus (1: 10-22). There, too, we read that the Pharaph dealt wisely with the Israelites lest they should multiply, that the midwives were ordered to kill all the male children and that Pharaoh charged all the people saying, "Every son that is born sball cast into the river." We are not told that the edict for diminishing the male portion of Israel was ever cancelled. But the part which interests us most is, the Egyptian poet and the biblical writer alike agree in declaring that the "seed" of Israel was cut off .- Sel.

THE KROO MARK.

The people on the coast of Liberia have an ancient custom of putting a mark on the middle of the forehead, disaster. The Libyans invaded Egypt It is not for decoration, as similar marks are with many heathen peoples. Among uncivilized peoples who wear no clothes it is a very general custom to tattoo their bodies. Some of our African people, indeed—especially those who are not very black and on whom the mark shows well-have their bodies elaborately decorated, and some of our young men who have worked for Europeans, and received an English name. have this name tattooed upon their chests.

But the mark on the forehead is Petrie. Toward the end of the poem known by all the European traders as the "Kroo" mark, and when they find a man with this mark they know he is deeds of the Pharaoh, the result of from the Kroo coast. This custom has which was to lnaugurate an era of grown out of slavery and is a sign that these people are not slaves, but free,

This indelible mark is made, in early childhood, by cutting several gashes work not of Meneptah, but of his father, with a knife in the skin until it bleeds well, and then rubbing into it a mixture of oil and pot soot. When it heals it is black and cannot be washed off. I think It a very good thing in that land, where slavery is so common, and where the people mix with all kinds of strangers, and it has been the means of saving some of them from being carried away into slavery,

Some time before I arrived at Yarraway, a number of these Kroo hove had gone down the coast to work. One of them, named Tubbah, had been sent in a surf-boat, with some other boys, to a distant place. While on their way, they got into a quarrel, and the others threatened the life of this young man. Having none to befriend him, he jumped aelu) are minished (?) so that they have into the sea and swam ashore, and the

His wife and friends at Yarraway

waited anxiously for some word from him, but heard nothing, until after several years they gave up all hopes of ever seeing bim again, and mourned for him as dead. His wife was given to another

After slx years had passed, word came home that Tubbah was still alive and would soon return. His master morning lesson a genealogical chapter, had kept bim away from the coast all these years, fearing lest be should be recognized by his Kroo mark. But at horses, black and red and speckled, this time he had to come down for unless you explain why they are some purpose, and thought it would be safe to bring Tubbab along.

While they were on the coast an Englisb gentleman saw him, and asked hlm where he came from, who he was and how he came to be there, with that mark upon his face. Tubbab told his story. The Englishman then sent for his master, and told him that he could not take a free man bome with him, that Tubbab was his own Kroo boy and he knew where his home was and was going to take him to his own people. The master could make no reply, for he knew that he had enslaved a free man.

So the Englishman kept Tubbah and sent him home to Yarraway by the next steamer. I saw him as he walked up the little road that went past our house into the town, with the people crowding around to welcome bim home again. He spent several days among them. Soon he learned that his wife had been given to another man, and was living in another town twenty miles distant.

After a short time he went to see her. It is not a custom in Africa to rap on the door before entering, but, without an invitation, the visitor walks in and sits down. She and her present husband were astonished to see one whom they bad believed to be dead, but Tubbah was very pleasant, and thanked the man for being kind to his wife and taking care of ber in his absence. Then he turned to his wife and said, "Dwady, I have come for you. Come on and let us go home"

She was gulte cross with him at first and acted as if very much vexed at her old husband for coming after her. But in a few days she said to ber second husband, "Well, I have made up my mind to go back to Tubbab, and I shall have to say, good-bye to you." So she took her son and started off to her old husband.

Tubbab, of course, was very glad and the other man very sorry, for he had but one wife. He urged her to stay, but she said she must go. "Is lt posslble," he said, "my good wife is going to leave me?" and sat down and cried when she departed. I have visited Tubbah and his wife since they commenced keeping house again. They are living very happily in one of our towns.—Agnes McAllister,

HOUSEHOLD PIETY.

Family prayers are often of no use, Perhaps they are too hurried. We have so much before us of the daily work that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees and are in the second or third sentence before they all get down. It ls an express train with Amen for the first depot. We rush for the hat and

people on the beach selzed him and sold the overcoat, and are on the way to the bim to a slave bolder in the far interior. store, leaving the impression that family prayers are a necessary nuisance and we bad better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time, and would have been more acceptable to God and

October 1.

Family prayers often fall in their adaptedness. Do not read for the or about Samson setting the foxes' talls on fire, or the prophecy about the speckled. For all the good your children get from such reading, you might as well have read a Chinese Almanac.

Rather give them the story of Legue and the children climbling into His arms. or the lad with the loaves and fishes, or the Sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercises so Interestlng that little Johnny will stop playing with his shoe strings, and Jenny will stop rubbing the cat's fur the wrong

Let the prayer be pointed and made up of small words, and no wise information to the Lord about things He knows without your telling IIim. Have a hymn if any of you can sing. Let the season be spirited, appropriate and gladly solemn - Sel

"HE who studies nature and denies God is as a man who reads a book and denies that it had an author"

"Better keep busy doing right, even if somebody does impugn your motives. Do right, and trust God for results."

MARRIAGES.

BONTRAGER-HILTY, - On the 20th of September 1839, at the residence of the bride's parents near West Liberty, Ohio, by Bish, J. M. Shenk, John P. Bontrager and Amanda Hilty both of the above named place. May they live ong to bless humanity and glorify God

METZLER — MELLINGER, — On September 12th, 1830, by Bish, John Burkholder, Bro. Henry Metzler and sister Lizzle Mellinger, all of Mahoning Co.,

DEATHS.

CASSEL—Mary K. Cassel, widow of the late Daniel Cassel, died at her home at Ceslars, Ira, Sept. 5th 1839, at about the control of the late Daniel Cassel, died at her home at Ceslars, Ira, Sept. 5th 1839, at about the control of the late of the late of the late of the late of the protection. Since the death of her husband, nearly four years ago, she had been control of the late of the lat

SPEICHER.—On the 13th of August, 1896, in Wayland, Henry Co., Iowa, of pulmonary affection, sister Mattie Speipulmonary affection, sister Mattle Spei-cher, aged 43 yrs, 5 mos, and 5 ds. Sis-ter Speicher was born in Holmes Co., Ohio. In 1878 she came to lowa, where she has since resided. She leaves her mother, one brother and three sisters. Her father and two sisters preceded her. Funeral services by II. Allebach in Ger-man from Rom. 8.18 and Pre. Scheluker in English from 2 Tim. 43—8.

1896

WILE - On the 4th of Sept. 1896, in Souderton, Montgomery Co., Pa., sister Mary Wile, aged 65 yrs., 3 mos., and 3 ds. Burled on the 9th at Souderton. Funeral Buried on the strate Souderton. Funeral services at the house by Josiah Clemmer and Abel Horning and at the church by M. R. Moyer and Jacob Moyer to a large congregation, from Rev. 14:13. Sister Wile suffered much, though patiently, for two years. Peace to her ashes,

Nice - On the 3d of Sept. 1896, in Nice. — On the 3d of sept. 1886, in Elroy, Montgomery Co.P., on euralgia, Bro, darret Nice, aged 34 yrs, and 15 ds. Burled on the 8th at Franconia, Funeral service by Christian Allebach and Jo-nas Mininger at the house, and Josiah Clemmer and M. R. Moyer at the church. Text, Rev. 3:20. The deceased leaves a sorrowing widow and three children.

ZOOK.—Near West Liberty, Ohlo, Aug. 3d, 1898, of beart trouble, Solo-mon, son of S. K. and A. Zook, aged 19 years and 28 days. This beloved young brother suffered mucl, probably one fourth of the time for the last four routh of the time for the last look years, but he suffered with patience and meekness as becomes a child of God, being willing to go when the Master said, "Come up higher." Funeral services were held at South Union church on the 5th conducted by D. Plank in German and A. Miller in English. Buried in South Union cemetery

HINBURG.-Dietrich Hinburg was born in Germany, Feb. 29th, 1820, moved to Canada in 1872, and to Gratiot moved to Canada in 1872, and to Granot Co., Mich. in 1881, where he died August 30th, 1896, aged 76 years and 6 months, leaving only two sisters, he being the last of his family. Bro. Hinburg was a faithful Christian and member of the Mennonite church for twenty-two years.

HERSHEY.—September 6th, 1896, near Graybill's Station, York Co., Pa., of typhoid fever, Bro. Aaron Hershey, aged 46 years, 9 months and 29 days. aged 46 years, 9 months and 29 days. Buried Sept. 8th at Bare's church near Hanover. His remains were followed by a large concourse of sorrowing friends and neighbors. Funeral services by II. H. Loose, Jacob Hershey and Martin

HEGE.—On July 2d 1896, at his home near Marion, Franklin Co., Ira, of a complication of diseases, Michael Hege, the survived by a sorrowing widow, two daughters, ten grandchildren having preceded him to the spirit world. Bro. High was the youngest of a family of sorrow now exercise the survived by the sorrow now except one sister. Bro. Hege was a member of the Mennonite church for almost fifty years and was ordained deacon twenty-live years ago. He was earnestly engaged in prayer that God should be merciful to him a poor soul and could say to his Lord, "Thy will be done," Buried on the 5th In the Mennonite graveyard near darion. Services by Benj. Zimmerman, 2. H. Parret and Peter Wadel, from tohn 2:24—26. He was followed to his last resting place by a very large con-course of relatives and friends, Peace to his ashes. J. H. PARRET.

BRUBAKER,-On the 31st of August, BRUBAKER.—On the 31st of August, 1886, near Port Treverton, Snyder Co., Pa., David B. Brubaker, aged Tl yrs., 4 mo., and 22 ds. He died at the home of his son-in-law. He was a brother in the Mennonite church. One son and one daughter survive. The remains were laid to rest in the St. Paul graveyard where many friends met to pay their characteristics. The survives were conducted, but man Auker and William Graybill. Text, Matt. 24-44.

BARGE—July 29th, 1899, near Strasburg, Lancaster Co, Pa, of Injuries received at a railroad crossing, Enos N. Barge, aged 23 years, 2 months and 28 days. Funeral on the 29th at the Strasburg Mennonite M. II., where over two thousand people met in sympathy and respect for the family. Services by A. H. Brulaker and Elias Groff, from Psa 50: 15.

Death, dear Enos, bore you from us And we take the last farewell Of our dear and loving Enos,— Why he's gone we cannot tell.

Dearest Enos, how we miss thee When we see thy vacant chair. When we look around to see thee Naught but sorrow see we there

We'll not murmur though we miss thee, Rest thee now from all thy care; Soon we hope with wings celestial To be borne thy joys to share.

BARGE.—Sept. 1st, 1896, near Strasburg, Lan. Co., Pa., of Inflammation of the bowels, Ella May Jarge, aged 12 years, 2 months and 18 days. She bore her afflictions very patiently and said to her parents that she must die. Funeral he 4th at Strasburg Mennonite M. H. Text, Isalah 40:1—S. Ellas Groff officiated at the church. The louse was ciated at the church. The house was filled to its utmost capacity by sympa-thetic friends, and the Sunday school pupils sang a very touching hymn in sympathy for their departed comrade. Pre. Brubaker officiated at the house.

Two long weeks dear Ella suffereil. But she meekly bore it all; Never in complaints she nurmured, But awaited God's last call.

() sweet Ella when we meet you In the joyous realms above, Gladly will we haste to greet you, All our hearts aflame with love.

Ella dear, you were our darling, Loved by all the hearts at home But the angels coming quickly Gently whispered, Ella come.

BY THE PARENTS.

HOCHSTETLER.-Catherine Winchester Hochstetler of near Winesburg, Holmes Co., Ohio, died August 7th 1896, aged 68 years, 11 months and 22 days. Fu-neral on the 9th from the home of the neral on the win from the nome of the deceased. She was a member of the Mennonite denomination. Funeral was conducted by D. J. Yoder, of Wayne Co., J. Kaser and M. V. B. Shoup, of Co., J. Kaser and Mt. Eaton, Ohio,

KATIKEN AN ... On the 4th of July 1896 at Topeka, Lagrange county, Ind., of paralysis and old age, Nancy Kauffman, widow of Joseph Kauffman, who prewidow of Joseph Kaittiman, who pre-ceded her 28 years. Sister Kauffman was born in Mifflin Co., Fa., and moved with her parents to Wayne Co., Ohio where she was united in marriage to Joseph Kauffman, and afterwards they moved to Logan Co., ohio. From there they moved to Logaran (Co., Ind., Hawpatch) where she spent her last years. set son, Levi. She was a faithful member of the Amish Mennonite church from her youth. She leaves five sons and one daughter, 25 grandchildren and 13 great grandchildren to mourn her loss. Her children were all present loss. Her children were all present when she died except one who lives in Iowa. She reached the advanced age of 89 years, 5 months and 7 days. Services were conducted by Jonas Troyer in German and Jonathan Kurtz in English, Text, Psalms 92:12.

ESTHER KAUFFMAN.

AT DERERY _On the 9th of Sent. 1896. ALDERFER.—On the stn of Sept. 1739, in Hilltown, Bucks Co., Pa., of Bright's disease, Reuben Alderfer. His wife and one daughter survive. Funeral on the 12th at Line Lexington M. H. Deceased had been a resident of Hilltown for about 25 years, and was much respected.

CHRISTOPHEL.—On the 15th of Sept. 1896, in Elikhart Co., Ind., Noble, infant son of Bro. Jonas and sister Salome Christophel, aged 6 months, 22 days. Burled on the 17th at Yellow Creek. Funeral services by Noah Metzler and the 18th at 18th Christophel, 18th Christ

WENGER .- On the 29th of April 1896, WENGER.—On the 29th of April 1839, in Lancaster Co., Pa., Elizabeth Wenger, aged 82 years, 3 months and 22 days. She was a faithful Christian. Her remains were buried in the family graveyard. The funeral text was 2 Tim.

BERNS.—On the 8th of May 1896, in Manhelm, Lancaster Co., Pa., Bro. David Berns, aged 89 years, 6 months and 18 days. Funeral text: Psa. 37:37.

Lehman.—On the 5th of Sept. 1896, in Dauphin Co., Pa., Bro. David Leh-man aged 53 years, 4 months and 5 days. Buried at Stauffer's M. H. Text Matt.

Source On the 19th of Sent SCHWANGER.—On the 12th of Sept. 1896, in Bellaire, Lancaster Co., Pa., infant child of Tilman and — Schwan-ger, aged 28 days. Funeral services at Risser's M. H., and burial in Milton Grove cemetery. Funeral text, Mark

Simon.—On the 9th of July 1896, in Lancaster county, Pa., Bro. Christian Simon, aged 56 years, 9 months and 24 days. Burled at Ehrisman's M. H. Text, LJohn 5: 12.

GERMAN.—On the 19th of July 1896, Susanna German, a member of the Dunkard denomination, aged 68 years, 8 months and 24 days. Buried in Shenks family gravevard. Funeral text John

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Persons not familiar with travel on Fersons not familiar with travel on the transcontinental lines do not under-stand what the tourist ears are really like. Those in use on the Great North-elling the state of the state of the as the regular built on the same plan as the regular built on the same plan same ornate finish. They have not the same ornate finish. They have not similar berths and bedding, built of cessories and competent norters. In similar berths and bedding, toilet ac-cessories and competent proters. In addition there is a complete kitchen range with ample facilities for its use, and an adjustable table for each section. Protection of the protection of the protection cars daily from St. Paul to seem to Q. H. & N., from Spokane along the Columbia river, without change. Persons con-templating a trip to the Pacific Coast, please write to T. I. Whitney, G. P. & ter and rates.

HERALDOFTRUTH.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly

ELKHART, IND., OCTOBER 15, 1896.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
ABRAM B. KOLB.
ASSISTANT EDITORS.

Entered at the Post Office at Eikhart, as

What should be the Attitude of our People ing?
The Land of Sunshine, and to the Land of the Midnight Sun.

Necessity of Church Feliowehln The Education of our Children. 309
Is War a necessary Evil? 309
Our Young People the Hope of the Church. 810 Sister's Relation and Duty toward the Sunday School Work

Minntes of Annual Meeting of M. E. & B. B. Sunday School Lessons. Treasurer's Report of M. E. & B. B. Report of Ind. and Mich. S. S. Conference Report of Missouri Conference, Report of Missouri S. S. Conference,

EDITORIAL NOTES

Change of Address .- J. K. Hooley. from Oakland Mills, Pa. to Mexico. Juniata Co., Pa.

The Report of the Missouri annual Conference appears in this issue. It is well worth reading.

Let your neighbor know that we will send the HERALD from now to the end of 1897 for \$1.00, 15 months for the price of a year's subscription.

As we close our forms the Indiana Annual (Fall) Conference is in session at the Holdeman meeting house, Wakarusa, Elkhart Co. The attendance at all the sessions has been very large, and the program a very interesting one A report of the same will appear in our

Our Mennonite Orphan's Home in Wayne Co., Ohio is open and a number from ar. experience which is gained home, while others will be added to that our brother will favor the readers this number. It is a noble work which with more on this important subject. the brethren who are at the head of this Institution have undertaken, and, as ers of the progress of the work.

Bro. M. S. Steiner of Cranberry, arranged for to go to Alabama in Novof next year. Considering all things inmates on the 1st of September, ism, We wish his successor every suc later date

A severe storm passed over Bucks and Montgomery Co's., Pa., September 24th, by which much damage was done to property. A number of our brethrer in that vicinity are reported to have suffered more or less from damaged buildings, etc. So far as we have heard no lives were lost.

Under the civil law those who misas criminals. God makes us stewards of that which He gives us and we are accountable to Him for the use of the possessions improperly.

Bro. E. J. Berkey of Chicago, now on his way east to spend the winter in Pennsylvania, wishes to acknowledge the receipt of \$6.38 from the Howard and Miaml Cong., for free tract work. Bro. Berkey prints and distributes many excellent tracts free and this contribucommendable work...

education of our children." Bro. Her- blessed way. ner is a teacher whose long experience in public schools qualifies him to sneak

Ohio, desires to inform our readers that aged in Frederick Twp., Montgomery cident to the establishment of a journal the excursion which he had partly Co., Pa., of which mention was made some time ago in these columns, was ember will not take place until February formally opened for the reception of to see him retire from the field of journal the time will be more opportune at this Two aged men have already been admitted, while other applicants will be admitted soon. Members of the Mennonite church without means are admitted free. Others are admitted on the payment of a small admission fee.

Considerable interest has recently been awakened in the Groffsdale Cong., Lancaster Co Pa and there are now 36 converts there, with a probability that others will swell this number. In appropriate public funds are punished the Millersville and Rohrerstown Cong., also the Spirit of God has been calling sinners to repentance, and 19 have responded to the gracious call. God bless same. Not a day, not a dollar will He the prayers and the labors of all who ent presidential campaign, and if any lose sight of; all are recorded, and woe are concerned for the salvation of souls, to us if we spend our time, talents and and graciously lead those who have come out into full obedience to all His lower of any political aspirant, The commands

A singular and at the same time sad coincident is the obituary notice in this issue of a father and son, both in the ministry. We refer to Pre. Abraham B. Wenger and his son, Pre. Isaac B. exhorted to practice the same in daily Wenger of Rockingham Co., Va. The tion was made to assist him in this father was not yet 60 and the son not yet 30 years of age, and had given promise of much usefulness. Truly, and industrious, and lead a quiet life in An article somewhat out of the the Lord's ways are not man's ways, all sobriety and piety need not trouble usual order for the HERALD, and yet and may He who has taken away from one on which far too little has been said, home and congregation two faithful get along happily no matter which appears in this number, entitled, "The men, supply the loss in His own wise, party wins.

The "Evangelical Visitor," of Abilene, Kansas, organ of the River Brethof children are already cared for at the from observation. We can but hope ren denomination, formerly issued from our Publishing House, changed editors on the 1st of October, Elder Henry Davidson of Abilene Kansas who is The report of the Annual Meeting quite well known among our people. they depend at least partly upon the of the Mennonite Evangelizing and severing his connection with that paper. support which people who are in sym- Benevolent Board in this issue, shows He is succeeded by H. N. Engle of pathy with this movement give them, that the interest in this important de- Donegal, Kansas. Elder Davidson was we feel to ask our people to remember partment of our church work is grow- a hard worker and through his able them. Contributions, clothing, bedding, ing. We pray that its efficiency may efforts the Visitor gained many friends. provisions, etc., may be sent to Bro. become greater as the years go on and Our relations with him, which began David Garber, Orrville, Ohio. We hope that many souls may be gathered. We some time before the first number of that the brethren at the Home will ask our readers to read carefully the the Visitor was issued from our Pubthrough the Herald inform our read-report, and also the constitution, etc., lishing House, have always been very which appeared in the Issue of Aug. 15. pleasant. He struggled bravely and suc-

The new Mennonite Home for the cessfully with the trials and hardships in and while he deserves a rest after nine years of hard labor, yet we greatly regret

> We have been repeatedly asked. "What ticket are the Mennonltes going to vote?" We have invariably replied that the Mennonites take no active part in politics, and that no one is qualified to state their position as a people in the present issue, from the fact that no one knows. A number of leading daily papers have pretended to speak authoritatively in this matter, but it was done no doubt for political effect. Our people take the position that it is unbecoming for a Christian to intermeddle with the political uproar that always accompanies every campaign, especially this presone votes he will do so as an individual of independent thought, and not as a fol-Mennonites are not a political body: they are a religious body, and are not bound to any political view. We trust we can truthfully say that they are faithfully taught the principles of righteousness and of a godly life, and life, and that politics is a matter over which no one breaks or fills his head, or heart, or purse. Those who are honest themselves about politics. They will

For the Herald of Truth WHAT SHOULD BE THE ATTI-TUDE OF OUR PEOPLE ON THE OUESTION OF PLAIN CLOTHING?

BY DANIEL KAUFFMAN

We have been criticised, on the one hand, for devoting so much of our time and talents to the outward appearance of man. On the other hand we have been criticised by some for refusing to make the attire the sole test of Christian standing. It was ever thus, People are always running to extremes. One side is too formal; the other too formless. But we shall cast to the winds all idea of criticism, and consider the ones-

tion from a gospel standpoint. In the first place, we wish to notice that this is not merely a question of the texture and cut of the clothing. It is a

put forth; but how is this subject con-

men and women "of the world" is an-

other evidence of the correctness of our

position that the fashions belong to the

world. How can we as Christians con-

form to the fashions of the world with-

draw on a natural illustration to bring

ont this principle more clearly. We

have already referred you to two great

bodies that all Christians recognize to

exist: (1) the body of this world; (2) the

body of Christ. By way of comparison,

existed during our late civil war the

them fight harder? Perhaps. But prin-

Federals and the Confederates. Each

What is there in clothing? Let us

out conforming to the world?

question that involves a principle that sinks deep down beneath the idea of religious forms, and rests upon obedience to the written word of God.

nected with the attire?" It is admitted Our position is founded, first, upon by all that the fashions of the world have Rom. 12:2. which teaches a transformatheir orlgin among people who are anytion from the world by the renewal of our minds; and secondly, upon 1 Tini. display and the mania for bodily adorn-2:9, 10, and 1 Peter 3:3, 4, which forbids ment (to say nothing of the questionthe wearing of gold, or of pearls, or of able motives which we often hear mencostly array for adornment's sake. By tioned in this connection) give rise to studying these scriptural texts, and the the ever-changing fashions of society. many sublime passages which may he have never yet heard any apologist grouped around them, we are brought for fashionable attire contend that they face to face with two religious prinwere a Christian Institution or of Chrisciples which Christians cannot afford to tian origin. The frequent references to leaders in society, on the part of our The first question to present itself is, journals, both secular and religious, as

What is this transformation spoken of in Rom. 12:2? In my opinion, it is a change of the mind, and wherever there is a change of the mind, there is a change in all things subject to the mind. Godliness and ungodliness, sin and righteousness, carnality and spirituality, Cbristianity and worldliness, are opposites, and whenever the mind changes from one to the other, the forms of the one are discarded and the forms of the other substituted. To explain further: A sinner is subject to the impulses of a carnal mind. He lives for self. He is we call your attention to two other guided by motives as dictated to him by great bodies—hodies of soldiers—that ambition, avarice, the love of display, pride, and the gratifications of carnal lusts. His mind is bent on what he had its uniform. One wore the blue; supposes to be pleasure, regardless of the other the gray. Why these uniwbat conscience might dictate to him as forms? To make them stronger, physto what course he ought to pursue. ically? No. To make them better? No. Bring that sinner under the influence of To increase their zeal? Partly. To make the gospel; get him to realize the sinfulness and folly of his course, and you cipally to enable all men to "show their will notice a change. He no longer colors," to show "which side they are lives for self, but for God. Before, he on." As men rose up to defend either worked for the gratification of self; now side, they adopted the uniform of the he works for the glory of God. Before, side they espoused. They did not phllhe was proud, vengeful, irreverent; now osophize because there is neither strength he is meek, forbearing, obedient, and nor virtue in garments; but true to the reverent. He recognizes that there are motive which prompted them to act, two great classes of people: (1) those they arrayed themselves in the uniform who follow "the lust of the flesh, the adopted by those whose sympathies lust of the eye, and the pride of life"- were in unison with their own. It a class which the Bible calls "the needed no philosophizing to explain world;" and those, who, by subjection their actions, because all was consist to the word of God, endeavor to do His ency. A Union soldier would have felt holy will. By having his mind trans- uncomfortable ln gray, because his apformed from a sinful to a righteous pearance would have represented him state, he leaves the first of these classes mentloned, and Identifies bimself with espouse. Likewise a Confederate solthe second. This, in my opinion, is the dier would have felt uncomfortable in transformation spoken of in Rom. 12:2. blue. Now, honestly, is there any more

To show how thoroughly a Christian us bring up a few references from the

consistency in a Christian wearing the is to be transformed from the world, let garb of the world, than in a soldier "Ye are a chosen generation, a royal armies is not, cannot be, any more priesthood, an holy nation, a peculiar marked than the dividing line which people," 1 Peter 2:9, "If any man love the Bible makes between the church the world, the love of the Father is not and the world. Our hearts beat in in him." 1 John 2:15. "Know ye not unison either with the church or with that the friendship of the world is en- the world. Is it unnatural for us to asmity against God? Whosoever therefore will be a friend of the world is the the world, we will conform ourselves to enemy of God," James 4:4, "That which is highly esteemed of man is abomination in the sight of God," Luke 16:15. Pure religion and undefiled before God and the Father is this: to visit the widows and fatherless in their afflictions, and to keep himself unspotted from the world." James 1:27. No words of mine could more plainly demonstrate what should be the attitude of Christian people toward the world. Our hearts to stand out boldly and show Savior and the apostles spoke with a their colors. clearness and a forcefulness that is un-

wearing the garb of the enemy? The dividing line between two opposing

to be on a side which he did not care to

sume that if we are in sympathy with the customs of the world, and that if we are in sympathy with the church, we will follow the customs of the church? Right here the fashionable Christian begins to twist. His uniform shows him to be on the wrong side. He knows that either his attire or his profession is the teachings of the Bible and why inconsistent, and it takes some philoso phizing to explain his position. I call on all who have the love of God in their

known, even in our enlightened age of ready made, and have little thought as When we speak of a transformation, we

"But," says some one, "we recognize lieve that nine-tenths of these apologists world—a total abstinence from all things the truth of every argument you have couldn't he hired to wear plain clothing, that corrupt the mind and defile the even if they could get them for nothing. providing it were not the prevalling fashlon

Some say they want their religion a thing but Christians; that the love of little nearer their hearts than the clothing is. Those very same persons will denounce the dancing hall and the theater because they are worldly. Why are they worldly? Because they are intended only to gratify the carnal desires, What about clothing, shaped in a way to attract the carnal eye? Oh, that has nothing to do with the beart, Ah, indeed! Is the garment any further away from the heart than the theater and the dancing floor? Fix It the way you will, the desires of the heart rule the actions of the body. The body wears what the heart dictates, Let our appearance, our actions, our all. show to all the world that we have been transformed from the world by the renewing of our minds.

There is another phase to this ques tion. In 1 Tim. 2:9, 10, and 1 Peter 3: 3, 4, the wearing "of gold, or pearls, or costly array," is forbidden in so many words. This command is just as emphatic and much more specific than anything we bave thus far mentioned, Since the fashions of the world are designed to gratify the whims of worldly or carnally minded people, it is not surprising that the apostles would have some specific restrictions to make. It powder, paint, corsets, gold, pearls, would hardly do to say that hecause Paul was a bachelor, his strictures upon woman were too harsh, for this would come dangerously near denying that he was an inspired writer. A careful study of these passages will reveal to us the fact that the apostles, Peter and Paul, were here teaching us the important truth that as spiritually-minded beings we should seek to adorn "the bidden man" of the heart, rather than our corruptible tenements of clay, which we usually call our physical bodies. But some say that we must not take this literally, but spiritually. Well, suppose we spiritualize it a little. Can we get any other meaning out of it? You may spiritualize these passages until you are gravheaded, and you will never get any other thought out of them than that the apostles are here warning their followers against the wearing of gold or anything else for ornament's sake. If you desire more light on this subject, read Isa, 3:16-25

We are now ready to answer the direct question which stands at the head of this paper. In the light of the scriptural passages already alluded to, it is evident that the Scripture imposes two great barriers between us and worldly attire: 1. We must not be "conformed to

this world " 2. We must not adorn ourselves "in gold, or pearls, or costly array."

These should not be regarded as mere church restrictions, or, (as some seem to regard them) as church impositions, but as heaven ordained principles designed to assist in maintaining the purity of God's people, and their entire should we ignore them?

We are told that we may go to extremes on this question, and so we may. The cause of plain attire has been made to suffer, because it has bad to carry too Some say that they buy their clothing much of the non-conformity principle. to their appearance. I confidently be- speak of an entire separation from the can we be consistent.

soul. This includes our conversation our businesss methods, our devotion to God, worldly amusements, non-resistance, secret societies, etc., etc. Along with these things comes the uniform ly clothing. We sometimes see some of our brethren clothed in the latest style in everything except the coat collar This is laying a terrible stress on the coat collar, Sometimes we see them decked in the very latest styles, including their broadcloth coats, sky scraping collars, toothpick shoes, and other garments to suit, but are very careful about the moustache. This is laving a terrible stress on the monstache. It is just such formalism as this that brings the Bible doctrine of simplicity of attire into disrepute. They lack the first principles of non-conformity. Let them be transformed from this world by the renewing of their minds: let them be entirely separated from the world and worldly things; let them learn to loathe the things that are displeasing in the sight of God: and these incor sistencies will disappear, and they will conform themselves to the customs of spiritually-minded people, rather than the customs of the world.

Concerning woman's attire I know very little; but I bave heard that she wears ruffles, tuckings, laces, ribbons, buttons, pins, wbalebone, belts, frizzes rings, bows, houquets, bracelets, eye glasses, big sleeves, and other things too numerous to mention. If this is simplicity in attire, will some one please define extravagance?

In selecting our attire our first object should be to see that we wear nothing which the Bible forbids. Our clothing should be plain and inexpensive. Those who excuse themselves for wearing jewelry "because they never think of what they have on" confess themselves to be painfully indifferent to the light of God's word. The Scripture tells us to "watch." There is no use in wearing gold when something cheaper will de as well. Nothing but pride and a desire to he in style will dictate such a course. If the fact that we can spend our money in a better way bas no weight with us then certainly the word of God should settle it

Our second object should be to con form to the customs of the church rather that those of the world. As one people we should walk as one body, Our purposes, our desires, our bopes, our fears, our faith, our appearance, our all should be one. Let us stand for a complete separation. Let us stand for an entire transformation. Let us stand as a peculiar people, armed in defense of the gospel, and working for the advancement of our Master's cause, Let us show by our appearance that we are workers for Jesus.

But let us be consistent in these matters. Let our loyalty to the principle of plainness and simplicity of attire be measured, not by the decrees of the cburch, but by the word of God. If we separation from the world. They are the teachings of the Bible and why clothing are not ln accordance with our professions; or if, in other words, our attire does not show us to belong to a "peculiar people," let us take the first opportunity to change. Let us not try to straddle the fence. Let us be on one side or the other; for in this way only

could, and submit them for your consideration. I know we have been chided car. All perished. for paying much attention to this question; but I believe in standing up for the word of God whenever it is attacked. We lose nothing by exercising the courage of our convictions; but we may lose a great deal by a hesitating policy. I am not committed to any form of attire. The Bible specifies no form. But it behooves us as soldiers of the Cross to abstain from any customs dictated by the vanity of a sinful world.

For the Horald of Truth THE LAND OF SUNSHINE AND TO THE LAND OF THE MID NIGHT SUN.

Garden City, Mo.

AN ACCOUNT OF A TRIP TAKEN BY J. S. LEHMAN AND J. K. BRUBAKER. Seattle, Washington, June 23rd, Early

Tuesday morning we were notified that the steamer Al-Ki would sail for Alaska Thursday morning. We bad procured tickets to Juneau Alaska and secured our state room a few days previous, and since we had our transportation to Victoria, B. C., and bad already been in Seattle for a number of days, we took advantage of the grand opportunity to go to Victoria on the steamer, City of Kingston, which was billed to leave at noon. The City of Kingston is a beautiful steamer, and besides carrying a large number of passengers, she is strongly built, and has a large tonnage for freight. Many passengers were taken aboard and at about 12:30 P. M. we bade farewell to Seattle, the railroad and telegraph, and to the bustle, worry and confusion of the world. All we had to do now was to see and enjoy the sights, to eat and drink, and to enjoy ourselves the best way we could in our

floating home At about half past three o'clock we arrived at Port Townsend, at which place all the Alaska steamers connect with the San Francisco steamers. San Francisco passengers for and from Alaska change steamers at Port Townsend. Our steamer stopped at the above place just long enough to land some freight and a few passengers. After about three hours and a half of steam-

ing, we arrived at Victoria, B. C. The body of water on which we are now sailing is Puget Sound, Tourists and persons who have sailed around the world say that no finer scenery nor calmer water can be found. The City of Kingston arrived at Victoria at o'clock P. M. After landing we found very comfortable quarters at the Queen's Hotel.

Wednesday, the 24th, we enjoyed our selves very much during the day observing the places of Interest. We took a ride to the British Navy Yard, at which place we saw three large cruisers, and one battle ship. These men-of-war had a crew of 600 men each.

We were also at the very spot where probably over a hundred lives were lost in the falling of a high bridge on the Queen's birthday. The bridge was heavily loaded with human beings, all trying to get a fair view of the races and such sports as are customary on such occasions. Suddenly a crash was heard, and down went the bridge with several bundred persons, horses and carriages a height of about 40 feet Into

I have presented my views as best 1 people was precipitated into the water, the most dangerous places on the way try." It contains nearly 600,000 square

In taking a general survey of the city. we found many places of interest, but it does not take a person very long to find out that it is not an American city. It is built in the English style, and has a rather mixed population. There are very many Chinamen. We spent the time very pleasantly, and before we retired for the night we were informed that the steamer on which we had secured our state-room would not arrive at Victoria before early in the morning. The proprietor of the Queen's Hotel assured us that we would not need to be afraid that we would be left behind. We retired and had a good night's rest, We arose early in the morning at about four o'clock, greatly refreshed, and were taken to the wharf. Very soon after we arrived we beard the whistle of the approaching steamer, and as soon as it came in sight, we recognized the Al-Ki on which we were ticketed for Juneau, Alaska. Soon we found our selves comfortably located in our state. room. Soon after we were on the steamer the gong notified us that breakfast was ready, and for the first time we took breakfast on the steamer 41-Ki.

It might interest you to tell you what the word "Al-Ki" means. It is an Indian name, meaning, "Good-hye." After enjoying a good breakfast we were notified that we would not be kept at Victoria any longer than was absolutely necessary, as the captain was anxious to start on his journey north. "Ready!" "All aboard!" and off we go. Now we are cut loose from all communications with railroads, telegraph

left Victoria until we found ourselves in Departure Bay. The day was cool. and the scenery on both sides was magnificent. The crew on the ship were courteous, and hed and board good. Every one seemed happy. Our state-room consisted of lower.

middle and upper berths. The lower berth was used for our parcels, and we occupied the middle and upper berths. The state-room was not very large, still large enough so that we had ample room to wash, and room enough for a in their state-rooms during the day, since there are many things of interest to be seen on deck, and there are reception rooms that are more pleasant than the state-rooms. The reader will please remember that we are still on Puget Sound, with mountains on either side. At some places, however, the sound is many miles wide, and at other places it may not be over a few miles wide.

We steam along Vancouver Island for about 300 miles, when suddenly we emerge into the open ocean, where no mountains can be seen on either side. This passage into the Pacific Is called Queen Charlotte Sound. You will remember that at this place the montony broken. All along our trip from Victoria until we come to Oueen Charlotte Sound, we had very smooth sailing but when we reached the open sea, we were soon reminded of what we heard many years ago, that yery many people hecame sick, yes, very sick; seasick This spell of seasickness, however, did not last more than about six hours.

We were soon within what are called

warships have been lost, one American, one English, and one Russian. A num ber of merchant ships were also lost twelve states the size of New York, here. There never has been a ship built strong enough, nor will there ever be one strong enough to withstand the treacherous tidal swirls or to go with the tide through Seymour Narrows. Should the captain miscalculate his chart or the time of arrival at this place, it would be fatal to the ship, and all on board. The captain, Mr. William Patterson, was considered by every body on board to be a perfect gentle man, and one well worthy of bearing the bonors of bis position. He gave us an account in detail of this dangerous voyage, and after explaining it to us so accurately, it took away from us all fear, for we realized that he was master of the situation. He was always at his post when there was apparent danger. After we crossed through Seymour Narrows we again enjoyed smooth seas.

Reader, you must not for a moment

think that the trip to Alaska was a lonely

one. There were many passengers on board, and each one was anxious to see all that could be seen. Perhans some one calls out, "Oh say, just look at that large glacler over there. Look at the beautiful scenery, and that mountain which rises almost perpendicularly? You hear another party calling out from the bow of the ship; "Just look at that large whale over there!" The whale probably attracts the tourists as much as anything else on the trip. We saw very many of them on this and the return trip, probably as many as fifty We asked one of the officers, how large that whale was at which we were all It was not very many hours after we looking just then. He said "Were we in possession of that whale, we could get out of him 300 barrels of oil." We are not in a position to say wbether he exaggerated or not, but it seemd as though that amount of oil did not ap pear very large to the officers, nor did they think that the whale that we saw just at that time was one of the largest

June 28th was a beautiful Sabbath day. We had services at 10:30. The captain, purser, chief engineer and some of the other officers were present. few chairs. Persons are not often seen and as many of the passengers as could be accommodated in the dining room, We arrived at Fort Wrangle at 1:00 P. M. At a distance we saw a glacier approximately estimated to be about 400 feet high, on the top of a mountain 4000 feet high. One of the officers came to us and said, "You see the peak of that mountain? That is called the Devil's Thumb." In looking through a glass we discovered that it was truly a glacier, one solid mass of ice. This peak could be seen at a great distance. By the request of the officers and passengers on the ship we held another service in the evening at 8 o'clock.

We arrived at Juneau on the 29th at 4:30 A. M. The town presented a strange appearance. All nations are represented there. The Indians, however, are in the majority. We secured a comfortable room at the Franklin House, and during our stay in Juneau, we boarded at the Nevada restaurant.

It might interest the reader to know what is meant by the name "Alacka" name given by the native islanders to

so that nothing could be seen of the to Alaska. At Seymours Narrows three miles of territory, or is nearly one fifth as large as all the other States and Territories combined. It is larger than

> WHAT THERE IS IN ALASKA TO ADMIRE

There are many things to admire some to wonder at and others to ponder over, and all of them to be enjoyed. First then, you would scarcely believe your own senses or realize the fact that the waters that you are sailing over are the salt waters of the Pacific Ocean. It does not seem possible that a person can sail along day after day, and week after week, without encountering a wave or scarcely a ripple to disturb the equilibrlum of the vessel Of course there are several open places where nothing but water can be seen, no land or mount ains. Dickson Entrance is an open sea across which it takes about 5 or 6 hours to ride, and sometimes the sea is very rough. There are many other places along the route that will brook the monotony. We realize however by the compass of our appetites that we are ohtaining all the advantages of a sea voyage without being obliged to wrestle ith that much dreaded monster, seasickness. We are willing, however, to confess that we felt enough of the effects of seasickness to know wbat

On the route to Alaska the tourist passes thousands of Islands, some of them no larger than a good sized bouse, while others are empires in themselves, We steam through narrow passages, which can be navigated only low or bigh tide on account of the terrific current that rushes through at other stages of the tide. We pass through channels hundred of miles in length, as straight as an arrow and of unfathomable depths, banked on either side by perpendicular and gigantic cliffs, whose untrod summits are clothed in clouds and ice. But what Interested us most of all was the glaciers. We saw a number of them on our way to Juneau. glittering in the distance before us and we anxiously awaited an opportunity to ascend one. For beauty these glaciers are unapproachable. As for size, Dr. Simms and his wife of Oakland, Cal ..who have traveled around the world five times, and were of our number -said that the glaciers in Switzerland were not at all to be compared with those sleeping giants in the fastnesses of Alaska. If the tide is right, persons will hear the thundering crash caused hy the icebergs breaking off from the glaciers, and tumbling into the sea. It was our good fortune when we were in Glacier Bay that the tide was just right, and an iceberg about an acre in area was formed by breaking off from a glacier, and tumbled down for several hundred feet into the sea, and the crest of the Immense swell or wave raised our ship about 20 feet. We were three quarters of a mile from the glacier, but it did not seem so far. It just seemed as though we were right by it. The thundering, crashing noise which the large piece of ice made as it tumbled down the lev mountain into the sea. was like the roaring thunder in the mountains. Our ship was surrounded by a sea of ice, which was one of the It is a corruption of Al-ay-ek-sa, the prettiest pictures we have ever seen. The picturesque sight of passing icethe deep water. A street car full of the Seymour Narrows, probably one of the mainland, and signifies "great counbergs that were larger than our ship

and many floating icebergs and glittering giaciers, cannot be easily forgot

We saw another beautiful sight on our visit to the mining camp - the miners with their picks and shovels. and their red shirts, all busy at work digging gold. The gold mine we speak of is one of the largest in the world. It is a few miles from Juneau, on Douglass Island, and is called the Treadwell mine. We had the pleasure of seeing the largest quartz mill in the world in full operation, crushing 800 tons of rock per day. We were permitted to go under the mountain and see the miners biast the rock with dynamite. Truly this was a grand sight, and it seemed to be very dangerous. There is truly a reality in this danger, for an average of from 3 to 5 deaths per week are caused by expiosions and other accidents. It is oniv a short walk from Juneau to the

Alacka waters abound in the choicest varieties of fish, which, though you may not particularly admire, you will doubtless enjoy. The salmon and halibut. fresh as the morning dew, of which you frequently have the opportunity to par take, are simply delicious. If you prefer to eatch rather than to eat their beauties, no one objects, and there is plenty of opportunity. The Indians are much liner and more intelligent than those we saw farther south. It was amusing to see the squaws, on the arrival of the steamer,-by the way, the arrival of the steamer is the great event-sitting around on the siils of the wharf, dressed in their best raiment. They will offer you for saie furs, silver bracelets, little carved images causes and various trinkets, but as a rule they have a high appreciation of their wares. We could do better by buying from a white man's store in Juneau. We must also mention their totem poles, which are made by outting down a good straight tree, dressing it down to the desired size, and then carving it in a very rude way with ligures of birds, Indian warriors, and other fantactic chance which resemble very much Chinese carving. After these poles receive a sufficient amount of labor and skill, they are raised and planted on end before the owner's hut. Great value is attached to some of them, several thousand dollars being considered a very reasonable price for the jargest and choicest.

Juneau is the largest town in Alaska It has a nonulation of about 9500. It is built in the form of a rude oval, close to the mountain, that rises perpendicularly nearly 4000 feet high. On the summit of this mountain is planted a flag. but it can only be seen by looking through a glass, and then it looks only like a little speck. We tried to climb this mountain. When we got to a certain height, on looking down, we at once concluded that it would be better for us to retreat. It was indeed the sight of a life-time to look over the city. The houses looked like mere specks. beautiful mountain ranges, the inland sea, the little tugs and steamers crossing to and fro from Juneau to Douglass Island, and the Indian canoes dotted all over the water, made the scenery all the more beautiful. We took a very careful survey of Juneau, knowing that it was the great town of the territory. We closely observed the Greek church which was situated close to the mountain. We also noticed a small iog church with a log steeple

man and with him eleven hove whose ages ranged from 12 to 16 years. When we got to the door of the little log church, the gentlemen who had charge of the little band of boys invited us in. and inquired who we were, and wor dered if we were not ministers. We told him that we were, to which he replied I believe that the Lord has sent you here; I feel now that my prayers are anewered" He said he came there to consecrate himself and the boys to the Lord. He induced the boys to leave the streets on which they were running at jarge, and said he asked the Lord to hein him that he might have influence over them, and use them to lead in others that were not making good use of their time. He had not organized and did not know what course to take to do the most good, and requested us to take charge of the meeting and advise and direct as we thought best. We prayed and had a few short exhortations and advised them to be faithful. in their undertaking. We told them that the Publishing House at Elkhart, Ind would giadly furnish such literature as might be required. It was in deed quite a sight to see those boys so determined to do something for the Waster It seemed that their teacher had great influence over them; his example apparently was very good, and that was one reason why the boys had such a jove for the cause, and to work under his instructions. They promised to go out on the highways and into the slums of the city and bring others in. It might not be amiss to mention right here that Juneau is probably one of the most wicked towns of its size in the world Being a mining camp, ail kinds of characters can be seen. As we were closing our talk to the boys, we heard the whistle of the steamer Al-Ki, and as this little church is on an elevated place, we could look out over the sea, where could be noticed our floating home which had returned from Chileat We bade farewell to the little boys and the teacher, and went to the hotel for our baggage, and embarked on the steamer. After we arrived the captain toid us that we would not leave until 12:30 A. M. It was about 9 o'clock or thereabouts when we embarked, and not long after we had taken our comfortable quarters we were surprised to see the teacher and a number of the eleven boys waiking on the plankway to the steamer, desiring to have another conversation with us. They were very anxious to tell us what they would call their band of workers; we left that all to the boys, they call it the "Juneau Home Mission." They remained with us on the ship until the signal for our departure was given. Truly it was a touching scene to see that consecrated young man, and his little band

him and kissed him. Dear reader, you must imagine yourself now in Alaska, and since you are in Juneau, and it takes very nearly a week to return to Puget Sound, we will be obliged to leave you at Juneau for about two weeks, until our next issue of the Herald of Truth, when we will try to bring you back.

of workers bidding us farewell. It re-

minded us of the occasion when Paul

took his departure, when they all

followed him to the ship, and embraced

The evening before we left Juneau we NECESSITY OF CHURCH FELLOWheard the bell of the little log church ring. We went there, and found one

SHIP RV E. J. BERKEY.

In this age of discord in the world and even between churches, when the power of the devil is greatly exercised. the question comes to many Christian workers, Would it not be better to dis connect myself from all "church feilow ship" and thus live up to my own stand ard as I understand it from Holy Writ?

For the Heroid of Truth

We see troubles arising between ourseives and our neighbors and we want to live up to the principles as we understand them and the first thing we know there comes a discord and friction in the church and in the work.

The great questions also arise. How can these things be avoided and how can we get rid of the difficulties already in the way? There is only one true way of answering these great questions and that is by our Father's own word. One thing we must ail admit, that our Father is not a person of discord, but of love, harmony, peace, mercy and forgiveness. Another thing we must admit that if we are saved at all we are saved by the atoning blood of His Son Jesus Christ and hence all who are saved are brethren. Then if we are saved by Jesus Christ we no jouger belong to ourselves but to Him. 1 Cor. 6: 19, 20, "and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your

spirit, which are God's." The Bible plainly teaches that the church is the bride of Christ. Why did Jesus Christ leave His home in glory? It was to seject for Himself a bride from the jost of this world Isa 61:10. Also Rev. 22:17. Matt. 9:15, "That he might present it to himself a giorious church not having spot or wrinkle or any such thing," Eph. 5:27. How does the church of to-day compare with this standard? We say we are expecting the Bridegroom very soon. Do we realiy and truly mean just what we say? If we were certain that He would come to-day, would we be ready for Him? Many of us. I fear, would think of wrongs unforgiven, of troubles unsettled, and opportunitles neglected, and would long for better preparation before we would realiy be ready for the

Master's coming. If the church is the bride of Christ who or what is the church? The church is the body of Christian believers. Acts 14.93 When they had ordained them elders in every church, etc. If the church is a body then each one of us is a member of the body, as much as the arm or eye in a part of our body. Now comes the question, "Would it be better to disconnect myself from all church feilowship?" We would say that each member is as important to the church or body of Christ as any of our members are to the natural body and the body of Christ has just as much need of each one as the body has of any of its members. The only difficulty is the body of Christ does not seem to have the har mony as the members of the natura body harmonize.

Not because it is au impossibility, for it is certainly God's will that it should Where then is the fauit? The natural body has the brain or head to control ali the members, which is perfectly easy unless the part or member of the body is afflicted. The spiritual or body of Christ has just the same principie. Jesus Christ is the Head and He

will rule in harmony if the member is not afflicted. Dare we trace the disease home to where it belongs? It must certainly be in the member. The member must be afflicted or eise harmony would prevaii.

There are many ways of afflictions. Sin is a great disease for the destroying of the member for "the wages of sin is death." Rom, 6:23. Sin crops out in numerous forms, such as vain disputings, murmurings, jeaiousy, selfishness, etc. Do you say this is not sin? Is it righteousness? If it is not righteousness it must be sin for all unrighteousness is sin 1 John 5:17, and there is a sin not unto death. The member is not dead but afflicted, and useless and a bindrance until again under the perfect control of the Head. Each member of the body of Christ has its usefulness.

The church needs us to encourage her in her work, and to heip her in he trials. To sympathize with ber in ber discouragements, and to rejoice with her in her devotion to Christ We need the church to bind us in unity, to keer us under the influence of Christ, and to have sympathy in our afflictions and disappointments. We need the church to go as a band against the strong holds of sin, for in unity there is strength. Then if we separate ourselves from church feliowship we will divide the strength, and the enemy has greate power to harm us,

Look at the disciples of Christ. They went in companies. Their joys and their burdens were shared by ali, and surely to-day, in this cold, fast age of the world, we need one another's help and sympathy more than ever in the history of the church or world. How can we get rid of the difficulties already in the way? If there are difficulties they must be between two or more persons or brothren: oue alone will never make a quarrel. Then if we are wrong with our neighbor we are, in some degree at least, responsible for the trouble. Does it not become us then, as redeemed souls in Christ, to walk in His footsteps Would He be in the wrong and quarrel? Oh we say, but He is divine. My brother our Saviour was in the flesh just as you and I are to-day, subject to all the evils that we are, tempted in all points as we are, yet without sin. He suffered for us, leaving us an example that we should follow His steps: "who did no sin, neither was guile found in his mouth." 1 Pet 2:21, 22. Better to suffer from our brethren than be guilty of disputings and quarrels. If each one of us took that stand to-day-not to speak evil of our brother nor do any thing to injure-oh how soon everything would be all right. That would be true feiiowship. That would be following Cbrist. Can we not to-day begin to for give, forget and pray for our brethren speak kindly of ail, and bear one an other up to God in the arms of love and faith ' That is what is needed. How God would bless us! How the Spirit would work in harmony and bow sir ners would cry out for the bread of life. How sweet would be the fellowshir and worship and communion with God How our meeting houses would be filled and the ministering brethren be strengthened! How Christ's kingdom would be advanced and God honored and giori-

How shall we begin? By getting right with God. If we are not right with our brother we cannot be right with God. By beginning now. Begin to-day to forgive and forget all wrongs and from now on live every moment at our best. Where shail we begin? Begin in the home and work out as far as we can remember of anything being wrong. What we need is a few drops of oil. If we are acquainted with machinery we know that if no oil is used it takes more power to run and then it creates friction and movement is less rapid. It matters not how large the machinery, all the intricate, minute parts will run smoothly with a few drops of oil applied. Friction is present in all machines. There are frictions in the bome, in

1896

society, and in the church. There is always need of the oil of love and forbearance. There are many unkind words spoken, many acts of negligence to mar the beauty of home. If there is a piace in the world where there should e no friction it is the home. Even when love is there we still find friction. The husband ioves the wife and would give his life for her, but does not show it in the thousand little ways in which it may be possible. The wife is faithful and joying, but there seems no expression of love in the home. Things seem fretful and not pleasant at times. They need a few drops of the oil of Christian kindness and tender expressions of ioving sympathy for each other.

Yes, there are frictions in the church. Every one can see them. The larger the machine and the more numerous the wheels, the more chance for friction. You say you don't like the minister, you don't like the Sunday school superintendent and things are not run to suit you at all. Have you done your part? Have you prayed for them? Have you tried to help sing, and get the lessons, teach the little ones, spoken kindly to them and encouraged them? You are not running harmoniously, you are beginning to jar and the sooner you get the oil of God's Spirit into your machine

heart the better for you and the whole These church frictions—the daily worries, annoyances, perplexities, disputings, murmurings, and complainingsare prevented by a little oil of charity. In the home speak words of kindness and make things cheerful and happy. In the church help the minister; he has many trials and discouragements. Always be present at the services. Keep close attention while he is speaking and pray for him. Get others to do the same and you will have the church running so smoothly that there cannot be heard the siightest noise of friction. May God heip us and give us pienty of the oil of charity and forbearance and the fellowship of the brethren and sisters will be greatly enjoyed and there will be no there will be love, harmony, and happiness in every heart.

Chicago, Ill.

THE EDUCATION OF OUR CHIL-

BY S. S. HERNER.

The only true conception of the term children is derived from Hoiy Writ. Refering to Psalms 127 and 128 we are told in unmistakable language what it implies. When the reconciliation hetween Esau and Jacob took place, Esau asked: "Who are those with thee?" The answer was: "The children which God hath graciously given thy servant." (Cen 23:5)

Many passages of Scripture might be to be met with daily, resulting largely quoted whereby we learn how, in an- from an utter disregard of early and clent times, God-fearing people regarded their offspring. At the present day it seems to be specially necessary to hold forth what God's Word says concerning children, since influences are at work by which serious reflections are cast upon those who are biessed with families. Instead of viewing them as the most precious gifts from (iod, some regard them as a hindrance to their worldly prosperity. Unless parents educate their children in the true in terpretation of the term, there is reason to fear that some will be led astray by immorai associates, thus forgetting that the creation of life emanates from God to whom all are amenable, and that the destruction of life is surely followed by the penalty pronounced in

the Word. Whiist we see so many children ushered into this world under circumstances that presuppose abnormal condition, and hence are neither physically nor mentally endowed with those qualities which are indispensable successfully to cope with the trials of this life it believes us to give forth no uncertain sound on the most important question that parents are called upon to oive, so that our own people may not fali Into similar errors by such exam-

And this is the more necessary since in a comparatively few years the children whom we are now educating wili be the ones upon whom a like duty will devoive; and their success wiil, to a greater or less degree, depend upon how me have discharged our trust.

There are physical conditions to be observed. "Man is fearfully and wonderfuily made" has not been said in vain. Too many of our children have feeble bodies. Does this not follow from ignorance or disregard of the physical laws by which we are governed? Every violation thereof meets with a just retribution. Repeatedly have we seen promising children beginning to fail in health without being able to assign any cause for it. Let us bear in mind that there is no effect without a corresponding cause. It is our duty to ascertain in some way if there he not causes operating to bring about a decline-causes that many have tried to remove when it was too late. The great physical changes that all children undergo from youth to maturity are of such a nature that parents should do all in their power to guide them wisely, yet firmly, through that critical period of their lives. While they are forming their habits, the vigilant eye of the parents should he unceasingly, yet not offenquestions of disconnection arise, but sively over them. Many an innocent child has been led astray by listening to advice given by an immodest associate. Nothing seems to be easier to the child than to follow an evil example set by such an associate unless instruction has been clearly imparted and early lmpressed. Children know more and understand better at a comparatively early age than is often believed by over-indulgent parents. They have then few cares. Their vigor of mind is spent upon those things that fascinate their interest the most. If their minds be concentrated upon useful employments, habits will be formed that are necessary to a successful life. Concentration of

mind is one of the great qualities that

need special training. How many fail-

ures-moral and spiritual wrecks-are

persistent exercise of this quality of the mind. Dissipation of the energies of chiidhood and youth are aimost synony

mous with "failure in the duties of life." To make this life a success it seems to be necessary to ascertain for what special work each individual is pecuiiarly fitted. The trend of mind is early manifested by the child, although the parents may take no cognizance of it. It is not wise to ignore nature's work, Parents have the guidance of the activities of the children entrusted to their hands. If they discharge that trust in harmony with God's Word the children will be qualified to go on in their earthly career "conquering and to conquer" the evils confronting them. The crying need of the present day

is to lit the rising generation to take their piaces on this busy stage of life to discharge the arduous duties imposed by the Aimighty, to stand immovable under all the vicissitudes of life, to fulbii the object of their existence, to giorify their God under all the trials and temptations by which they are surrounded, and to leave the world better than they found it. Who is qualified for such a work? Let us do our part without fear or favor, and God's biesslng will rest upon us. In this world we must not look for perfection in any thing done by man. Who is able to tell clearly the operations of his own mind? And if one does not fully know his own, how is he to know the working of the minds of children?

We are beset by all manner of social relations, some of them obviously bearing the impress of evil, whilst others are of a more subtle nature, frequently eluding the vigilant eye of a keen observer, and proving a strong temptation to the inexperienced to share in its enjoyments and advantages. But when such enjoyments are closely scrutinized, they prove insufficient to confer in reality what is promised presumably The unwary need instruction and guidance in such matters, and noble, fiving examples set before them which they may safely imitate and follow.

Mannheim, Out.

For the Herald of Truth IS WAR A NECESSARY EVIL?

BY A. K. KURTZ.

This is a question that has perplexed some of us, and we do not pretend to answer it satisfactorily to every one.

We believe that war is a necessary evii just so long as God must permit it in order to reprove and chastise nations on account of their wickedness. It seems to me that war is the extreme penalty that God permits to be used to inflict punishment on the wicked that can in no other way be corrected and brought to terms of peace. As civil governments have laws for the punishment of crime, so God uses means, however severe, in order to maintain His authority on earth and it

seems that war is that extreme penalty. In reading God's word we find that all along down the ages to the present time, God had a way to punish, and He abhors sin as much now as He did when our first parents trangressed His laws in the garden of Eden. His beioved and favored Israel did not escape His just reproof and chastisements until they ceased to be a nation.

The question of greatest importance to us is not so much what God bas a ready done, but what can we do toward propagating the gospel of peace to such an extent that will bring the bless ing of God upon us and to the nations and not be cursed for sin as many others have been. If the kingdoms of this earth are to become the kingdoms of our Lord and His Christ they must become such through His subjects here upon earth. "Righteousness exalts a nation, but sin is a reproach to any peo pie." A nation is righteous when its ruiers and subjects once become such. War always comes from doing wrong. A Christian nation cannot be neutral in right and wrong, they are opposing eiements, and when wrong or sin becomes too hateful and repulsive, and its adherents not willing to be subject to principles of right, war is the result, because the two antagonizing principles of right and wrong caunot com bine or act in unison, therefore a higher standard of morality must be attained until Christian influences will overrule and bring into subjection the opposing

Doing right involves no one in troubie in this country, war and trouble of any kind always come from doing wrong, therefore we must not fear doing right, in the sense that we may be guilty and become partakers of other men's sins. The early martyrs were not the fault of losing their lives but because they adhered to right princi ples and were not ready to compromise with sin they were sentenced to death. So long as Christians can with impun ity look upon sin in themseives or any where that they have any control or part, as something innocent, a thing scarcely worthy our attention, but are willing to compromise in order to be come more popular, and go with the crowd,-so long as these conditions exist there will be little hope of any advancement in the non-resistant faith or of awakening an anti-war sentiment among the people.

forces of sin.

The engrafting of moral principles into the political economy of the nation is one of the first steps to be taken in Christianizing a people to such a standard of moral excellence that the very thought of war will be repulsive to them. When Luther had made some progress in the work of the Reformaon he was not slow to plead his cause to the chief magistrate of that country which soon after revolutionized nearly all Europe. He did this because he had the most implicit faith in the right eousness of his cause, which is a potent factor in the success of any cause. Wity could not the non-resistant forces of this untion exert a great influence over the nation by doing the same? Surely the cause is a good one.

War is not a necessary evil in this country because it is ruled by the peopie and surely none desire to see anything that would be a near approach to anything like war; but if the people forget God and run after strange gods, the result might be war, for God is not mocked

Just at present it does seem as if the god mammon were held high above anything else if we may judge people by their conversation. This much is true that this god has so diverted the attention of many Christian people that they forget all about any moral issue involved in the great struggle now going on in this country. The apostle

Paul exborts to prayer for those in authority that we might live peaceable lives etc. This is very necessary at the resent time in the disturbed condition of the country, and this is a grand privilege all peace-loving Christians can practice at any time. Even if on our couch of sickness if unable to move a limb we can pray for the success of any good work and be heard. But when in full possession of my mental and physical faculties and I pray for the success of any good work, I must be willing to make some sacrifice toward the attainment of that for which I have been praying, or else my prayers will avail nothing. Great reforms do not come without making great efforts. If we as a non-resistant people would have our cause prosper, if we would have God bless our efforts in its advancement and disseminate this scriptural doctrine among the people, we must be more iberal in the use of those means at hand that are necessary and without Satan, our great foe who comes so often which little or nothing can be done. I refer to the liberal use of money, the as an angel of light? right use of which many people are so slow to learn. Little or nothing can be done in any cause, however just and right it may be, without the liberal use of funds to carry on the work. Where one dollar is used in any good cause Satan's allies are ready with five to counteract and bring to naught the lit tle good already done. Therefore it takes the most energetic, determined and persevering efforts and concerted. action on the part of God's children to overthrow the works of the devil and

It has been said, and not without some truth, that the Christian profes sors of this land were the fault of 60. 000 drunkards being lost annually and may it not be possible that the lukewarm Christian may be the fault that war exists to-day? In proving ourselves on this line let each ask the question. How much time have I spent on my knees invoking God's blessing upon every good work, and then proved by my works in giving liberally of the God given means at hand to promote the great work of the Master 2 Such proving as this is necessary in order that we may know to what extent that we are free from the blood of all men. Weilersnille, Ohio.

bring the nations up to a standard of

moral worth where they will learn war

OUR YOUNG PEOPLE THE HOPE OF THE CHURCH

BY J. M. SHENK.

"Christ loved the church and gave Himself for it." The church is a body of believers. It is a "holy nation, a pe culiar people." It is the bride of Christ. The bellever's home, in which the belleving ones are nourished and fed and many children born into the Kingdom of God. We may well inquire and wonder what the future condition of the church of our choice will be. Will the church we love because of her doctrines and principles, the church that has stood so long against the tyrannical persecutions of the enemies of the cross of Christ, and has for nearly nineteen centuries been rightfully looked upon as a neculiar and separate people from the world,-will this people in coming generations still stand firm in the doctrine and faith in which our forefathers lived and died, many of them at a martyr's

This important question depends largely upon our young people. When we consider that for nearly nineteen hundred years our ancestors held to and taught the doctrines which as a church we still contend for and teach; namely the divine life within manifesting the Christ life without ln a blameless, defenceless, humble, yet zealous we are led to anxiously inquire, Will our young people take up the bloodstained banner under which our forefathers lived and died and bear it up for Christ? The principles and doctrines of the Christian church are the same now as they were when the church was first established and will continue the same to the end of time. But will the Christian church hold to these principles to the end? Emphatically yes, Here the question presents itself again, will our dear young people hold to and continue faithful in these principles, or will they suffer themselves, like many others to be misguided and deceived by

"The careless he comforts, The wakeful misguides."

We have examples of many churches who for a time manifested a zeal and practiced a faith and separation from the world that was commendable and gave them power: but yielding to the vain delusions of the enemy they compromised with and conformed to the world till the standard of religion has been sadly lowered. Yes "the standard of the Christian religion is too low.' Who will raise it? Can we expect that our young people will hold the standard of religion as high or even higher than it has been in past centuries? We have a right and a reason to expect it, because the present opportunities of gaining spiritual knowledge and of applying that knowledge to the glorifying of God are possibly greater than they have ever been in the Christian age. When we take into consideration the fact that so very much depends upon the condition of the church as to whether souls will be eternally saved or lost, we feel sure that if our young people could fully realize the responsibility resting upon them it would cause them to tremble

Dear young people, much depends on you. Just to think of the many precious souls who are unsaved, out in the cold world, and then too there are so many in the church, who need a deeper work of grace. May you be so earnest In the good work, so faithful in your high calling, and walk so "humbly with your God," that many thousands may be urned to righteousness and by your example be led upon the way of holiness, And let the older brethren and sisters remember that upon us also lies a great responsibility; we should go before our young people in an earnest, blameless life as an example to them in "word, in conversation, in charity, in spirit, in faith, in purity,"

For the Hereld of Truth SISTER'S RELATION AND DUTY TOWARD THE SUNDAY SCHOOL WORK.

ESSAY READ BY MARY ANN RINGEN BERG AT IND. S. S. CONF.

Elida Oblo

What relation does a slster bear to the Sunday school? By reading the Scriptures we find that lu olden times God used woman as au instrument ln His

to Judges 4 a woman judged Israel and delivered the Israelites out of the hand of the Canaanltee with a mighty hand. In the song of Deborah she says, "The Lord made me have dominion over the mighty "

In Luke 2:36 we read of a woman whose name was Anna, a prophetess who served the Lord 84 years in the temple. We also have reason to believe that Phebe was a deaconess in the eburch. It was a woman that first presched Christ to the Samaritans

When we were yet estranged from God and in a lost and helpless condition it was a woman that gave us a Savior of the world and when He was crucified. she followed Him to the cross and to the grave. It was a woman that was first at the grave after His resurrection. and preached the first glad tidings of a

When Martha complained to Jesus that Mary had left her to serve alone Jesus said that "Mary hath chosen that good part which shall not be taken away from her "

We must believe that Mary not only sat at the feet of Jesus learning of Him, but that she was also busily engaged in imparting the blessed news of salvation unto others. According to Ephesians and Revelations woman is a type of the church

In Canticles, the church of God in its purity, the love of Christ to the church and the love of the church to Christ are likened unto a sister.

In the foregoing we can see that a sister is very closely connected with Christ and the church. Christ says. whoseever shall do the will of my Father which is in Heaven, the same is my brother, and my sister, and mother," this shows us that one is as dear to Christ as the other

If the sisters are so closely related to the church and are to be of one heart and one mind with the brethren, in Christ and the church, and the Sunday school is carried on by the church as it should be we see that we as sisters in the church are as closely related to the Sunday school as we are to the church. The question now arises. How are we related, and in what manner can we show our relation to the Sunday school that may tend to the saving of souls, build up the church, and thereby honor and

glorify our Father which is in heaven In the first place we should be earnestly engaged in prayer, asking God to show us the most needful work for us

Although we may have many trials and temptations to over come and crosses to bear we should always look to God for help and strength, fully trusting in Him, for Christ says, "Without me ve can do nothing." James says "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and up braideth not.

We should take Mary as an example and come down to the feet of Jesus and learn of Him and not be as Martha who cared more for the things of this life, Martha also wished to serve the Lord. but In a way that was not so acceptable unto Him, and for so doing was re buked by our Lord.

If we come to God with an unright heart and a willing mind, God will show us just what to do

A sister should be qualified and willing to fill the place of a teacher. The first qualification should be a full conse cration to God and to His service. We true to ourselves, and true to our God,

should go about our work in the Sunday school with such earnestness that those who come in contact with us can feel that we are really concerned about their sonls' salvation. We should be examples of kindness, meekness, charity, purity, and holiness.

We should seize every opportunity for contributing to the good of others, Sometimes a smile will do it, but oftener kind word or a look of sympathy. Sometimes a few words of good counsel will be received with lasting gratitude. And thus every instance of kindness will bring forth its fruit in due time Blessed are we if we walk the way of life as the Saylor of mankind walked while He was here upon earth, doing deeds of kindness in love and humllity None of us are too small or too feeble to be of some service in the Sunday school work Let us think of this and act. Let not those dear young lambs around us be neglected, but let us be more interested in the way of bringing them into the field of usefulness Let our hearts reach out in love for perish ing souls around us. Let us awake to a sense of our duty and let our highest aim be to lead them into the Sabbath school and into the fold of Christ. Let us put on the whole armor of God and stand for Christ.

If we would be true workers for Christ, His church and the Sunday school, let us not go to the house of merriment and pleasure, but rather let us go to the poor and relieve their distress. Let us go to the orphans and speak unto them words of comfort. Let us go to the lost and save them. Let us go to the fallen and raise them up. Let us go to the sinners and speak unto them words of eternal life

If we know of young souls that are not attending Sunday school we should do all we can to persuade them to go We should be examples of meekness and humility. We should in our daily walk through life, by our talk, actions and attire show to the world that we have been with Jesus and learned o

According to 1 Tim 2.9 we are to adorn ourselves in modest apparel. We should not do this in Sunday school only, but wherever we go our outward appearance should correspond with that which we profess and teach.

Sisters, is it not a lamentable fact that we are too much inclined to clotbe ourselves in modest apparel, and wear the prayer head covering in church and anday school and then clothe our selves more according to the vain fashions of this world when we go into so ciety and thereby destroy all our influence for good?

Oh, let us be consistent and not think that we can serve the Lord on Sunday in Sunday school, and then serve the world and the devll the remainder of the time. We are to let our light so shine that men will see our good works and thereby glorify our Father which is in Heaven. We are either lights to

illumine or tempests to destroy. Every sister is a center of influence for good or evil. We may sometimes forget this influence, but we are exerting it by our deeds, by our words, and even by our attire. Let us throw out our influence for good. Let us not be discouraged if our labors seem to be in vain for they may bring forth fruit ln years to come. If we are true to the Sunday school, true to those around us, we have the assurance of a reward in the heavenly mansions above, where the wicked will cease from troubling and the weary are at rest,

1896

How sweet 'twill be at evening if you and I can say, "Good shepherd we've been seeking the lambs that went astray; heart-sore, and faint with hunger we have beard them making moan, and lo! we come at night-fall and bring them safely home!"

Oh let us so live that when our labor is done in this life we may expect that message, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Nappanee, Ind.

MINUTES

Of the Fourteenth Annual Meeting of the Mennonite Evangelizing Board, held at the Elkhart, Ind., Mennonite M. H., on the 7th of October 1896.

The meeting was called to order by the President, Bro. Herman Yoder, and after singing, Bro. Michael Horst led in the opening prayer. Bro. J. S. Hartzler was then appointed

chairman by the President. To the roll-call the following members

1. Herman Yoder, Elkhart, Ind.

2. J. C. Driver, Rico, Mo.

3. L. E. Yoder, East Lynne, Mo. Silas Yoder, Goshen, Ind.

5. Noah Hoover, S. West, Ind.

6 Daniel Burkhard, Avr. Neb.

Jos. R. Loucks, Scottdale, Pa. 8 G. L. Bender, Elkhart, Ind.

9. C. K. Hostetler, Elkhart, Ind.

10. A. B. Kolb, Elkhart, Ind. 11. S. S. Herner, Mannheim, Ont.

The Treasurer's Report (see another page, this issue) was then read, and after some discussion, was, upon motion, adopted.

The Secretary's report was next given verbally. Nearly all places where requests were made for ministerial help have been supplied. It was a matter for deep gratitude to know that notwithstanding the universal finauclal depression, the contributions to all departments of the work have increased, and the end of the year leaves a balance in the treasury. The contributions and expenditures of all previous years show that there has been a steady growth, and a growing interest in the work of soul-saving. The total amount contributed up to date is \$7.621.24.

The district members present then gave their reports of their respective districts.

John C. Driver-, Hold quarterly meetings in our congregation to consider church work, which includes evangellstic work.

I. F. Voder District includes Cass. Morgan, Johnson and Hickory Cos., Mo., and Peach Orchard, Ark. Our ministers hold meetings at all places where appointments have been made. Received and spent the money received from the hoard in evangelistic work. Collections are held in home congregations the first Sunday in each month, the first three for Evangelizing Fund, the next three for foreign missions, the following three for Chicago mission. The work is in general in a prosperous condition, but feel the need of good and strong teachers, there being some dissatisfactory features at some points, in the line of a tendency toward worldliness.

Silas Voyler - Work in his part of Ind. district in a prosperous condition. Some complaints that home congregations are sometimes neglected on count of ministers being engaged in evangelistic work.

Nouh Hoover .- About all points in Ind. districts visited and work in gen eral in prosperous condition.

Daniel Burkhard .- Work prospering. but not enough ministers to supply all places. At one mission point a congregation of 20 members has been

Jos. R. Loucks.—Work in prosperous condition, and the members generally in favor of Evangelizing work, Systematic giving has been found most satisfactory. Members in home con gregation were seen personally and asked to contribute a certain amount every quarter. The system has been quite satisfactory.

G. L. Bender,-Better condition in Ind. district exists now than ever before. A warmer feeling toward evangelistic work. Meetings have been held at almost every point with good results. S. S. Herner .- Work in reality just beginning in Out, district, outlook for

the future promising. There being no further routine business on hand, the adoption of the new

constitution and by-laws under a state charter was proceeded with. Bro. J. S. Coffman stated the reason

for this change was that in order to legally hold donations, legacies and bequests to the Board for any use that might be specified by the donors, the hoard must be a corporate body, incorporated under the laws of the state. The by-laws of the benevolent organization of Mennonites incorporated for this purpose under the laws of the state of Illinois, were so revised and arranged as to meet the needs of the new organization. The former constitution and by-laws of the Mennonite Evangelizing Board were also so revised as to meet the needs of the corporate organization and the by-laws of these two organizations (for which see HERALD of August 15th) were adopted:

The meeting then adjourned for dinner to meet again at 1 P. M.

AFTERNOON SESSION was opened by singing. Prayer by Bro. M. S. Steiner.

On motion it was decided that the articles of incorporation, constitution and by-laws of the Mennonite Evangelizing and Benevolent Board be trans lated into the German language and printed in pamphlet form, also published in the HERALD OF TRUTH

On motion it was Resolved, That the Secretary receive \$125,00 per year as compensation for his services. The election of officers resulted as

follows: President,-A. B. Kolb, Elkhart, Ind. Vice-President - Silas Yoder, Goshen,

Secretary.-G. L. Bender, Elkhart, Treasurer, C. K. Hostetler, Elkhart,

The election of directors resulted us

For three years: -A. B. Kolb, C. K. Hostetler, G. L. Bender.

For two years:-David Garber, Yoder and A. R. Zook,

For one year:-J. K. Hartzler, Herner and L. E. Yoder.

The election of District members reculted as follows:-

Jos. R. Loucks, Scottdale, Pa. C Z Voder Weilersville, Obio, Daniel Shenk, Elida, Ohlo. S. S. Herner, Mannheim, Out. Jacob Hahn Jr Dutton, Mich. Silas Voder, Goshen, Ind. C. Albrecht, Tiskilwa, Ill. David L. Ebersole, Freeport, Ill. S. S. Wyse, Wayland, Iowa. W. T. Lineweaver, So. English, Iowa, Joseph Hauder, Milford, Neb.

Daniel Burkhard, Ayr, Neb. I. E. Voder, East Lynne, Mo. John C. Driver, Rico, Mo. R. J. Heatwole, Trousdale, Kansas, A. L. Landis, Union, Oregon,

Cornelius Friesen, Mountain Lake, Minn. Considerable time was spent in de-

liberating on the mission work in Chicago. Bro. M. S. Steiner gave some valuable advice regarding the conducting of the mission work in cities, and showed that unless there is full consecration on the part of the workers, and the hearty support and encouragement of the church in general, mission work cannot be carried on successfully, It was then

Resolved, That the M. E. & B. B. accept the Chicago Mission, and support the same, and that we send a minister there to take charge of the work, with the help of the members resident in the city, and that the minister and the three sisters already devoting their time to the work, be supported by the Board.

Residend That Bro. Noah Metzler of South West, Ind., be appointed to take charge of the work in Chicago, and that

he be supported by the Board. Bro. Metzler responded by signifying his willingness to be used in the Chicago mission work, on condition of receiving the support of the church. Others also added many valuable thoughts as to how the church may and does discourage or encourage religious work. Many investigate only to find fault and to publish their criticisms far and wide, Others ignore the work and thus pour cold water on the work.

On motion the afternoou session was adjourned, to meet again at 7 l'. M.

EVENING SESSION was opened with singing. Prayer by

. S. Coffman. The Orphan's Ilome was next taken iuto consideration. Bro, David Garber was called upon and gave an account of the general condition of the work at present. The work is not without its discouraging features, yet there are also encouraging features, the Ohio Annual Conference having declared itself in favor of the maintenance of an Orphan's Home (See Annual Report, Ohio Conference page 182 of HERALD). The following resolution was then adopted:

Resolved. That this Board heartily favor the benevolent work recently established at Orrville, Ohio known as the Orphan's Home, and that we urge our district members and our ministers to bring the fact of the existence of this noble work before our people and encourage them to support the same with their contributions, good will and

Resolved. That this Board will cheer fully receive and hold in trust any funds, legacies, bequests or donations Intended for the Orphan's Home now it charge of the brethren Solomon Plank

and David Garber of Orrville, Ohio, and will discharge the dutles pertaining thereto to the best of our ability.

Resolved, That we the members of the Mennonite Evangelizing Board do petition and request that the work done at the annual meeting held in Eikhart, Ind., on Wednesday, October 7, 1896, be considered by the Annual Conference of the Indiana and Michigan Conference district, also the incorporating of sald organization, and, if deemed expedient, to further advise and direct the work of said organization, so that the results may be a perfect harmony between our church conference and the M. E. & B. Board, and for the highest good of the cause of Cbrist and the salvation of souls.

Resolved, That it is the sense of this Board that a General Conference would be a great advantage to our church, and that it is our desire in connection with our district conferences to work under the direction of such a General Confer

Resolved. That this Board reaffirm the resolution adopted at the Annual meeting for 1894, and which reads as follows:

Resolved. That this Board urge upor our ministers and bishops the great need of more men to labor in the evan gellzing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg in 1527, our Amish and Mennonite ministers co-operate ln finding and ordaining men especially qualified for this work, that the home con gregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of

the work. Resolved, That we hereby express our gratitude to the different railway companies by whose kindness and liberality we have been assisted in the work in their granting reduced rates to our evangelists and workers and that we impress upon all that these reductions have been granted only for doing mission and evangelizing work.

Following the adoption of the last resolution, prayer was offered by Bro. J. F. Funk, after which, on motion, the meeting adjourned.

Aside from the district members and officers of the board and other brethren present, the following bishops and minsters attended this meeting.

Michael Horst, Orrville, Ohio J. P. Smucker, Goshen, Ind. D. J. Johns, Goshen, Ind. J. F. Funk, Elkhart, Ind.

I. J. Buchwalter, Dalton, Ohio, MINISTERS.

J. S. Hartzler, Elkhart, Ind. J. S. Lehman, Elkhart, Ind. J. S. Coffman, Elkbart, Ind. Samuel Yoder, Elkhart, Ind. Heury Weldy, Wakarusa, Ind. Noah Metzler, S. West, Ind. Jas, McGowen, Nappanee, Ind. M. S. Steiner, Cranberry, Ohio, David Garber, Orrville, Ohlo. Harvey Friesner, Bristol, Ind. S. F. Coffman, Elkhart, Ind.

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October 15, 1896

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I WOULD not go to the foreign field without seeing if I could first reach people in my own city. If you cannot move people here, you surely can't do lt in India. Africa. China or Japan.-D. L. Moody.

VERGISMEINNICHT (Forget-me-not) SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 25. THE PROVERRS OF SOLOMON.

Prov. 1-1-19

(Read Prov. 1:1-33) GOLDEN TEXT .- My son, if sinners entice thee, consent thou not .- Prov. 1:10.

INTRODUCTION.

TIME.-Probably the jast haif of Sol omon's reign. B. C. 995-975.

PLACE.-Doubtiess the greater part of Solomon's writings were composed at Jerusaiem his home and his capital,

THE BOOK OF PROVERBS. - Three names are given to proverbs in verses 1 and 6. (1) "Proverb" signifies originally, "a comparison," and it is highly probable that ail proverbial sayings were at first literally comparisons,-W. Harris. (2) "Dark sayings," or intricate things, literally, "knots" to be untied, on which people sharpen their intelfects. (3) "Interpretation." verse 6.-a puzzie, an enigma, a mystery. Oort conjectures that some of our proverbs were originally current among the people as riddles,"-Pelonbet. From lts own statements we learn that the Book of Proverbs is a compilation, at different dates and not wholly by one author. The chief author, however, was Solo-

DIVISIONS OF THE BOOK -I. Introduction, chapters 1-9. A discourse on wisdom. Wisdom personified. II. Solamonic Property chapters 10 - 22:16. The largest and earliest section. To this properly belongs III, Words of the Wise, chapters 22-24. Instructions to his son or pupil. IV. Hezekiah's collection of Solomonic Proverbs, chapters 25-29. V. Words of Agar, chapter 30. Striving to comprehend God, VI. Words of Lemuel, chapter 31: 1-9. VII. The Virtuous Woman, chapters, 31:10-31 An aiphabetical acrostic.

DATLY READINGS.

M. (Oct. 19.) The Proverbs of Solomon. Prov. 1:1-19 T. The way of understanding.

Prov. 2: I-9 W Better than rubies. Prov. 8:1-11

Wisdom and folly. Prov. 10:1-14 Looking to the end. Prov. 14:1-12 Rejecting reproof. Prov. 15: 1-12 S. Good and evil. Prov. 15: 20-33

LESSON V-NOVEMBER 1. BUILDING THE TEMPLE,-1 Kings 5: 1-12.

(Read chapters 5 and 6.) Corney Tryy - Eyeent the Lord bulld the house, they labor in vain that build it.-Psalm 127:1.

INTRODUCTION

TIME.-B. C. 1012. The temple was begun at this date in the 4th year of Solomon's reign, and finished seven and a haif years later.

PLACE .- Jerusajem. The temple was built on Mount Morlah, the eastern hili of Jerusalem (2 Chron, 3:1). Here Abraham's faith was tried when he was commanded to offer his son Isaac

HIRAM OF TYRE.- Hiram was an old friend of David, and was one of the first to send congratulations to Solomon when he was made king. Solomon informed him of his intentions to ouild a tempie. Hiram promises to fur-

nish cedar, fir, or cypress wood for the tempie, as good building timber was not found in Paiestine The timber was sent in rafts to Joppa. Solomon in exchange gave wheat and olive oil. red from Hiram aise stone cutters as the Hebrews were not build ers

October 15.

Discoveries. - Great quarries have been discovered under Jerusalem, which are now called the "Cotton Grotto," the entrance to which is near the Damascus gate. Low down at the very base of the excavations, in a niche cut out of the rock, was found a Phœnician jar. It is believed that the Phonician masons sent by Hiram placed it there. Jar handles and pieces of pottery found in the grotto have on them inscriptions in Phoenician characters. Thus the Bible account which telis of a master builder, a Phoenician being the architect, is absolutely correct.

PREPARATIONS .- David seems to have spent much of his time during the later years of his life in gathering materials, and workmen, and treasures for the temple which Solomon was to build. "The weight of gold laid up, chiefly during David's prosperous reign....was about 500 tons; of silver, more than 1000 tons: of brass, about 1100 tons; and of iron, 6000 tons, perhaps chiefly for tools (1 Chron. 22:14: 29:1-7)."-James

MATERIALS.-The temple was built of white limestone, largely taken from quarries under the city with beams and inner walis of cedar, fir, and red sandalwood (almug trees), overlaid, as was the roof, with pure gold. The inner waiis and doors were carved with palm trees, cherubim, and flowers ail verlaid with gold, and garnished with precious stones.

DATE PRADINCE

M. (Oct. 26.) Building the temple 1 Kings 5: 1-12

T. The temple finished. 1 Kings 6:1-14

W. A beautiful house. 1 Kings 6: 21-30

T. Seven years in building. 1 Kings 6: 31-38 F. Site of the temple. 2 Chron. 3:1-10 S. The pattern of the tempie,

1 Chron. 28:11-21 S. A spiritual house. Eph, 2:13-22

MISTAKES.

It has been said the only people who never make mistakes are in the gravevard. Next to the desirability of making no mistakes is that of getting the most good from our mistakes. Horace Greely once said: "I have made plenty of mistakes in my life, but they were always new mistakes." It is not only the part of wisdom to avoid making the same mistake twice, but to also study the disposition and tendencies that lead to mistakes, and seek to make correction there. It is bad enough to have the pipes foul for our water supply, but t is even worse to have the fountainhead unclean Only One has ever lived of whom it could be said, "He hath done all things well." Mark 7:37. He can, not only help us to rectify the mistakes we have already made, but He is able to so change the lead and contro the life as to spare us from errors which have greatly marred our peace and blessing in the past. "He that walketh uprightly waiketh surely."- The Chris-

CORRESPONDENCE.

SPRING FORGE, YORK Co., PA. SEPT. 27th 1896,-Dear Brethren, to-day as I read the article, "Christian giving, in the HERALD OF TRUTH of Sept. 15, I thought of the beautiful little hymn, "Heip just a little." How beautifully it corresponds with that Sunday school

"Brother for Christ's kingdom sighing. Hein a little, hein a little; Help to save the millions dying. Heip just a little.

Cho.-Oh, the wrongs that we may righten! Ob the hearts that we may lighten!

Oh, the skies that we may brighten! Heiping just a little.

Is thy cup made sad by trlai? Help a little, help a little; Sweeten it with seif-deniai, Heip just a little,—Cho. Though no wealth to thee is given,

Help a little, heip a little: Sacrifice is gold in heaven. Heip just a little.-Cho. Lot us live for one another

Help a little, heip a little; Hein to lift each failen brother. Help just a littie.—Cho. Tho' thy life is pressed with sorrow,

Heip a little, help a little; Brayely look t'ward God's to-morrow, Heip just a little,-Cho.

LUCY ROTH TROUSDALE, HARVEY CO., KANS.

SEPT. 23d 1896,-Bro. J. S. Coffman of Elkhart, Ind., heid a number of meet ings here recently that were very much appreciated. Having just recovered from a fever he was very weak when he came, but he gained strength day by day, until he left us on the 21st for Lyon Co., from whence he will go to the conference in Missouri, Bro. E. M. Shellenberger and wife and John Shellenberger and wife of Harper Co. are visiting with us at present on their way to conference at West Liberty. Bro F. M. preached two sermons here after Bro. Coffman left. The brotherhood here are grateful to God for the messages of grace received, and for the mercy bestowed upon us through the labors of our dear brethren in the meet ings just closed. Eight souls have also een won for Christ, which occasions much joy and gratitude. COR.

FROM THE PLEASANT VALLEY (FORKS) CONG., LAGRANGE CO., IND. -While Bro, D. D. Miller was in the West this summer working in God's vineyard, our neighboring brethren kindiy remembered us. On Aug. 30, Bro. J. H. McGowen of Nappanee and Bro, J. S. Hartzier of Eikhart preached here from Matt. 27:17. Bro. McGowen also preached in the evening after our Bible reading. Sept. 13, Bro. D. J. Johns of Goshen preached to a jarge congregation. After the services, six persons who had decided to live for Jeone were bantized and received into church membership. Another person was received on confession, having been haptized in another denomination. Since spring 16 have been added to this congregation. The Lord give them grace to live and labor faithfully for the COR.

services were held by the Folk Cong. on also have Young People's meeting Sunday (Sent 97) and many commemorated the death of our Lord and Savlor. The previous day there were baptismal and preparatory services. Five souis were willing to confess their Savlor before God and man, and were united with His people by baptlsm. Bro, Jonas Biauch of Cambria Co., Pa., was with us during the services and also preached at the Casselman meeting house in Md., Sunday evening. May the Lord bless the brother in his labors, and may the seed he has sown bring forth fruit in abundance, and especially may the sonis who have just enlisted in the war fare of the Lord fight His battles bravely and finally hear the blessed

words, "Well done." ED. MILLER.

GARDEN CITY, Mo., SEPT. 28, 1896.-We are giad to be able to report that one of our ministers has been in our midst, Bro. Andrew Shenk of Jasper Co., Mo., arrived here the 19th and filled five appointments. The marked attention of the congregation showed that there was spiritual food for hungry souis. We can but rejoice to hear grand truths presented so impressively. It is for us to consider well and comply with the Word, that we be not hearer of the Word but doers also. On the 23d Bro, Shenk and Bro, Dau'l Kauffmar went to Johnson Co., expecting to fill an appointment there, after which a number of brethren and sisters accompanied them to the conference in Mor gan Co., Mo. May God richly bless the work done here and eisewhere, to His honor and glory.

FROM JOHNSTOWN, PA.- On the 25th of Sept., Bro. John N. Durr of Woodside, Pa., came to us and preached the same evening and Saturday evening again in the Blauch meeting house. Sunday forenoon in the Weaver meeting house. In the afternoon he conducted the closing exercises of the Stahl Sunday school. In the evening he preached in the Roxbury meeting house. May the blessings of a kind heavenly Father go with the brother as he goes to preach God's Word. May we as lay members at all times hold up the arms of our ministers and help them along in the cause of God. LEVI BLAUCH.

FROM CONESTOGA, WATERLOO CO. ONT.—We have recently had a pleasant visit from our brethren, Pre. Christian Allehach Pre Henry Wismer and Dea. Henry Krupp and wife all of Montgomery Co., Pa. They held services in every congregation in Waterioo County. They arrived on the 14th of September and remained until the 25th when they went to Lincoln County, and on the 97th they left for home. May their words of encouragement and admonition be attended with much blessing. HIRAM WEBER.

FROM GOSHEN, IND .- The Sunday school at the Ciinton Brick meeting house agreed to continue the Sunday school instead of closing it at the approach of winter as heretofore. We re-elected our officers as follows: Bro. Frank Gardner, Supt.; Bro. Daniei Schrock, assistant; Bro. David Biough and Bro. Abr. Garber, choristers: Bro. Samuei Honderich, Secretary. school averaged about 100 during the

FROM TUB, PA.—Our communion summer. We have nine teachers. We every two weeks, in the evening. While this meeting is not attended as jargely as it might be, yet those who attend take great interest in it and enjoy it. Our prayer is that the work here at Clinton may prosper. ARR. HONDERICH

HERALD OF TRUTH.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

TREASURER'S REPORT FOR THE YEAR ENDING OCT. 1ST. 1896. Balance on hand Oct. 1, 1895. Receipts during the year-1001.97 For Evangelizing.

Armenian Fund. 889.31 Chicago Mission. 248 40 3.20 " Orphan's Home. 20015 94

DISBURSEMENTS. Evangelizing, I. S. Coffman, trip to Ohio, 0 7.45 L. E. Yoder, for Evang, work in Mo during '95 J. F. Funk, trip to Minn., 0.50 Daniel Shenk, Evang, work in O., by different ministers. S. F. Coffman, trip to Canada, 6.50 D. J. Johns, Evangelizing work in Ind.. J. F. Funk, Evang, work in Mich., and Clay and Owen Co's, Ind., Jos. R. Loucks, Evang. work in w W Pa Conf district. J. S. Coffman, trip to Mo., Noah Metzler, trip to Ciay and Owen Co's, Ind., David Garber, for work in Ind., R. J. Heatwole, for work in Kansas during coming year,

John Biosser, for work in Mich., Daniel Sheuk, for work in Ohio, and trip to Tenn., Levi E. Yoder, for work in Mo. J. F. Funk, for trip to Tenn., D. D. Miller, for Evang, work in

Illinois. J. S. Shoemaker, for Evangelizing work in Mich., 18.20 D. H. Bender, for work in Ohio, Ind and Out.

J. S. Coffman, for work in Logan 7.25 and Medina Co's, O., D. D. Miller, for trip to Mifflin Co., Pa.,

J. L. Winey, for work in N. Dak., 25,00 J. S. Coffman, for work in Mo., 10.00 J. C. Driver, for Evangelistic work in Mo, and Iowa, 50.00

S. S. Wyse, for Evangelistic work in Lours David Garber, for Evang, work in 5.75 Howard and Miami Co's, Ind.,

A. D. Wenger, for Evang. work 5,00 in Iowa. E. M. Hartman, for Evang. work 20.00 in Minn.,

Balance due D. D. Miller on trip 4.90 to O., Pa., and Md., D. D. Miller, trip to 11l. and Iowa, 20,00 Jos. R. Loucks, for Evang. work in S. W. Pa., Conf. Dist.,

H. H. Good, for Eyang, work in 10.00 Tenn... Daniei Shenk, for Evang, work in Ohio. 20 00

S. F. Coffman, for trip to Keokuk, Co., Iowa. J. S. Coffman, for trip to Kans 12 (0) and Mo., Jos R Loneks, for Evang, work

in S. W. Pa., Conf. Dist., P. Y. Lehman, for trip to Ciay and Owen Co's, Ind.,

Samuel Yoder, for trip to Branch Co. Mich Total Chicago Mission. For work in Chicago For expenses of Mission work in ('hicago during May For expenses of Mission work in Chicago for the month of June, 31.00 For expenses of Mission work in

Chicago during July. For expenses of Chicago Mission, during Ang.

For the expenses of Misslon work in Chicago. Chicago mission workers, for Oct. expenses.

Total \$201.00 Armenian Fand

Armenian Sufferers. 8882.31 Total

8882.31 Incidentals.

For typewriter, 835 00 Wilijam D. Owen, Sec. of State. Ind., for incorporating Mennonite Evangelizing and Benevoient Board,

Postage and Stationery. 19.50 County Recorder's fees. 1.00 O. M. Coniev. Elkhart, for compiling By-Laws of M. E. and B. B. 5,00

Total 89915.34 Receipts Disbursements 1912.12

Balance 2303 99 RESOURCES. Resources on hand Oct. I, 1895, Nine shares M. P. Co., stock \$225,00

One promissory note, Received during year. From Jacob Yoder, Columbiana, O., four shares M P. Co. stock, 100,00

From Christian Engle, Wash-Ington, Iil., four shares M. P. Co. stock. From Andrew Kauffman, Areadia. Ind., 80 shares M. P. Co.

2.000.00 stock. Total resources 82.575,00 Respectfully submitted.

C. K. HOSTETLER. Treas, M. E. & B. B.

TREASURER'S REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD

RECEIPTS DURING SEPTEMBER.

For Evangelizing. 8 9.00 Cullom. Ill. cong. "Canada. 6.00 Deseiand Veh cong 1.15 "Friends." Salem and Martin's cong., Orrville,

20.40 Ohio. (This donation had been sent to Roseland, Neb. for aid to Neb. sufferers, was not needed and was forwarded to the Board by the Roseland, Neb. cong).

A "Brother," Peabody, Kans. Sycamore Grove Cong., Cass Co., Mo. Johnson Co., Ia., cong. 15.50 D. D. Miller, refunded on trip to la. 1.50

T. I. S., Lombardville, Ili. A "Friend," Campden, Ont. A "Friend," Peiham Union, Ont. Anson Grob, Preston, Ont. Sister A. H. Long, Elkhart, Ind.

Brethren, South English, Iowa. 10,70

315

(lay and Owen Co., Ind. cong. 4.00 012104 For Chicago Mission. McVeytown, Pa. Bible Class, Sister Mover, Campden, Out. 6 (11) 'Canada." Lizzie Doner, Witmer, Pa. 1.00 L I S Lombardville, Ill. 10.00 A Friend, Pelham Union, Ont. 10.00 A Friend, Campden, Out Sister, Sterling, O. Folk conc., Tub, Pa. Casselman cong., Garret Co., Md. 10,00 Eureka S. S., Larned Co., Kans. 4 15 "Friends." Elkhart, Ind. Obio S. S. Conference, Total Orphan's Home Fund. 81.00 Lizzie Doner, Witmer, Pa. Fannie and Lizzie Meiley, Mechan-

A Friend, Millersville, Pa. Total. 82.20 Armenian Fund. Young People's Paper Ass'n. A Friend, Pelham Union, Out. 5.00 A Friend, Campden, Ont. 5.00 2.25 Rible Class, Allensville, Pa. 826 05

1.00

icsburg, Pa.

Total Receipts For Evangelizing. 8131.94 For Chicago Mission, 89,58 For Armenian Fund, 96 On 2.20 For Orphau's Home, Total. 8949.77

DISBURSEMENTS To Daniel Shenk, for Evang. work in O. To S. F. Coffman, trip to Keo-13.00 kuk Co., Iowa. To J. S. Coffman, for trip to Mo. 12.00 and Kans. To Jos. R. Loncks, for Evang. work in S W Pa Conf. Dist. To P. Y. Lehman, for trip to Clay and Owen Co's, Ind. 9.00 To Samuel Yoder, for trip to Branch Co., Mich. To Chicago Mission workers, for

expenses during Oct. 20.00 To Armonian Relief Fund, New 96.05 York City. Total

Expenses of Chicago Mission itemized. Rent. Mission Rooms, Rent Living Rooms. 4.50 Board and Fuel. Sister Lina's R. R. fare. 5.10 Expressing trnnk, S S Supplies. Incidentals. 835.44

It might be well to explain that the Evangelizing and Benevolent Board will forward all donations that have been made for the Orphan's Home, to David Garber, Orrville, O., and would advise all those desiring to help that work along to do the same. We would further state that it is not

the wish of the executive committee of the Board to assume any responsibility in controlling the management of tha institution but that whatever money may be donated to us for that purpose will be gladly forwarded, Respectfully submitted.

C. K. HOSTETLER.

Treas, M. E. and B. B.

Co's congregation, Sept.

house, though quite large, being too

small to accommodate so many people.

The newspaper reports of this confer-

The conference met on Thursday

morning at 9 o'clock and the meeting

was opened by Bro. E. A. Mast, fol-

lowed by an address of welcome by Bro.

A committee was appointed for the

selection of otlicers, who were selected

ier, Ind., Moderator; Bro. E. A. Mast,

Kokomo, Ind., Asst. Moderator; Bro.

N. King, Waupecong, Ind., Bro. Levi

Eash, Middlebury, Ind., and Bro. S. F.

Coffman, Elkhart, Ind., Secretaries; and

Bro. Benj. Troyer, Kokomo, Treasurer;

and Bro, J. F. Slabaugh, N. Grove, Ind.,

and Bro, Ansel V. Coffman, Elkhart,

No. 5 & 6 were used in singing.

Ind., Choristers. The Gospel Hymns

The first subject, "What has the Sun-

day school done for me?" was quite

ably treated by Sister Clara Yoder, of

Bro. A. I. Yoder, of Dickson, Tenn.

Some of the thoughts presented were as

us to live Christian lives. Many earli-

est impressions toward Christianity are

received by the teaching and admoni-

creates a love for God's word by reveal-

ing truths that were not previously un-

derstood. It creates a spirit of love,

charity, and meekness by the associa-

and the teachings of the Word on these

morally and spiritually to heavenly

McGowen of Nappanee, Ind., lead in

the true spirit of singing," was pre-

sented by Bro. Henry Culp of Nappa-

nee, Ind., and Bro. A. B. Kolb of Elk-

hart, Ind. Singing as a part of the

worship of God must be to the honor

and glory of God, not as a form which

we have adopted in our religious gath-

erings. The heart can sing when the

lips are dumb. It is singing "with the

spirit and with the understanding"

which is acceptable to God. The leader

or chorister should continually keep be-

fore the minds of the people the true

spirit of song. Without the spirit the

finest music is only scientific noise.

Since singing is so effective in touching

the hearts of people, the gospel can often

be presented to them in this way when

should suit the occasion. Singing should

The subject, "Proper methods and

disauggion that followed.

house near by.

prayer.

by acclamation. Bro. J. Kurtz, Ligon-

ence were very much exaggerated,

J. S. Slabaugh, N. Grove, Ind.

be in union, and harmony should also be sought: hence the necessity of learnof Annual S. S. Conference for the dis-trict of Indiana and Michigan, held near Kokomo, Ind. in the M. II. of the Howard and Miami ing the notes; the necessity of classes or, instruction in the art of singing. Sacred music, well sung, takes away the appetite for light music. The S. S. becomes more interesting and is better On account of the anticipated large attended where the singing is good; but attendance the brotherhood provided a let it be the true praise and prayer to tent in which to hold the meetings, their

Cod Bro. E. Stahley of Nappanee spoke on the subject, "Some failings of the average S. S. teacher,-the remedy." Punctuality is often neglected in the school. The teacher should aim to teach this by example. Nothing should be introduced into the class recitation but that which pertains to the lessons. Lack of spirituality means a great loss of souls. All need improvement ln this respect and should feel the Importance of the salvation of souls. Avoid loud talking

Bro, Sylvanus Yoder, Wayne Co., O., on the same subject, spoke of the necessity of private meditation and study, lack of zeal and interest in the individnal members of the class. No pains should be spared to become deeply interested in the lessons and classes. Be consistent and earnest in every act.

"Should Sunday schools hold special Christmas and Easter services?" was the subject next taken up, by Bro. D. J. Johns of Goshen and Bro Noah Metzler of South West, Ind. These special Goshen, Ind., who read an essay, and occasions are looked forward to with special interest by the children, and their young minds should be impressed follows: The Sunday school influences with the real truth about these days. Since special work always brings special results in the Lord's vineyard, so special tions in the Sunday school class. It services on these days will have a beneficial influence on the minds of the children. The exercises should be such as teach the children about the birth of our Savior and what He brought us, and the resurrection of Jesus and what tion of the old and young, rich and poor. He has done for us. These services should not be an exhibition of clothes subjects. It takes away from many the and talent, but true worship of God. spirit of pride and self-exaltation. It opens a field of usefulness which gives Since God put forth special efforts to teach and guide His people, under His many an opportunity to grow in the blessing we may also take advantage of work of the Lord. It brings us down these special times. Christmas and to the feet of Jesus, and raises us up Easter should be so impressed upon the mind of every child that it will think of places in Christ Jesus. Many practical the birth and resurrection of Jesus, and thoughts were presented in the spirited not only of Christmas presents and Easter eggs. We cannot favor Christ-The forenoon session was closed by mas trees on account of the disorder devotional exercises by Bro. A. I. Yoand frivolity and meaninglessness of der. Meals were served in the meeting such exhibitions Other thoughts were suggested by different persons who were In the afternoon Bro. N. Metzler, of South West, Ind., read Acts 2 and Bro. interested in this subject.

After taking up a few queries which were handed to the secretaries, the forenoon session was closed with singing. Prayer by Bro. D. D. Troyer of Goshen. Retween the afternoon and evening sessions the time was profitably spent in

an interesting song service conducted by different leaders. The evening session was opened with remarks and prayer by Bro. J. S. Leh-

man of Elkhart Ind. The subject, "The influence of literature," occupied the time of the evening. Bro Levi Yoder of Shipshewana, Ind. brought out the thought that all men are characterized by the literature they read. Good literature has a good influence on the mind. Our Christian character is aided by reading the best book, the Bible. Good literature, only, should he put into the hands of the young. no other means is effective. All singing Careful, thoughtful reading should be practiced by all, that good may be de-

rived from good literature. Bro. John W. Zerbe of Elkhart, Ind. presented a large number of illustrations of men who were influenced for good or evll by the literature which they read. So also will we be influenced. Our influence for good also depends largely upon what we leave the world, good or bad literature. Sunday newspapers are classed with bad literature by able judges. Newspapers ln general do not rank with the best literature. Bro. A. R. Zook of Topeka, Ind. recommends careful selection of S. S. literature, such as Is free from the light class of reading matter. The literature for the home should be especially carefully selected, that its influence may tend toward building a beautiful Christian character in the children

October 15.

Other thoughts presented were, that we should get our literature from a reliable source. Our Publishing House supplies good literature, the character of which we need not question. It is better to pay more for good books and papers than to get a poor class because it is chean.

The closing exercises were conducted by Bro. Noah Metzler.

On Friday morning conference met again and the meeting was opened by singing, after which Bro. D. J. Johns read a scripture lesson and led in prayer.

The subject next considered was, "A model S. S. exemplified." The lesson used was Lesson No. 9, of the Third Quarter, S. S. Lessons for 1896. Opening exercises were conducted by Bro. Silas Yoder, Goshen, Ind. A class of adults were taught by Bro. W. P. Coffman of Elkhart, and the superintendent's review was given by Bro, S. F. Coffman, Criticisms, as follows, show it to have been far from perfect: The prayers of the leader should not be too general. should include the children especially should suit the occasion. Opening ex ercises should be varied. The teacher should not be too historical in teaching the lesson; should be interested in every pupil; should see that all are in their places or know why they are absent or late. The whole class should take parin the recitation, and the whole school take part in the exercises. The teacher should gain and keep the attention of all in the class. None of the exercises should be long and tedious; everything should be interesting; the children should never be overlooked in any of the exercises.

Sister Bertha Zook of Topeka, Ind. opened the subject, "The Sister's relation to the Sunday school." Sister Mary Ringenberg of Nappanee, Ind. and Sister Addie Brunk of Elkhart, Ind. fol lowed. The papers read were full of thought and instruction. We are related to Christ as sisters in the church, so we also have a work to do in the church Though the sister does not assume the leadership of the church work, the Word does not restrict her from working. The S. S. Is the place to train and educate souls for God's kingdom and here it is that one of the grandest fields of labor opens up. Women by their natural disposition, are adapted to this work in some respects better than men They can adapt themselves to the children, win their confidence, sympathize with them, hear their little troubles and difficulties and then teach them the right way to live. The sisters need not disobey the law of Christ to teach. If the sister cannot go out into the world

and do great things, let her ever be ready to do the little things in the church, Sunday school, home and neigh-

The brethren J. F. Slabaugh, G. L. Bender and W. P. Coffman were appointed as a committee on Resolutions. Forenoon session closed with prayer by W. P. Coffman.

Bro, J. S. Horner opened the afternoon session by reading 1 Cor. 13 and then leading in prayer.

The discussion of subjects was again taken up with excellent interest. "Mission Sunday schools" was the subject assigned to the brethren, Noah King, secretary, and E. S. Hostetler of Ada. Ohio. The work of Christ is missionary work and in that sense all are mission aries in the S. S. at home. It is necessary to do more work than we can do at our own S. S. and churches. We can pray, talk and give. Our church has d difficulty in getting S. S. established for fear of entering into worldliness. We see good resulting from the S. S. work, let us carry it on further. S. S. work can and should be extended into different neighborhoods, and luto every locality where the gospel can be taught. The spirit of the gospel is a missionary spirit. Many remarks were made concerning the good results of this kind of work

The brethren, Henry Davidhizer of Wakarusa, Ind., A. L. Buzzard of Elkhart, Ind. and J. S. Lehman, Elkhart, Ind., spoke on the subject, "Dollars and souls-their relation," God gives us the dollars, we use them. We should make a proper use of all that God gives us. Use the dollars for the dissemination of literature, the spreading of the gospel and in whatever way we can help to save souls. One of the great hindrance in the work of the Lord to-day is that we do not appreciate the relation exist ing between dollars and souls; as the work of the Lord in the church in creases there is a greater demand for support. God does not command us by law to give one tenth, but God "loveth a cheerful giver." The church work is suffering largely to-day because the members are misappropriating the Lord's goods. If we sow bountifully we shall reap bountifully; if sparingly we shall reap sparingly.

"Dangers that threaten our young people" was the subject discussed by Bro J. B. Smith of Ada, Ohio, Bro G. W. North of Kokomo, Ind. and Bro. Jas. H. McGowen of Nappanee, 1nd. The principal dangers pointed out are Wrong associations which lead many away from Christ and the church, impure companions, conversation and se cret practices. Pride and love of the applause of the world. Secret societies are gaining many young people. Wrong influences in schools have been leading many away. Young people should not be sent into the world or away to school before they are converted. Intemperance has not such a strong hold on them Parents should be careful as to the character of those who come into their homes or with whom their children associate. Parents should put before the children the brightest example in order to keep them from the many evils in the world.

Quite a number of queries were answered at the close of this session. The entire session was interesting and full of good points.

votional exercises at the close of this session

The Thursday evening session opened with reading John 3 and prayer by Bro. S. F. Coffman. Miscellaneous business was trans-

HERALD OF TRUTH.

acted. The program committee was re-elected. A resolution as follows was adopted:

Whereas there is much impure literature circulated in the land, and whereas some of it comes into some of our Sunday schools, Be it resolved, That it ls the sense of this conference, that all schools of our denomination represented here should use the S. S. supplies published by our Publishing House, and that it is the duty of all S. S. workers to use their influence in keeping the aforesaid literature pure, and be it further resolved That all our members should be regular subscribers to our own publigations

The number of S. S. superintendents present was 11; teachers, 65; schools represented, 38. The collection amounting to \$25,00 was used to defray expenses. Half of the amount left was contributed to the evangelizing work and half to the mission work.

"Growth in grace" was the subject of the open conference which was participated in by many. Thoughts presented showed that grace must first be obtained by faith in Jesus Christ. We grow in grace but not into grace. It is blessed to be in grace. We should throw off all hindrance to our growth by giving up all for Christ's sake.

An invitation was given to all who wished to begin living a Christian life to make it known. Many said that at such conferences as this they were per suaded by the spirit of God to live for Christ. Two souls confessed Christ at this conference. May God grant His blessing to rest upon this work.

A resolution of thanks was offered to the brethren and sisters of this congre gation for the generous and Christian manner of the entertainment afforded the visitors. The conference closed with remarks by the moderator and prayer by Bro. D. J. Johns. "God be with you till we meet again.

Noah King, Levi Eash, S. F. Coffman

For the Herald of Truth REPORT

Of the Annual Mennonite Conference of Missouri.

Conference was called to order and devotional exercises led by J. S. Coff man.

Organization followed, and resulted in the election of J. F. Funk, moderator; Jonas Wenger, assistant moderator; M. S. Steiner and Dan'l Kauffman, sec retaries. A committee of three to decide on questions to be discussed was ap pointed which consisted of J. F. Funk. D. F. Driver, and Andrew Shenk.

While the committee retired the assistant moderator occupied the chair aud called for the report of the churches The reports as a rule showed favorably. There were during the year some forty conversions and accessions. condition of the churches bespeaks unity and prosperity. There was a great demand expressed for more help and min isters. The reports of J. C. Driver member of the Evangelizing Board urged the necessity of more workers

Bro, J. S. Lehman conducted the de- and more money to carry on the work successfully. Andrew Shenk was of the opinion that money would be forthcoming if we only had the workers to place in the field.

The ministers and deacons present from Missouri were:

Ministers

D. F. Drlver, Versailles, D. Kauffman, Garden City, D. F. Yoder, Garden City, Andrew Shenk, Oronogo, Jos Weaver, Oronogo,

L. J. Johnston, Cherry Box

I, B, King, Garden City, I. C. Driver, Rico. Chr. Good. Oronogo.

From other states: J. F. Funk, Elkhart, Ind.

J. S. Coffman, Elkhart, Ind.

M. S. Steiner, Cranberry, Ohio, J. G. Wenger (Deacon), Harper, Kans, A number of questions decided upon

by the committee were submitted for discussion. The first and one of the most important was. What can be done to extend the mission work in our Conf. district? Many excellent points were brought out, among them that the church in apostolic times gloried in spreading the gospel and in seeing men and women converted to God in great numbers; that what is needed are teachers who are able to teach, and instruct, men that till the qualification of 2 Tim. 2:15. The trouble is many men-good men - occupy the pulpit who can admonish, pray and possibly conduct the services satisfactory to members of the church but when it comes to setting forth the word so clearly that the outsiders and "gainsayers" will be "convinced" they are not able because of a lack in teaching qualifications. Teachers of marked ability are greatly in demand, especially so if they are ready to comply with the Lord's command "Go." But it is not only necessary that the first part of the command is observed. Teachers must not only "go" but they must teach also the "all things." One part of the command is just as Important as the other. There was a general feeling expressed that greater efforts should be put forth to secure and ordain able men to the ministry and if they are not to be found in Missouri that a call be made on some of our larger congregations in the East that they spare of their number to help the cause on in the West.

Such questions as, Does this confer ence advocate the publication of a nev hymn and tune book? Why do we hold examination meetings? What is the relation of the ministers:-(a) To his congregation; (b) To his church confer ence? Of what use is the lot in ordain ing ministers? were presented. discussions on these questions were seasoned with the spirit of love and forbearance and many good points were brought out. The effects of the discussions are voiced in the resolutions adopted. It will not be necessary to mention the same points here. The first day's work was brought to a close by devotional evereises.

Bro. Andrew Shenk opened the meeting by remarks and prayer. The moderator followed with a discourse on 1 Cor. 3:9 - 11. Some of the points brought out were that we are living in an age of responsibilities. The ministers have responsibilities resting on them, so have the churches.

The cause of increased responsibility is ecause there never was a time ln which there was such progress made as at present. Great changes are taking place. Formerly we were a German people; now we are becoming English; instead of holding so strenuously to the forms of worship and the established customs, our people are becoming more liberal in their views, and various other changes are taking place, all of which should prompt us to be on our guard. People are very apt to run to extremes. We should be very careful both in ac centing new doctrines and adopting new methods. The present condition of other denominations should cause us to be on our guard, so that we may not fall into the same errors into which they have fallen. There is a continual tendency towards worldly conformity, and other forms of liberalism which should by all means be avoided. There are two things we should observe. I. That we have the true foundation, which is Jesus Christ and the other is that we build on it, not wood, hay, stubble, but gold, silver, and precious stones.

The tendency of the church is to drift away from former teachings. There are some things in which we may and ought to advance and make progress These are things which bring us more in line with the Gospel and which make ns more pious and devoted Christians but there are lines of advancement that lead away from the Gospel. There is no reason why we should leave doctrine simply because our forefathers taught it. There seems to be a desire or a pur pose on the part of some of our minisers. (and others also) to become more like the popular churches, in the man ner of conducting services, selecting reading matter, singing, choice of songs and other like things. These may be called little things; but they have their influences in eventually leading us ont into the popular stream.

The doctrines and teachings of our church, in which we differ from other denominations should be clearly kept before us. It is a matter of the very highest importance that we maintain the iden tity of our peculiarities.

Our ministers should be in earnest to make advances in the work but this should always be done on Gospel lines, We should not limit any one in the amount of work he does, only so that it is done in accordance with principles of the Gospel and with the established usages of the church.

The first principles, or the doctrines of the Gospel should be emphatically taught at all times. Repentance, conversion, regeneration or the new life and with this, also the ordinances and rules of order, spoken of by the Apostle I'aul as the traditions, should be main tained and constantly held up before the people. Let each subject receive proper consideration, and all will work together for good. Forget not, co-laborers, the promise that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteons ness as the stars for ever and ever."

Ministers were asked to give a word of testimony, and some excellent thoughts were presented. One brother remarked that "our life should be a witness of what we preach." Another defined repentance to be "a turning away from sin." A third, "that unity in effort gives strength," and all heartily endorsed the teachings and doctrines presented and accepted them. The forenoon sesOctober 15.

Resolved, that whenever it is thought

best by the conference that its repre

sentative on the Evangelizing Board at-

tend the annual meeting of the Board,

that the congregations composing the

conference district defray the expense

10. What is the best method for pro

viding means for carrying on the Gos-

this conference district have a solicitor

to raise funds to defray the expenses of

the abureb work avangelizing nurnoses

visiting ministers, etc., and that the

ministers of this conference district be

requested to preach at least one sermon

DEPORT

of the Sunday School Conference of

Missouri.

the State of Missouri met at the Mount

Zion meeting house in Morgan Co., on

the 28th of September, 1896, and con

tinued till the afternoon of the 29th

There was a full attendance of the

members in Morgan Co., and a number

were present from Cass. Shelby and

Jasper counties, and several from out

side the state. Many of the residents

near by also attended. The sessions were

interesting and instructive throughout.

The exercises were opened on Mon

day morning at 9 o'clock by remarks

The 24th Psalm was read as a lesson

In the comments attention was called

to the fact that "the earth is the Lord's

and the fulness thereof, the world and

they that dwell therein." All these Sun-

day school workers are the Lord's, and

the children in whose interest they live

are also His, and should be especially

looked after that they be hrought up in

Bro. I. B. King was chosen moderato:

and Bro. M. S. Steiner of Ohio assistant.

The brethren J. S. Coffman of Indiana

and Wallace W. Kauffman of Olathe

Introductory remarks were made by

L. H. Shank of the Mount Zion congre-

gation. All were heartily welcomed as

workers and helpers whether their

names were on the programme or not.

The arrangement of the programme

was followed and the many vital ques

tions concerning Sunday school work

and the salvation of the young were

well treated by the different speakers

some in extemporaneous speeches and

others in ahly written essays. The

general discussion which followed the

presentation of each subject brought

out many excellent thoughts which

must prove of practical benefit to the

sent. A number were heard to say that

they could go to their work better

equipped than ever before. One espe

cial feature of this Sunday school con-

ference, as well as the Sunday school

conferences generally, was the deep in-

terest manifested, not only in the in-

struction of the young, but bringing

them to Christ for the salvation of

their lives and their souls. This was

shown to be the great end in view when

children are gathered Sunday after Sun

day to be taught in the Sunday school

It was pleasant to see hrotherly feel-

ing and mutual interest in the Sunday

school work so vividly manifested

attentive Sunday school workers pre

Kansas were chosen secretaries.

the fear of the Lord.

and prayer by J. F. Funk of Indiana.

The Sunday School Conference for

M. S. STEINER.

DAN'T. KAUFFMAN.

during the coming year on the impor-

tance of mission work.

Resolved, that each congregation of

sion was closed with prayer by D. F. Driver Dinner was served at the church.

J. S. Coffman opened the afternoon session by prayer and remarks suggested from Acts 15. He stated the object of conferences, and their worth. In the course of his remarks he said, "Union is not the only thing to be aimed at. We must have union but on Bible principles and teachings, if good is to be the result. I met a man on the train several years ago who was a member of a church in Elmira, N. Y., and he told me that they had a fine church, that there was perfect harmony and unity among the members although half of them were pronounced infidels. Now there was write but what does that kind of unity amount to? No, let us have peace and puity, but on Gospel principles,"

A question relating to the office of the ministry and bishops working together in unity, and the raising of funds to advance the work of the Lord were presented, and disposed of with interest and good feeling pervading.

A number of subjects were presented, acted upon, and the following passed:

That J. C. Driver be re-elected member of the Evangelizing Board with instructions to recognize Bro. Levi Yoder as co-laborer and they two divide the work between them.

That Dan'l Kauffman be re-elected committeeman of the General Conference Committee.

That solicitors pay all collections to the state treasurer except money for evangelizing and mission purposes which is to be forwarded to the Evang. Board, Elkhart, Ind.

That Andrew Shenk be elected state evangelist for the coming year and that be delegated the authority to send others in case he cannot go himself.

That this conference ordain two bishops, one for the churches north and one for the churches south of the Osage

River. That a minister may be ordained in the Mt. Zion congregation, in Morgan Co. and in any other congregation in the conference district where it may be deemed necessary, at any time during

That next conference be held in Jasper Co., and on a date to be decided upon by the Jasper Co. congregation with the consent of the ministers of the conference district.

(By visitors) That we who have attended this conference from a distance express our thanks to the brethren and sisters and friends for their kindness to us while with them.

(By home people) That the members of this congregation express their heartfalt thanks to our visiting brethren for their presence and help during the con-

The closing address was made by the moderator after which the conference

- was adjourned by a benedictory prayer. We herewith append the questions and resolutions passed during the conference session which have more direct bearing upon all the congregations in the conference district.
- What can be done to extend the mission work in our conference district? Resolved, that it is the sense of this
- 1. That more ministers be ordained in our several congregations.
- 2. That an evangelist be kept in the

- good Sunday school worker wherever there is a prospect for huilding up a church.
- 4. That we assist in the work by contributing prayers, means, and time.
- 5. That we appeal to our larger congregations in the East for ministerial help to extend the work in our western

6. That a committee of three be appointed to see after this work.

In accordance with the last section of this resolution the brethren I. B. King, J. C. Driver, and Benjamin Weaver were appointed as members of the committee

2. Does this conference advocate the publication of a new hymn book?

Resolved that since churches in this conference district are generally using hymn books different from those used by the church in other places, and are not pleased with the present arrangement of "Hymn and Tunes," we favor a re-arrangement or a revision of the work, so that it may meet with more general favor, and he more universally

Why do we require our churches to hold an examination (conncil) meeting before communion?

Aus. It is to keep the whole hody oundly together; to afford an opportunity for brethren and sisters to examine themselves according to 2 Cor. 13:5, and find out the spiritual condition of the oburch; and also to afford an opportunity for us to confess our faults one to another, and, in case of difficulties, to pen the way for reconcilation.

The question was also asked, in case difficulties presented themselves, and some have become negligent of their calling whose duty is it to look after

them to adjust these matters? Aus. This work can be done by ministers deacons or visiting brethren. (who are full of the spirit of love), who may be appointed to look after such

- 4. What relation do our ministers sustain:
- (a,) To the congregations in which they are at home?
- (b.) To their respective home confer-
- Residred that it is their individual duty-

(a) To serve as shepherds, teachers and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his co-workers. Ministers should see that the congregations are supplied with rich spiritual food, and should exercise a vigilant oversight of their members especially the wayward ones At the same time they should be

submissive to the voice of the church, (b.) To yield submissively to the decissions of conference. Christ is the head of the church, and has given the author ity of church government, to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and indorsed by the church. Therefore, all members, including ministers, should be subject to the decisions of conference. All our ministers should hold allegiance to some one of our district conferences, and be especially subject to

- that conference. 5. Of what use is the lot in the ordination of ministers?
- Ans. The lot is to find out what is not already known. When there is hut

3. That an effort he made to locate a one brother in a congregation that fills -or most nearly fills-the qualifications required by the Scriptures, there is no need for the lot When there are several hrethren whose qualifications appear to he about equal, and the church gives her voice for all of them, the lot may be needed to decide between them.

> 6 A brother feels impressed with the fact that so many souls are traveling to eternal ruin. While not an ordained minister, he feels as though he ought to go out and warn them of their danger. What advice has the church to give

> Aug Every member of the church. as a child of God, should feel a deep interest in souls who are perishing in sin, and should be willing to do all in his nower that is reasonable and right and best for their salvation. Brethren and sisters should work faithfully in the Sunday school, be prayerful teachers in their homes, and exhort and reprove in private wherever they find that the Lord can use them to give light to those who are in darkness and they may give testimony at opportune times. Brethren may even teach if invited by the minis ters who have charge of the meetings and necessity demands it. The preaching in public should be done by ministers called of the Lord and ordained hy the church

7. What relation does the hishop sustain to the rest of the ministry?

Aus. In the visible church, we have hishone ministers deacons laymembers. etc., each standing on a common plane before God, and each having a distinct charge to fulfill. It is expected that the bishop exercise a vigilant oversight of ministers and congregations under his charge, and give such advice and directions as he may see fit, at the same time remembering his position as a servant of the church. Having a general oversight of his church in all things pertaining to his office, his directions should be followed by his co-workers in the ministry. Bishops should counsel with their co-workers in the ministry on all matters pertaining to the well-heing of the church, and ministers should take no important steps without consulting the bishop.

What can we do to best promote unity in the church, and especially

among ministers?

- Aug. We can promote unity:-1. By teaching that true repentance means a turning away from all sin, as well as sorrow for sin.
- 2. By a thorough study of the Bible. By giving all memhers (ministers and laymembers) enough work to keep them busy.
- 4. By laying more stress upon the essentials of a Christian life.
- 5. By frequent meeting in conference work 6. By seeking unity in the mode of Christian work.
- 7. By conforming ourselves to the voice of the church, rather than the voice of individual members.
- 8. By reading our church literature 9. By exercising care that we are not side-tracked by false ideas of liberalism.
- 9. As it becomes necessary for district members of the Mennonite Evangelizing and Benevolent Board to attend the annual meetings of the Board held at Elkhart, Ind., whose duty is it to hear the traveling expenses of such district members when attending the annual meeting of the Board?

that appeared to grow till the close of the conference

The first general question considered was "Mission and Sphere of Sunday School Conference Work." L. J. Johnson of Shelby Co., was the first speaker. He said, one of the parts of the Sunday school conference work is to prepare the workers better for their duties. By coming together and exchanging ideas better preparation is encouraged. In all successfull institutions it is found necessary for those who carry on the work to come together to confer with each other and advise and plan. The end of all this work is to teach God's truth to the children and hring the young people to Christ and into the kingdom of God.

[Only a small portion of these speeches can be presented in this re-

M. S. Steiner of Ohio followed on the same subject. First, we come together in Sunday school conference to study the word of God in connection with our work as superintendents and teachers. We here consider the passages of Scripture which relate to the training of children.

In the second place we come together to confer with each other just as the name of our meeting-conference-denotes. We consider how to organize our schools properly so that they can be carried on successfully, and that the work may have a healthy growth. We learn from each other the best methods to advance the work. We also aim to wake up an enthusiasm in the work. It was so in the gathering of Israel of old and the early disciples. We have noticed in our Sunday school conferences the last part of the meeting the workers become deeply enthused as they could not be on the first hour of

the meeting. Next, we consider the field. The field is the world. We should expect to reach out in some way as far as there are children. Our first attention is claimed by our immediate surroundings. We must care for the neglected fields not far away. In places where the church work has gone down, because of members moving away, or from other causes, the Sunday school should lend its aid, for it is a great power in such places. In Hancock Co., Obio a mission Sunday school was organized at a little distance; also at Bluffton. In a short time these mission Sunday schools were larger than the home schools. In many places where such mission schools are started there

are prospects of establishing a church The Sunday school is not a place from which scholars graduate. The work continues, and is as much for the older people as for the young. We should not allow any one to outgrow the Sunday school. Let all come, old. young, little children, and hahies. In some localities the old people are in the Sunday school and the young people are-who knows where.

Again. It is the duty of the Sunday school conference to encourage in every sphere the Sunday school work. I have had cause to notice how the Scriptures refer to and encourage good works. Young workers are especially exhorted Notice the following texts: Titus 3:8: 2:7: 1 Tim. 6:18, 19: 1 Tim. 2:9, 10: 2 Cor. 9:7-9: Eph. 2:8-10: Phil. 2:12. 13: Luke 7:22: Matt. 21:19: 25:36-46. The Sunday school is to maintain good

Also the deep plety and the enthusiasm works. It gives especial advantages to young workers. The Sunday school work, however, should not grasp into the church work. The Sunday school conference has led largely into the mission work which our people are doing, and encouraged the move toward a general conference of our churches. We must look to the young people to carry the church work very soon as the older members will soon be gone.

A caution should be held out to the young people that they he not enthused so far that their enthusiasm run away with them, and possibly lead them away from the church if the church does not act as promptly and aggressively as they think to be best. The second question was: "Appoint-

ment of teachers-what classes demand the most competent teachers?" Laura Dettweiler of Shelby Co., and Emma Shank of Morgan Co. each read able essays on this subject. A. D. Driver followed in well directed remarks. It is the solemn duty of those having the appointing to do that they appoint the teachers to the classes to which they are best adapted. I thought once with the writer of the last essay that the youngest classes need the best teachers, but I have changed my mind somewhat. I now believe according to the first essay on this subject that the youth need the most competent teachers. I had a younger class which has grown to an advanced class. They were a mixed class-some converted and some not, tion after innovation. The question and it has been my highest joy to see some of them recently converted to Christ. It is clear to me that such classes should have able teachers if possible. This is a critical period in their lives.

The third question was: "As a teacher, what can I do to arouse an In-

terest in my class?" W. W. Kauffman spoke on this subject, reading the text, Acts 20:30. Love must be the underlying principle. This love, if benevolent, will arouse interest. Love of complacency will not arouse the desired interest. We must be filled with the Spirit. But let us be sure that this filling of the Spirit is followed by the fruits of the Spirit rather than the feeling that may be manifested. Interest in the teacher, prompted by love, will drive him to action, and this will interest scholars. Notice 1 Cor. 13, and see what love does. We may think we have love and still it is not love that will lead souls to Christ. God will hold us responsible if we fail to do our work with interest, arousing interest in the spirit of true Christian love. Some excellent general remarks followed only one of which can here be given. "The matter of personal salvation should be pressed upon young people in the classes. The same should be done in the Sunday school conferences, and has been done with direct results. Souls have given up to serve the Lord in a number of our Sunday school conferences.

Afternoon the devotional exercises were held by Daniel F. Yoder of Cass county.

The fourth question was now taken up - "Hindrances to Sunday school work." It is impossible to give in this report even the excellent thought in the secretaries' notes. Henry Shenk of Jasper Co. spoke of hindrances in a way that showed much considerate thought on the subject. One of the greatest hindrances is incompetent teachers and

superintendents. Some are hindering the work of the Sunday school when they do not think so-by doing nothing. The Sunday school work is frequently hindered by some who speak evil of those who are trying to do what they can for it. The engineer at Holden did not hinder us from coming to Tipton, but if he had not taken hold of the throttle he would have hindered us. We must do what we can or we will hinder. The remedy for all hindrances is first to come to God and receive power from above.

Levi Voder next spoke on the same subject. He compared the children to innocent lambs that have to be fed, that must he led but cannot he driven. I was, said he, once a hindrance to the Sunday school hy being superintendent of the Sunday school and at the same time holding the office of Township Trustee. I was out of place. My conscience condemned me. I should not have been in either place those two years. I left that public office because as Christians we have no business with these offices. "Poor singing and dull teachers are great hindrances."-Steiner. The fifth question was: "Are Modern

Innovations Conducive to Spiritual Growth?" Joseph C. Driver gave some interesting suggestions on this subject. This is an age of innovations. In the business world, the educational world and the social world there are innovations with every generation-innovawith regard to them is, are they for benefit or for amusement. A few texts will settle that: 1 Cor. 10:31; Col. 3:17. Those things which lead the soul in the direction of eternal life are conducive to eternal life, even if they employ new methods. If new things come into use the question should always be, Does it lead into the spirit of deep piety? Boys' hrigades, which some Sunday schools have used (not among our people however) is an innovation to be condemned. Children's days, against which I would not say too much, are not the proper thing in the way they are generally used. We want every Sunday a chil dren's day. The Sunday school picnic is another innovation that leads in the wrong direction. The Sunday school conference in which we have met is something new. It may he a good thing and be followed by blessings if made a power that leads to piety and fuller consecration and more energetic work in the Lord as we must believe it

has done. J. S. Coffman spoke, among other things, as follows: Innovations have good and had features. They may be one or the other. They must be tested by the word of God and the results that follow. I believe that it is not well for any church or Sunday school to settle down to the methods of the grandfathers. Some of them are good and should be used. But some of them may not meet the needs of the present time, and will not stand the test, even if they were just what the grandfathers needed. Changes are not always improvement. They are sometimes made for the worse exchanging that which is had for that which is still worse. Theatrical singing and musical instruments in particular are innovations that do not promote spiritual growth. Noise is not music; if it were we might urge the use of loud wind instruments. Sound without meaning is not conducive to intelligent Driver in a well prepared essay, which spiritual life. Trained voices make

beautiful singing, which is much to be desired. When this is rendered with the spirit and the understanding it raises the soul to intelligent higher spiritual life. Boys' hrigades, already mentioned, have in them not only that which is antagonistic to Christlanity, but against common humanity. It is right that Sunday schools should be attractive, but it is not conducive to spiritual growth to use the attractions which please the sinful world. It is not the greatest crowds or the largest Sun day school in which the greatest number of souls are saved. If you have to use the devil's tools to attract the world you will have to pay high rent for them. In this way you are doing very little to elevate the world. Use new methods if they are found necessary to elevate souls in true piety and virtue. Methods different from what we may have before used may be instrumental in rais ing mind and soul into a higher plane of spiritual life. But it is an easy thing to employ methods which are only common modern innovations, which appea to sensuality and carnality, and affect that part of the human mind which leads the soul down. The true object of the Sunday school is lost when we introduce methods which lead children

with timely remarks. The sixth question was: "What should be the Attitude of our l'eople on the question of plain clothing?" An able essay was read by Daniel Kauffman which appears in the columns of the HERALD OF TRUTH. A spirited dis enssion followed, showing that the Sunday school conference had many young people who are firm defenders of the principle of plainness practiced by our people

away from piety and the deeper Christ

life A number of brethren followed

At 4 P. M. the conference adjourned to meet on Tuesday at 9 A. M.

On Tuesday the exercises were in teresting throughout the day as they had been on Monday. But since this report is occupying unusual space there will be only a brief reference made to the exercises.

"Object of Teacher's Meeting," was the first question for the day. Daniel Kauffman gave a vigorous talk on the subject, followed by M. S. Steiner and A. D. Driver.

"Christian service, what it includes' was the next theme. J. G. Wenger of Harper Co., and D. F. Yoder of Cass Co., treated the subject ably.

The next question, "The proper use of Sunday School Lesson Helps," brought out many practical hints as to the use and abuse of these much-used and much misused adjuncts to the Scripture texts, F. B. Plank of Cass Co. spoke ou the subject, and was followed by a number of short speeches from others. One brother suggested that it would be a great advantage to teachers and others to save their quarterlies. In this way, under the present arrange ment, they will have quite a good com mentary on the Bible in six years.

Now followed quite a large number of general questions which were an swered very appropriately by different

The first question taken up in the afternoon was: "llow may the trnths of our Sunday School Lessons be Converted into the life of Scholars?" This subject was treated first by Sister Ida will be published.

In the closing remarks Bro. Andrew

Shenk of Jasper Co., said: In survey-

ing our field of work in this district we

realize perhaps as never before the

force of our Lord's words when He

said, "The harvest truly is great, but

ers present who are filled with en-

thusiasm in the Sunday school work, at

the close of this conference, we must

confess that the above words of the

Master come to us with a power of con-

viction which assures us that they are

as applicable to-day as when they were

first spoken. May God send forth many

into His harvest. Your earnestness ls

certainly right, and will be a great help

to you in your efforts. But please take

this little advice, young workers. Let

your zeal be coupled with wisdom. I

wish you God's blessing in your efforts

to be instrumental in the salvation of

souls. Superintendents and teachers,

he so full of the Spirit and the lessons

that there will be a natural out-gushing

of God's truth as you appear before your

classes to teach the Holy Word as the

will of our Father in heaven. God bless

OBITHARY.

PRE. ISAAC B. WENGER,

PHE. ISAAC B. WENGER.
Our beloved brother, Isaac B. Wenger,
passed from earth into the land beyond,
with the bright hope of a blessed immortality, on July 7th 1858, aged 28
years, 10 months, 7 days. He leaves a
withow and three children to mourn his
early departure. The remains were interred in the Weaver cometery on the

cupy the school-room where he spent

cupy the school-room where he spent many pleasant and useful days in teach-ing the youth of the community in which he lived. In 1889 he was married to Ella Haldeman of Winchester, Va. In 1891 he and his wife were received into the Mennonite church by the rite of haptism, administered by rite of haptism, administered by the rite of haptism, administered by the community of the country of the community of the country of the country of the country of the was also a faithful and useful teacher in the Sunday school in which he la-

was also a faithful and userut teacher in the Sunday school in which he labored. On the 14th of April of the present year, he was called to preach the gospel of Jesus Christ, and was ordained to the ministry by Bish. L. J. Heatwole. With willing hands and heart filled with resignation to 60des.

heart filled with resignation to God's will, he at once began work in his new field of labor, and in our opinion his ef-forts were well directed and earnest. Thus ended a life which seemingly had not yet reached its meridian, and which promised fair to be useful and well-spent. The church in which he laborate

s sustained a loss which we feel that ne but the hand of God can supply,

"Leaves have their time to fall,

SECRETARY.

the laborers are few." While we are P. P. Lehman:—Teach by example. glad for the many earnest young labor-If our conduct is not a good example, all our teaching by precept is in vain.

The brethren Eli Zook, L. H. Shank, M S Steiner and Benjamin Unruh added other practical thoughts on this subject. Sociability, sincerity, Integrity and kindred qualities are necessary. Many a child is impressed by an un kind act or word that will last through life. We must have the truth, we must have the proper way to impart it and God must give the increase to the work

Sister Maggie Driver followed with an able essay on "Idleness." This was followed by a thoughtful essay on "Seeking the Lost" by Sister Anna Blosser

The topic, "True motives for attending Sunday school," was presented by Bro John Driver.

Our motives are true only when we do all things to the glory of God. 1 Cor. 10:34. If we fail to aim to glorify God we fail to have the highest motives. If we know God's truth we should obey it

from motives of love. Sister Annie (Kauffman) Driver fol lowed with an excellent essay, in which the thought was borne out that we serve because the Master has set us

Sister Nancy Hartzler followed with an essay on "Necessity of prayer and consecration of the Sunday school teacher."

Another essay on "Obedience," by Bro. John Shank was also well received. as was the one on the same subject by Bro. William Detweiler.

terred in the Weaver cemetery on the evening of the 8th. Funeral services on the 9th at the Weaver M. II., by the brethren Abraham Burkholder and Christian Good. Test, "If a man the shall be said to be seen to Bro, David H. King followed with an essay on "Love, the underlying theme of all Christian principles," As most of these essays will be published, we re-

frain from further comment Following this, fifteen questions which had been sent in were answered.

After the transaction of some business, the closing address was made by Bro, Andrew Shenk. It abounded in good advice to all, and an earnest admonition to heed well the useful lessons learned at this conference.

The following resolutions were also adopted:--

1st. That we as workers together in the Sunday school conference assembled feel that we have been strengthened spiritually, and have been richly taught in God's Word. Those Gospel principles conducive to a pious, holy life have been forcibly brought to our minds and we feel that our work here will be an aid in our future work.

2nd. That we put forth an honest effort to make these instructions practical by applying them to our lives.

3rd. That we extend our labors in Sunday school work as far as our means and workers will enable us,

4th. That we endeavor to supply our Sunday schools with healthful literature. 5th. That it is the sense of this conference that our publishing house publish Juvenile Lesson Helps suitable for

smaller children. 6th. That in all things the phrase 'Thy will be done" be made the motto of our lives, and the Word of God be our Standard

PRE ARRAHAM B. WENGER

s born near Dayton, Rockingham was born near Dayton, Rockingham Co, Va. After a lingering illness, of a complication of diseases, he quietly passed away on the 14th of July, 18th, aged 57 years, 2 mouths, I day. He was a son of Benjamin Wenger and he grew to manhood and spent the most of his life near the place of his birth.

In 1862 he was married to Sarah Hart-man. To this union were born six chilman. To this union were bord six chirdren, two of whom preceded him to the spirit world. While yet in youth he united with the Mennonite church and remained a faithful member till death. In 1880 he was ordained to the ministry. He labored earnestly for the cause

try. He labored earnestly for the of the Master, but, on account of declin of the Master, but, on account of declin-ing health, he was unable to do as much as he desired, especially during the last four years of his life which were spent in great tribulation. At times he suf-fered intensely, Though sorely afficted, he bore his sufferings patiently and without nurming. After realizing that his work was done here, he longed to quit this world of sin and pain to live in the blessed realins of 19 pre-pared for Gods children. It pay prepared for God's children. During his sickness he could be up and about the house part of the time. About a week before his death, when we returned from the burial of our dear brother, Isaac B. Wenger, we found that our loving father who had witnessed the death of our brother only a few dry before, had grown are was seemingly in a dring condition, but, after a little while he rallied and lived a few days in agony and untold suffering, till early in agony and untold suffering, till early in agony and untold statering, till early lather morning of the 14th, hefore day dawned, the faithful watchers found that life was ebbing fast away and before the sun rose his spirit had gone to Him who gave it. He leaves a deeply bereaved widow and one son and three bereaved widow and one son and three daughters to mourn their loss which we helieve is his gain. Funeral services by the brethren Samuel Weaver and Bish, L. J. Heatwole at Weaver's M. H., after which his remains were laid away in their last sleep in the Weaver ceme LIZZIE.

MARRIAGES.

BRUNK—MARTIN.—On the 15th of September 1896, at the residence of, aud by, Bish. Michael Horst, Maugansville, Washington Co., Md., Bro. Emanuel H. Washington Co., Md., Bro. Emanuel II. Brunk of near Harrisonburg, Rockingham Co., Va., and Sister Martha Katie Martin of near Hagerstown, Washington Co., Md. May their days be many, happy and prosperous. B. B. W.

LITWILLER.—JANTZI.—On the 22d of September 1836, in Wellesley Twp., Waterloo Co., Ont., by John Gascho, Jacob Litwiller of Wilmot Twp., to Rachael Jautzi, of Wellesley.

DEATHS.

Kraedy.—September 30th 1896, at Donerville, Lancaster Co., Pa., Sister Lizzie II., wife of Bro. Wilson Kraedy, Lizzie II., wife of Bro. Wilson Kraedy, aged 22 years, 2 months and 18 days. Funeral ou Oct. 3rd. Text. Isaliah 40;0—8. Burlet al Teleosburg med displayed to the state of the has sixfailled hows of the deep sixfailled hows of the company to the India way are not our ways. In the home circle he was a dutiful and obedient son, a kind brother, a faithful and devoted husband and a fond, yet printent and discreet father and the state of the

Garber.— Died Sept. 9th 1896, near Bassler's meeting house, Lancaster Co., Pa., of blood poisoning, Jonas E. Garber, son of Bro. and Sister Harry E. Garber, aged 14 years, 1 month and 4 days. Funeral on the 12th. Text; Col. 3:2-4. Buried at Bassler's meeting house. large congregation assembled in token of respect for the dear son, and showed sympathy for the bereft family.

MOYER.—On the 20th of Sept., 1856, at the home of his son Eli, at Mainland, Montgomery Co., Pa., Isaac K. Moyer, aged 77 years, 11 months, 2 days. Five children survive. His remains were buried in the Hereford Mennonite "Leaves have their time to fall,
And flowers to wither at the north
wind's breath;
And stars to set --but all,
Thon hast all seasons for thine own,
O death!" AUNT LYDIA. graveyard on the 24th.

WHAT IS HOME WITHOUT A MOTHER?

October 15,

Lines written on the death of our dear mother who departed this life, July 10th 1896.

Earth once seemed to me an Eden, With its buds and blossoms fair, With its happy birdlike music, Binging out on Incense-laden air. But the flowers have lost their beauty, And the merry birds are dnmb, And the very sun is darkened Since mother dear went home.

What care I for golden treasures, Or for wealth or aught it brings? All its gifts but mock my spirit. Pain me with their scorpion stings. would give them all this moment If again she could but come. Clasning me with sweet caresses, Ah, my mother has gone home,

But they tell me where she dwelleth Is a fairer land than ours. That far sweeter is its music. Far more beautiful its flowers () that through its golden portal Some sweet day I too may come,

And regain my dearest treasure,— Mother, dear, there safe at home Nother dear, what was thy mission

To this world so drear and cold? Just to weave thy spell around us, Just to fill with love untold These sad hearts? Aye, by thy magic Hold them nevermore to roam.

To the thoughts of things above us, Where our mother's safe at home. By her daughter, Sister Mollie E. Wolfe, Urbana, Ohio,

SOUDER, - October 2, 1896, near Chest-SOUDER.—October 2, 1838, near Chest-nut Hill meeting house, Sister Fannie Souder, wife of John Souder, aged 66 years, 2 months and 1 day. Funeral on the 5th. Text: 2 Cor. 5:1. Buried in the Silver Spring cemetery. A husband survives. Sister Souder was a faithful Christian.

NISSLEY.—September 15th 1896, in Rapho Twp., Lancaster Co., Pa., of rheumatism, Sister Sarah N., wife of Bro. John S. Nissley, aged 55 years, 6 months and 5 days. Funeral on the 18th. Text: Phil. 1:21. Buried at Landisville Text: Phil. 1:21. Burlied at Landswille meeting house. A large congregation assembled in token of respect for the beloved sister. Sister Nissley suffered for about 15 years. She was patient in tribulation and rejoiced in hope. A husband and family mourn her depart-

Nus - September 15th 1896, near Nies. — September 19th 1899, heat Landisville, Lancaster Co., Pa., Sister Mary Nies, aged 87 years, 3 months and 2 days. Funeral on the 18th Text: Psalm 116:15. Buried at Landisville meeting house. A goodly number as-sembled in token of respect for the dear old sister. Peace to her ashes.

OESCH.--In Ness Co., Kansas, on the

and Barbara Oesch, aged 13 days.
The mother, Burbara Yoder, wife of David Oesch, suffered for a considerable time until the Lord called her home on time until the Lord called her home on the 16th of September, aged 39 years, 8 months and 21 days. Funeral services were held by Jacob. Aeby from 1sa. 54:7—12. She frequently desired de-votional exercises during her slekness, and we hope she has been called to the home of the blessed, to rest from all her trials and sufferings here below.

SNYDER.-Bro. Jared, son of Chris SNYDER.—BIO. Jared, Son O'Chris-tian B. and Barbara Snyder died on Sept. 7, 1898, aged 32 years, I month, He had been to Peter Sherk's house in Bridgeport, Waterloo Co., Ont., on the Sunday afternoon mentioned, and on his Sunday afternoon mentioned, and on ms return home he was overcome with an epileptic fit, to which he was sub-ject, and died on the road. Funeral services at Martin's M. II. by Abraham Martin and Paul Martin, from 2 Cor.

HERALD OF TRUTH.

BEERY.—John Henry Berry was born in Rockingham Co., Va., Aug. 20, 1831 and died near Lima, Ohio, Sept. 11, 1895, aged 65 years and 22 days.

Berry Market and Sept. 11, 1895, aged 65 years and 25 days.

Dellah died of the Sept. 11, 1895, aged 1895, and 1895 the church about 40 years ago and died with a firm faith in the promises of

MITSCHELEN. - Michael Mitschelen MITSCHELEN. — Michael Mitschelen 1886, aged 70 years, 6 months and 24 days. Burlal services at the Olive M. II., Elkhart Co., Ind., by J. S. Lehman assisted by Andrew Good.

YODER.-John P. Yoder was horn in YODER.—John P. Yoder was born in Millin county, Pa., Sept., 4th 1813, died in Lagrange Co., Ind., Aug. 29th 1895, aged 82 years, 11 months and 25 days. Funeral services by D. D. Troyer in the English from Joh 7:9, 10, and by Jona-than Troyer in German. Furtled in the Union chapel burying ground on the 30th of August.

JOHNSON.-Near Masontown, Fayette

Joursons—Near Masontown, Farette Cao, Pa., Sept. 19th. 18st, Neille May, daughter of Bro. Wilford and Sister Anna Johnson, aged 3 years, I month and 24 days. This little girl came to a sudden and unexpected end. On Saturday morning September 19th the mother was taking hot water to the cellar to wash the churn after churning. The little girl wanted to go along, and with her mother's permission she started down the poreln steps, her and the discount of the started lowing. A step to close the gate, she noticed the bady near the edge of the porch. About the same time little Nellie slipped and her mother made an effort. both. About the same time little Nellie slipped and her mother made an effort to catch her, and in doing so the pan of water was upset and poured down over little Nellie's breast scalding her from the neck down. The mother at once proceeded to remove the clothing, not thinking it was so serious. The little girl said to her, "Mamma, isn't this a shame?" Her mother told her she would soon get well. She said "Na! It this a shame? Well mother told her she would soon get well. She said "Na! and send from the said "Na! Medical aid was and send force, and all was done to save the child's life that was possible, but to no avail. once, and all was done to save the child's life that was possible, but to no avail. She did not seem to suffer much pain and was conscious up to the last moments when she calmly passed away about 8 P. M. the day the accident occurred. She was unusually bright and intelligent for one of her age and was dearly loved by all who knew her. The heartloved by all who knew her. The hearts stricken parents were almost overcome with grief to think their darling was thus so suddenly taken from them, but God in His wisdom called he, home

"Before her heart had learned In waywardness to stray, ()r, e'er her feet had turned The dark and downward way.'

She was buried on the 21st at the Masontown Mennonite church where funeral services were conducted by Aaron Loucks, David Johnson and Alpheus Debolt. Text, 1 Cor. 15:53, first

Eppi, ER .- On the 22d of May 1896, in Dauphin Co., Pa., daughter of Jacob and — Eppler, aged 2 years, 5 months 23 days. Buried at Rissers M. H., in Lancaster county. Funeral text: Psa.

FRY .- On the 12th of June 1896, in Fay.—On the 12th of June 1836, in Lancaster Co., Pa., very suddenly, of heart disease, wife of Bro. David Fry. aged 68 years, 5 months and 14 days. Buried in Stern's family graveyard. Funeral text Matt. 20:8—11.

STREID.—On the 8th of Sept. 1896, near Meadows, Ill., after only a few days' illness of inflammation of the howels sister Jacobina Streid, aged 42 years, 5 months, 4 days. She leaves her years, 5 months, 4 days. She leaves her husband, eight children, parents, eleven hrothers and sisters and many friends to mourn her early departure. Her re-mains were followed by a large con-course of friends. Funeral services by Joseph Kinsinger, Andrew Vercler and Daniel Orendorff.

AUKER. — On Aug. 23d, 1896, in Altoona, Blair Co., Pa., at the home of her son Henry, sister Eve Auker, widow of son Henry, sister Eve Auker, wildow of David Auker, deceased. Aged 79 years, 6 months, and 16 days. Her maintenance of the August 19 years of the August 19 year

Bergsolk.—Samuel D, Ebersole was born Oct. 21st 1829, died September 14th 1886, aged 65 years, 10 months, 23 days. Finneral services were held at Good's Mennonite M. II., on Thursday forenoon at 10:50 A. M., Sept. 17. Preachers benjamin Lehama and Bande in the proving the services were held at Good's Mennonite M. II., on Thursday forenoon at 10:50 A. M., Sept. 17. Preachers benjamin Lehama and Bande in the proving the service of the Mennonite church since his early manhood. His aliments were billounses and liver complaint. His second wife, two daughters of the first wife, and trying in Didder near Sterling, Illinois, and one sister living near Elizabeth. Pa., one brother near Sterling, Illinois, and one sister living near Elizabeth-town, also three grandchildren survive

HOSTETLER.—On the 18th of Sept. 1896, in McPherson Co., Kansas, Eva II. Hostetler, youngest child of Henry and Salome Hostetler, aged 10 days. Buried on the 20th in the West Liberry gravest. yard. Funeral services were conducted by S. C. Miller and G. R. Brunk, from by S. C. Joh 14.

"'Twas a precious little blossom God had planted in our home. But the angels came and whispered, Come and dwell with us at home.

Come and owen with us at none.

KALLPPALS.— Hetsey Ann Miller was
bran, July 16th 1865, was married to
Funden's Kaufman Feb. 28th 1888, died
Sept. 4th 1888, aged 31 years, I month,
18 days. To this union were born four
children, one of which preceded its
mother to the spirit world. Sister Kauffman was sillicted with consumption of the
month of the spirit world. Sister fauntman was allicted with consumption of the
month of the spirit world. Sister fauntman was allicted with consumption
to the spirit world. Sister fauntmonth of the spirit world. Sister fauntmonth of the spirit world.

The spirit world was conscious
that her temporal life was drawing to a
close and gave instruction concerning
her funeral, making choice of the side.

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spirit was a spiri sung. Her funeral which took place at the Shore M. H. on Sunday Sept. 6, was the Shore M. H. on Sunday Sept. 6, was possibly the largest ever witnessed in this vicinity. Services by Eli Miller in German and J. J. Weaver and A. S. Cripe in English from Psa. 40:1. The following are lines which were selected

"Farewell husband, God has called mc, Weep not for me when I'm gone, But prepare to meet me yonder When the Christian course is run.

Farewell, dearest little darlings, I have gone with Christ above, Vhere no pain or sickness enters, And where all is joy and love.

God saw fit to call me higher, From this world of pain and care,
To my home beyond the river,
And I hope to meet you here."

HERSHEY .- What proved to be one o Hershey.—What proved to be one of the saddest accidents on record here, oc-curred at the P. R. R. crossing at Bird-in-hand, Lancaster Co., Pa., on the night of July 25th by which two lives were sacrificed. The victims were Barbara sacrifieed. The victims were Barbara Herabey aged 18 years, daughter of Peter and Barbara Herabey of Paradise Twp., and Enos N. Barge (whose death notice appeared in the HERALD) aged 23 years, some after spending the evening with friends, and as they reached the Ik. R. crossing (which is a very dangerous one) they failed to hear or see a train which was approaching at the rate of 55 miles an hour, and drove on the track just in

front of it. Barbara was killed instantly or nearly so; it is supposed the entire train passed over her body which was found crushed and lifeless some disfound crushed and lifeless some distance from where they were struck. Her companion was very badly injured, but was conscious when found. He was removed to the county hospital in Lancaster city where he died twenty-three hours later. This sad accident has cast a gloom over the community which they lived, and they of all as was the county of all as was the county of the immess crowds which attended both funerals. Barbara was buried on the 28th in Hersbey's which attended both funerals. Barbara was buried on the 28th in Hershey's burying ground and Enos was buried on the 29th in the Strasburg burying ground. Two more lights have gone out, two more homes made sad and lonely; yet we believe that,

"Not in cruelty not in wrath The Reaper came that night.'

But we believe it is a warning sent by a But we believe it is a waiting set by a kind heavenly Father to all. May we all, and especially the unconverted friends and companions of the departed ones, not allow this solemn warning to nass by unheeded.

"Sorrowful mourners, silently weep,
Weep for your loved ones who sleep
their last sleep,
Gaze on the forms where beauty once
bloomed,

Now in the dust they are entombed.

Borne hy friends to their last home, Peacefully laid down in the tomb. Lightly, tread lightly round their low

For there sleep our beautiful dead."

SHROCK.— At Emma, Lagrange Co., Ind., Sarah Jane Robbins. She was born Nov. 6th 1874, was marrled to Aaron Shrock May 27th 1893, died Sept. Aaron Shrock May 27th 1818, died Sept. 20th 1806, aged 21 years, 10 months, 14 days. Her affliction was typhoid fever, of only a little over a week's duration. After a night of prayer to her God she confessed peace, and said she had given her heart and her children to God, and her heart and her children to God, and requested her husband to prepare to meet her in heaven. Funeral at the Shore Mennonite M. II., Sept. 21st. Services by D. D. Miller in English and A. S. Cripe in German and English from Job 19:23. Following are lines composed by her sister:

In the prime of her womanhood and

vigor, When life seemed sunny and fair, Disease laid its chill hand upon her, And scattered its presence there.

She battled one week bravely, While loving friends watched by her side But her spirit at last broke its fetters, And she drifted away on death's tide.

How sadly we shall miss her. In places we shall miss ner,
In places we knew her so well,
The regard and sympathy within us,
Is greater than words can tell.

So we'll bring our last loving tribute, And give it, Jennie, to you, And we'll trust in words of the Giver, As we bid you an earthly adien.

Goldswifth. On the 24th of Sept. 18th, at the home of her parents John and Lydia Goldsmith, in Logan Co., Ohlo, Emma Goldsmith, aged 16 years, 10 months, 22 days. Buried at the S. Union M. H. on the 27th. Funeral services by C. K. Yoder and A. Miller.

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have sent them to all the states in the Union and Canada.

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The serviced the business this year, I take the privilege to also draw the attention of the nonrest that the service of the normal canada.

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į	No. 1. Going west, leaves
١	No. 2. Coming east, arrivesS:co a. I
1	No. 3. Going west, leaves 12:40 p. r
١	No. 4. Coming east, arrives3:25 p. 1
١	Each train makes close connection at Mish
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ELKHART, IND., NOVEMBER 1, 1896.

VOL. XXXIII. No. 21,

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Contents of this number.

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Report of Tork Co. Brance Co.
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of Penna.
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Humble Herolsm In Secret The Indian's Questionings Irreverence of Choirs Marrisge and Deaths

EDITORIAL NOTES.

. Bro. S F. Coffman left Elkhart for Pennsylvania on the 13th of Oct. He will remain in that state for a month or six weeks and then return to Canada his former field of labor.

Bro. A. D. Wenger spent the first part of the month of October visiting our congregations in eastern Pennsylvania, and attended the Franconia conference at its regular semi-annual session.

Let every member who appreciates his church paper show his appreciation by getting others to read the paper regularly. If you appreciate it you will make an effort to have others share its benefits with you.

We are requested to announce that the General Conference Committee will meet in Elkhart, Ind., on Friday after the national Thanksgiving Day, (Nov. 27), to consider further the matter of holding a General Conference.

Another laborer called home. With deep sorrow we are called to chronicle the death of our aged brother died on the 20th of Oct., and was buried on the 24th. Age 79 yrs., 5 mos., and 3 days. We hope to give a more complete account of his life in a future number.

Sister Emma Shank, whose obituary notice appears in this issue, bequeathed \$250.00 to the Evangelizing

sending forth ministers to preach and teach the gospel. This is a most worthy example and indicates the value which she attached to the dissemination of Gospel truth among those who know

Brethren (Dunkard) denomination cometh at an hour that ye think not," which were formerly owned and con trolled by the Brethren's Publishing Company, have been formally transferred to that denomination, the General Missionary and Tract Committee having assumed control. The plant of the Brethren's Publishing Co., Is valued at about \$50,000.

Change of address. Bro. Noah Metzler, from South West, Ind., to 168 W. 18th street, Chicago, Ill. Bro. M. will do evangelistic work in the city during the coming winter and labor at the mission which has been opened at the above address. Let the prayers of a united church ascend in behalf of our dear brother and his fellow-workers in their noble effort for the salvation of souls.

Let us remember, as the election draws near, that not the gold standard, nor the silver standard, nor bimetallism, but "righteousness exalteth a nation," While one or the other of these conditions may affect the prosperity of the people to a greater or less extent, as the case may be, nothing so affects the nation for good as the happiness which righteousness in public and private life brings. Let God be first ln all things.

"Touching Incidents and Remarks cellent hook has been translated into the D. F. Jantzen, and we are now able to church members. give to the German people of the United States a book which has been read with Intense Interest and much profit by hundreds of thousands of people. The and fellow laborer, Samuel Godshalk of translator alms at simplicity of lanthe Deep Run church, Bucks Co., Pa. He guage, so that old and young will be able to read it with equal benefit.

> We are informed that the sudden and sad death of Bro. Enos Barge and his lady friend at a railway crossing in Lan- any reduction to ministers. Last year for other purposes 83,706; total, 828. caster Co., Pa., has made an unusual lmpression upon the young people of that

and Benevolent Board to be used in in causing a large number to seek salvation in the accepted time, and in the day of grace. May this loud call lead many more to accept Jesus as their Savjor, for we know not what a day may bring forth, and in the twinkling of an eve the soul may be called to its final account. Jesus says to all, "Be ye there-The publishing interests of the fore also ready, for the Son of man

> Protestant marriages have again been declared illegal by the Chamber of Deputies of Peru, South America. A project had been on foot in Peru to legalize Protestant marriages, but it has been defeated, and the abuse will continue. In Peru, Ecuador and Bolivia, no one can be legally married without becoming a Roman Catholic. As was mentioned in these columns sometime ago, the Chicago Methodist ministers made an effort to have this abuse corrected, but the matter has been receiving cold shouldered attention from the none down, and now the case has been definitely settled by Peru.

There are many church members who think that because their congregation gives so much or does so much toward spreading the gospel, they as individuals are excusable for giving or doing nothing. They seem to think that they can sail into dlvine favor on other people's credit. Never! God looks at and deals with the individual, and as He demands a personal account at the judgment, so He excuses no one for inactivity or selfishness who, because he happens to live in a community where all the rest are cheerful doers and givers interesting table in its issue of Oct. 15, for the good cause, thinks his church or able Answers to Prayer." This ex- his community has done enough. We will never sail to heaven on the credit German language at our office by Bro. of our friends, or relatives, or fellow

There is a quiet movement on foot among the general passenger agents of the railways west of Chicago to put a stop to the long established rule of selling tickets to ministers at reduced rates. In the East this matter has been considered several times but nothing general collected in S. school 83,046; amount has as yet been done, altho' several in- collected for home mission purposes dividual roads have refused to grant \$1,559; for foreign missions \$3,867,37; the granting of clergymen's permits passed into the hands of the Western of Swiss cong. at Bluffton, Ohio numcommunity, which has already resulted Passenger Association, which, on pay- bers 870 members; the next. New Alex

ment of 50 cents by the applicant, gave him a permit that was honored by all the railway lines in the Western Passenger Association. The matter will no doubt be decided shortly. We speak of this here because it affects our ministers and hishous especially those who do evangelistic work, and those whose field of work is very large and requires travel on the road.

While the office editor and the foreman of our composing room were attending S. S. Conference at Kokomo, Ind., an advertisement was put into the HERALD announcing a Homeseekers' Excursion to Knoxville, Tenn, on Oct. 20th and in which a very annoying mistake occurred, and which we are much grieved to learn caused several cases of disappointment. The mischief-making part of the announcement was that the fare for the round trip was \$2.00.

Several parties to whom this rate seemed ridiculously low wrote us for information, and to them the correct fare was given by letter. Others took it for granted that the fare was really only \$2.00, and learned of the mistake only when they were going to purchase their tickets. In explanation of it we will state that the clerk who dictated the "ad" to the compositor made a mistake, so that instead of the last sentence reading "Fare for round trip, \$2,00," it should have read, "Single fare for round trip, plus \$2.00,"

The "Christliche Bundesbote," organ of the "General Conference of Menno nites in North America," presents an giving the statistics of that branch of the Mennonite denomination. There are 48 congregations belonging to this branch, with a membership of 8,023. In 33 of these congregations votes are taken for ministers, and in 13 of which the ministers are ordained by lot; in eight of the congregations the manner of selecting their ministers is not specified. The total amount collected for minis ters' salaries and other expenses of the church in the year is \$14,481; amount 023,37. The largest congregation-that average membership is 167, which is defeat ends all, and even in case of elecvery high. The average amount contion, many a promise is never fulfilled. tributed by each member for all religions purposes is \$3.17.

The wars of the United States, not including the Indian Wars, have cost this nation the enormous sum of \$6,532-282,606, and yet millions upon millions are still to be speut in building monster floating murder vans. If half of this money were spent in disseminating gospel truth, the other half in encouraging the arts of peace, this nation would doubtless be fully four times better off. War comes from lust. God punishes lust, and this nation is punished to-day to a greater extent than the mere payment of six and a half billion dollars and the interest thereon. This nation is purished with profauity and immorality and a corruption that impedes its growth in moral, intellectual, physical and spiritual strength to an amazing extent. The trouble is that men do not realize this because all nations are more or less similarly punished. May God speed the day when war will be known no more.

One of our agents in the East recently wrote to us for special prices on the "Confession of Faith and Minister's tion 3, of the By-Laws of the Mennonite Manual," it being his aim to put a copy Evangelizing and Benevolent Board, of this book into the hands of every the following qualifications are required member of that congregation, and into the hands of many others. That agent, who by the way sells many bibles and other religious books, is reaching in the right direction. The Confession of Faith does not teach mere Mennonitism, it teaches Christianity. It presents the tions, of acknowledged ability as speak teachings of the Bible on all the different points of doctrine, and it is a pity that the Bible is not more generally studied in this practical, systematic way. No one has ever examined this Confession of Faith-without deriving much benefit, but many have been weak and unable to state clearly what they helieve or what the Bible teaches on the cardinal points of religion, simply because they have never become thoroughly acquainted with this hook, and no one can become thoroughly acquainted with this little monitor without the use of the Bible with almost every line that is read.

Before another issue of the HERALD appears, this nation will have passed through the agonies of another election. One political party will win, the others will lose. There will be thousands of disappointed people, but that, under the circumstances, cannot be avoided. Whoever puts his trust in man puts ences, the question has been raised himself into a condition or circumstance where he may be disappointed, but he who puts his trust in God will never be doomed to disappointment. God's promises are yea and amen; they are sure and steadfast, and he who and tenets of faith makes the difference trusts in them will never be confounded.

anderwohl, Newton, Kansas, 717. The Political candidates make promises, but God never makes a promise that He does not fulfill, because He is never defeated, and lie has all power to fulfill. It is better therefore to trust in God for our happiness than in man, for man's power is very unstable at best and never reaches beyond this life, while the greatest of God's gifts are realized only

beyond the confines of earth and timely

things. An Orphan's Home in Kansas. The Brethren of the "Bruder-Gemeinde" in Kan, have established and recently openad an Ornhau's Home, for homeless and friendless children. This Home is under the care and direction of the Brethren and will be conducted in accordance with the principles and teachings of the non-resistant faith. We have been acquainted with these people since their arrival in the United States 22 years ago, and feel confident that we may recommend their institution, and wish them a hearty God-speed in the good work. A letter sent to us with a notice of the opening services, on the 17th and 18th of October, came too late for publication in the paper. *

Explanation In Article IV., Secof ministers who labor in the evangelistic field

"(3). Ministers who shall be entitled to use the funds of the Evangelizing and Benevolent Board and to labor as evangelists shall be men who are in good standing in their respective congregaers and exponents of the faith and doctrine as maintained and taught by the 16 allied Conferences of the Mennonite Church in the United States and Canada, and as set forth in the Eighteen Articles of Faith adopted by the General Conference of Mennonites at Dort in 1632; men who are well acquainted with and well established in the form of doctrine which the Bible teaches, viz: Repentance and Conversion, the practice of Baptism upon faith (as opposed to infant baptism) with water, Communion, Washing of the saints' feet, Peace or Anti-war, Nonswearing of Oaths, Anti-secrecy, Nonconformity to the world, Simplicity in dress, and Non-resistance; men who are tilled with love toward God and zealous for the cause of Christ and the salvation

As it is known that our brethren of the Nebraska German (Bish. Isaac Peters') and the Minnesota district conferences, have not eighteen, but twenty articles in their Confession of Faith, and yet belong to our sixteen allied conferwhether there is not an inconsistency in this section of the by laws. The matter is however easily explained from the fact that a slight difference of arrangement of the same cardinal truths in the number of articles.

For the Herald of Truth. THE SISTER'S PELATION TO SUNDAY SCHOOL WORK.

BY BERTHA ZOOK.

We are all, in some way, related to Christ, and if to Him, then to His work

Those are the best acknowledged relatives of Christ, who are united to Ilim by spiritual ties, and who are be come one with Him by the indwelling of His Spirit. This is great encourage ment for fervent attachment to Him!

In Matt 19:50 we find "For whose ever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

One proof of a new heart is the de sire to see others saved. All are invited to come, "whosoever believeth in Him." then why can not woman, as well as man, have that love for souls, which is so necessary to successful work, to bring them to a new life. She certainly does have that love. Have you not heard of the love of a mother keeping wayward son from wandering entirely away from the right path?

Scripture says, "Let your women keen silence in the churches." 1 Cor. 14:34. Shall they then be silent in the Sunday school also? They belong together: the relation of a Christian must be about the same to both.

We find that there was a Jewish or dinance that forbade women to teach, or even ask questions, in the assemblies. This was their condition till the time of Christ when the Spirit of God was poured out upon all flesh, men and women. It is evident that women did prophesy, or teach, for the apostle gives them rules for their conduct and appear ance at such times. A woman need not disobey the influence from God that enables her to teach; but, if she has a message, she should deliver it. Titus 2:3 commands that women be "teachers of good things."

This is not a new thing of the present We find that even in the time of Moses Miriam played upon the timbrel and told the Israelite women to "sing unto the Lord."

Deborah judged Israel, and was instrumental in delivering them from their enemies at one time,

Anna, the prophetess, departed not from the temple, and when she saw the child Jesus, "gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusa. lem." We might learn a noble lesson here, not to be afraid to tell others the "good news."

In Tabitha we find "a woman full of good works and alms deeds.

The work of Timothy was, no doubt, better accomplished because of his early training by his mother Ennice, and his nother Lois, women of "unfeigned

Paul sent greeting to Priscilla, who was "a helper in Christ Jesus;" also to many others who "labored in the Lord," These women, it seems, each had a work and were faithful in performing

that work. Mark 13:34 says, "To every man his work;" not a work, nor some work, but his own work. A person with but one talent is not required to do the work of one with ten. It is not the great numher of talents that God blesses, so much as the proper use of them. In fact, the greater part of His work is done by people with one talent.

Since there is so much evil in the world, something must be done to counteract it. The Sunday school is one place where the right way can be taught. But here only a small part of the day is given to the work, very small when compared with the many hours of temptation that surround pupils during the week.

Here comes a call for good teaching. Bad teaching and a poor understanding lead to bad acts and a wrong life; good teaching may lead one to a bright des-One's teaching must be simple. and should be tested by questioning the class; and that in a way that will help the pupils to think, and that will make a right impression of the truth, Talking to a class is not teaching them.

Moody says he values the experience of a Sunday school teacher next to that of the minister's. They have duties and responsibilities that should be keenly felt. It is an old saying, and of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own, or others? Both; and there lies our responsibility.

In the Sunday school the early im pressions become fixed, and lead to a good or evil life. It is not a training school for the superintendent and teach ers; but a place to teach the proper care of one's soul-to train souls for heaven. "We need an education that leads the soul on the way to its eternal destiny."

The Sunday school is the nursery of the church. If pupils are properly taught there, they are sooner brought into the church, and better fitted for the work because of early training.

In the public school and in the Sunday school, a woman is peculiarly adapted to teaching primary classes. Children, as a rule, would rather have a woman for teacher than a man. She seems to have a heart more tender, ways more loving and affectionate; therefore she can better understand, and more deeply sympathize with the little ones. Then, too, she has more and better opportunities to visit them in their homes and learn their surroundings and inclinations. This is very important, as the parents become more deeply interested and help the children to prepare their lessons.

True, an interested teacher does much to awaken an interest in the pupil: but with interested parents, as well, still better work can be done. The aim should be to develop Christian character.

A home is incomplete without a mother, a church is incomplete without a minister, and the Sunday school is incomplete without the sister. But the sister should be thankful for the Sun day school as well as the Sunday school for the sister.

Not all are gifted to teach a class; but all have work in some way, and it should be remembered that God does not excuse unfaithfulness. John Wesley said, "All at It, and always at it.

One of Christ's most powerful sermons was preached to a woman at a well. And she afterwards preached a great sermon to the people from the city. Christ had revealed Himself to her and she was anxions to tell he friends about it.

In Matt. 26, Christ said of the woman who had anointed Him, "Wheresoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a me morial of her."

How thankful we sisters may be that Christ does not cast us out, but accepts and lifts us up. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal.

Toneka, Ind.

1896.

For the Herald of Truth. WISDOM AND FOLLY.

DV DADDADA SHERK.

"Wisdom excelleth folly as far as light excelleth darkness." — Eccles, 2:13.

These words of Solomon contain in a nutshell the result of the trial and experience of the wisest king of Israel. He had tried all manner of sources of what men call happiness, and this is his report to the ages.

The word Ecclesiasties in its literal sense means, one who assembles, or gathers people together, more especially to address, or give them instruction Beyond all doubt this book contains instruction of vast amount. Its conclusions spring from an experience far deeper than that known to the ordinary Robertson says. "It is the inspired ac-

count of the workings of a guilty, erring, and yet, at last, conquering spirit." It is not written as a wise and calm Christion who feels the everlasting arms supporting him, would write, nor as his father David wrote, but as a heart would write which was fevered with disappointment, jaded with passionate attempts in the pursuit of blessedness, and forced to God as a last resort. We are taught that the knowledge of the things of God is possible to man, however we must avail ourselves of God's way of attaining it. Almost every species of knowledge has its particular method of acquisition. If we desire to perceive tone, there is one particular faculty we must employ for that pur-If we want to find the trnth of mental or physical science other faculties must be brought into action. No one can appreciate it, or become happy in listening to soul-stirring music unless his heart has the power to catch and feel the sweet strains which make it glad. So with the things of God, they are to

be sought and attained only by their own special avenue of approach. There is only one way of coming to the knowledge of God, and that is through 11im who said, "I am the way, the truth, and the life, no man cometh unto the Father but by me." Those who seek and obtain this knowledge, also gain the power to discriminate between what Solomon calls wisdom and fully. They, and they only, are fully prepared to meet the full aim and end of life for which man was created. The man or woman who passes through this life without acquiring this power, becomes dwarfed in moral and spiritual beauty. Physical disabilities are very saddening, but spiritual dis abilities are far more distressing, they cause angels to weep. Then how necessary it is for every one to make a wise

The necessity of choosing for our selves is a great educational force. What we have, or what we do, often depends on many things outside of ourselves, but what we choose is the work of our hearts and wills. The teachings of the book of Proverbs cover almost every phase of practical life, and princloles are laid down by which to regu-

late the relations of man to man and man to God.

It likewise contains a high standard of morals. Temperance, chastity, honesty, peace, kindness, gentleness, modesty, humility, receive the highest praise, while the opposite vices are lashed with terrible severity. And though it is largely devoted to regulating man's and that not of yourselves, it is the worldly relations and impressing upon him moral considerations, nevertheless the subject of religion is not ignored or neglected; in fact it could not be so; for the very essence and substance of its teachings all point to that higher source from whence all goodness comes. This is seen in the admonition to trust in the Lord while making the best use of our powers. Ah, if we would only trust more fully in the Lord and would seek first His kingdom and righteousness how many annoyances with trials we would escape, and enjoy privileges we often miss by not doing our duty.

Throughout the entire book our duties to God are enforced, and the philosophy of Solomon is, especially in its last analysis, a spiritual philosophy. That he meant the word wisdom to include our relations to God is clearly shown in his lofty sentence, "The fear of the Lord is the beginning of wisdom, and the knowledge of the lloly is understanding."

However much it may include besides the wisdom, it embraces a wholesome regard for God's law, and a knowledge of Him as the wise and righteons Sovereign and Creator of the universe. In the broadest sense of the term we may join the wise man In saying, "Wisdom is the pricipal thing, therefore get wisdom." In his conclusion he again sums up the whole matter in a nutshell, when he says, "Fear God and keep his commandments, for this is the whole duty of man," Eccles, 12:13, But great as is the value of the teach-

ings of Solomon, let us not forget one has said, "Behold a greater than Solomon is here." The teachings of Christ rise vastly above those of Israel's wisest king in both moral and spiritual grandeur. He took deep spiritual truths linked and compared them with natural and spiritual objects: the sun in its splendor, the temple, the village well, fishers and farmers, kings and beggars, the harvest field, the green grass, and blooming lilies. Of the latter 11e said that Solomon in all his glory was not arrayed like one of these, and if God so cared for these, how much more for man, His noblest handi-work. My dear Christian readers, let us take Christ for our model, copy after Him, and obey His teachings and commandments. He has given us a charge that we should follow in His footsteps.

A charge to keep we have, Which God to us has given To walk His way, His word obey Till we are called to Heaven.

For the Herald of Truth A THOUGHT ON REV. 22:1.

BY LIZZIE WENGER.

"And he showed me a mure river of water of life, clear as crystal, proceed ing out of the throne of God and of Lamb."

Here we see that water is used as a type of purity.

Pure water is possessed of a beauty rarely exceeded.

Water is frequently used figuratively in Scripture. As it is essential to our existence in this life, it is very appropriately used as an emblem of the sal vation that is in Christ, for we could no less do without His saving power than we can do without natural water. "For by grace are ye saved through faith;

gift of God." Another reason that it is so appropriate to use water as an emblem of salvation, is on account of its cleansing property-we use it for cleansing pu poses in our homes. In all ages, it has been thought, not only by the common people, but by the law-makers and lead ers of the world, very necessary to be washed. To acquire and maintain physical health, we must keep our bodies pure and clean, and so with ou spiritual bodies if we would be spiritually sound we must abhor the sins of the flesh and positively refuse to asso ciate with the wickedness of this world. We must believe on the Lord Jesus Christ, as 11e Himself said this is the work of God, "For if ve believe no that I am IIe, ye shall die in your sins, but "Ile that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." It were impossible to find words to express the wretchedness of a mau realizing that the wrath of God should forever abide on him.

Again it is used from its freeness-i is bountifulty stored away and in almost all places the supply is even greater than the need and it is free to every one.

Gentle reader, think for a moment how fitting a type! Can we think of any other substance so free to every deniand? So with the salvation of the Lord .- it is free to every one, "Whosoever will, let him take of the mater of life freeln"

No matter how vile a sinner may be if he will only accept the salvation of fered without money and without price, it will be bountifully bestowed upon him and he can partake of the pure river of the water of life proceed ing out of the throne of God and of the Lamb, and he shall never thirst again.

Dayton, Va.

For the Herald of Truth THE JUDGMENT OF GOD.

EROM THE GERMAN BY ISAAC PETERS.

(Mal. 4.) As so many explanations are offered on the above passage of Scripture, it might be desirable to publish some thoughts through the HERALD on the real sense and import of the same.

The apostle writes, (2 Peter 1: 12), that in remembrance of these things, though we know them, and be established in everywheretruth, nevertheless it also conthe way for which, John should come tains truths which are not at all times, but only at certain times account truths. llence the necessity of observing, in considering the word of God, whether it more sure word of prophecy; whereanto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts," So also it is in consider-

ing the scripture of the text. It is a future truth, which was duly fulfilled, thus becoming at that time a present truth, but upon which we now look back as a past truth, and in which we are to believe. For it is the closing word of prophecy before the advent of Christ into the flesh, and we would get a wrong idea out of this scripture if we supposed that the prophet was speaking of two personages in this chapter, as so many theologists seem to claim If we take the first verse alone, it would seem as if the prophet were thinking of the final Judgment, the destruction of the world by fire. But if we consider well the whole chapter in its connection it becomes plain that he is describing the reprobate Israelite nation. For when we read the prophetic utterances of Jesus, and the account of the Jewish historian Josephus, concerning the destruction of Jerusalem and the Temple of the Lord, almost entirely by fire, in which so many Jews suffered a horrible death, this prophecy of Malachi was llterally fulfilled at that time, in this that all scorners of the admonitions of the prophets and teachers to repent and all the ungodly people were "straw," and that of the nation or government neither root nor branch was left.

The second verse, on the other hand, contains a promise to those who at th time of the destruction should "fear the name of the Lord." In prophesying of this destruction (Matt. 24:15-20) our Savior instructed the believers to notice the desolation of the holy place of the Lord, which, according to Daniel's prophecy, should stand in the holy place (the Temple of the Lord), and then to "flee into the mountains," etc. Those who did observe these things had ac cordingly tled when the destruction came, as history teaches us, and found an asylum in the city of Pella; for in them the Sun of righteousness (Jesus Christ) had arisen, and hence they had found salvation and protection under the wings of His mercy, according to His manifold offers during this earthly life

Through the destruction of Jerusalem was thus fulfilled what is written in verse 3, that the wicked should be trod len down by the righteons, in this that they in body became ashes under their feet, through the destruction by fire and sword. Here the desire of the wicked tews was fulfilled: "His blood be upon us and our children!" and all this be cause they no longer remembered the law of Moses the servant of the Lord (verse 1).

This fact is very plainly established in verses 5 and 6, where it is told them that before this terrible judgment should come, Gad would yet send them the prophet Elijah which was John the Baptist as our Savior Himself calls him (Matt. 11:14, 17). He was to turn the he will not be negligent to put us always hearts of the fathers to their children, and the hearts of the children to their fathers, which means to say the present truth. God's word is always, that in the kingdom of God to prepare it would often be the case that not only pious parents should be the cause of the conversion of their children, but that godly children should be the cause of ls present, past or future truth. Peter the conversion of their parents. In the writes (2 Peter 1:19): "We have also a progress of the cause of Christ this has ever occurred and still occurs.

In prophesying of the destruction of Jerusalem our Savior also stated (Matt. 14), that before this should come to pass, the gospel of the kingdom of Christ Obio

neglect of it will drift her to ruin.

Those who truly love the church re-

joice greatly to see her making progress.

A nation rejoices when money is plenti-

ful and times are good. But usuaiiy such

prosperous times are followed by panic.

The same is true in its way in the

churches. When the spirit of fullness

and seif satisfaction and ease takes

possession of a church she will be panic

stricken As ministers we must be

careful of the pronoun "I." Let us at-

tribute all cause for joy at prosperity to

We must keep our eyes on the build-

We must bring in converted materiai.

Dishonest lumber will decay, dishonest

mortar will crumble. We need to be

urged to instruct well those who are re-

must test the material before it is

piaced in the building, and it must be

properly shaped so that it will fit into

the place it is to occupy. You may

find apparently good material which

fauity stone may ruin a wall and de-

Be careful, especially careful, in in-

structing converts. See well that they

know what our confession of faith is.

Give them a copy if they have none.

Some one should donate some money

for this.-Ep.l They should know weii

along with the confession of faith

should not however be confined to re-

cent converts. But let no one worship

the confession of faith. Christ must be

our worship and our life. The Con-

fession arranges for us Bible truths,

and sums together the doctrines which

we would be siow to set in order. The

child must begin at the alphabet, not in

advanced study. The student in school

stroy a whoie building.

faith

ceived into church feilowship.

God to whom alone it belongs.

should "be preached in ail the world for a witness unto all nations," and history shows that this had been fulfilled before the destruction, and that within 25 years after the outpouring of the Holy Spirit muon the apostles of Christ, the gospei had been carried by them into every part of the then known world, so that it was also carried to all the Jews wherever they may have been scattered. The destruction of Jerusalem and the Temple however did not occur until about 37

years after the resurrection of Christ. As aiready stated, I desired to present herewith several thoughts on this passage of Scripture. Perhaps some one has clearer ideas, and if so I shail be glad to receive them. I desired to be

Henderson, Neb.

IT IS A FACT-

That the three leading worldly amuse ments are card playing, dancing, and theatergoing.

That the Bibie demands that Christians shail be separated from the world. (See Matt, 6:24; John 17:15, 16; 2 Cor. 6:14-18; James 4:4; 1 John 2:15, 17,

That not a single evangelical denomination approves of these amusements, and many have formally declared against them.

That unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

That persons wanting to become Christians never want a dancing, cardplaying, theatergoing professor's assistance in learning how.

That the worldly-minded members of any church contribute little or nothing toward the spiritual forces and work of

That any church sanctioning these amusements is spiritually inert.

That unchristian people have iittie or no respect for the religious professions of church members who indulge in these amusemente

That the persons most difficult to win to ('hrist are the chiidren of church members who approve of these pas-

That indulgence in these pastimes has led multitudes to disgrace and ruin.

That no one in the dving hour wants one who loves these things to pray with them or speak with them of the life to

That church members given to these pastimes have little knowledge of the Rible and are seldom found in their church prayer meetings.

That if you are a Christian and induige yourself in all these worldly pleasures, but for the honor and glory of our glorious Savior and Lord will at once renounce them, you will have His sweet approval the approval of your own conscience, and such joy as the world cannot give, (Matt. 19:29.)

"Wherefore come out from among them, and be ve separate, saith the bord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters saith the Lord God Almighty" (2 Cor. 6:17, 18)

An early friend of John G. Holland's said: "Over cards I have murdered time and lost my soul,"-Munhall,

THE LAND OF SUNSHINE, AND TO THE LAND OF THE MID-NIGHT SUN

Editorial Nove _ As Bro. J. S. Leh man has found it impossible to prepare the "copy" for the continuation of his interesting account for this number of the HERALD, it may interest our readers to learn more of the gigantic giacier of which, for fear of making his story too long, Bro. Lehman said but a few The account is given by a correspondent to the Atlantic Journal, as follows:

"We were awakened early one morning by a booming noise, as though cannons were being fired at some distant point. As I looked out the window of my stateroom I found that we had an chored but a short distance from the Muir giacier and that the booming as of artiliery was but the breaking away of huge masses of ice from the frozen wali that stretched itself before us for over a mile and rose to a height of 250 feet. We went ashore in smaji boats so that we could explore the "frozen Niag-

This glacier is named for Professo John Muir, the Pacific coast geologist, who in 1879 explored it and so opened the way for thousands to visit it in safe For some years now during the tv. nummer sesson the steamers always go to Giacier hav

It is impossible to describe this frozen wonder that through the centuries has been pressing seaward. No words can give one an idea of the grand spectacle. The scene is one that I can never for-

No human habitation was in sight: no canoes glided over the water, but only masses of ice could be seen on every side, while before us rose this great frozen wali, with spires and pinnacies of ghostly white and richest blue flashing in the sunjight like some vast cathedral. In my wanderings in Switzeriand I have seen nothing to equal this great Ajaskan gjacjer, at whose feet surge the bine waters of the bay, while beyond Fair Weather peak rears its nowy crest. One thinks not of figures when one is drinking in the marvelous beauty of this glorious ice world, though some matter of fact person at my elbow says it extends back 40 miles, and all of

it has not yet been explored.

As we steamed away I watched with eager eyes to catch the last glimpse of this "tempestuous loveliness." I wili always carry with me a picture of a sapphire hay, dotted with countiess icebergs, that looked like fairy casties. In the distance was a gleaming wail of ice. while far beyond the snow capped ranges stood guard over the scene. Ever and anon we continued to hear the booming sound as great masses of ice crashed down into the water and "sent the wild echoes flying," Finally it was lost to view, so I turned away reluctantiy and paced the deck alone, not caring to be aroused too suddenly from this dream by every day sights and

scenes and faces. To those who are worn out with the cares of life, and who long for a place where they can enjoy nature at her best and yet be comparatively free from physical exertion. I should advise the iniand passage to Aiaska, where one glides over placid waters dotted with lovely islands and constantly in sight of mountains covered with perpetual

INDIANA CONFERENCE.

Conference for the district of Indiana and Michigan met on the 8th of October 1896, at 9 o'clock A. M., in the Holdeman meeting house, Elkhart Co., Ind.

While the committee of bishops at ranged the questions to be considered at this conference a number of very spirit ual and edifying remarks were made by different brethren in the audience room The organization was made by choos-

ing J F Funk moderator and J. S. Coffman and S. F. Coffman secretaries The Moderator being called away to attend a funeral the conference sermon was preached by I. J. Buchwaiter of

The lesson read was 1 Cor. 3, text verse 11.

The following is an extract

It may be well for us to consider the esponsibility we are under in this conference session, and the far-reaching effects of our deliberations. What is spoken in a home congregation usually affects only a smail district; but the things spoken here go out over a wide field, and have an untold influence. Hence the need of the Divine direction in aii that is here spoken.

If the conference would still more firmly establish unity of teaching and practice among the different congregations here represented, if this alone were effected, it would be weil worth while for us to iabor together in this conference.

In presenting this scripture the first thought that interested the apostie was the foundation of the church. Naturaliy speaking, when a permanent building is to be erected, a good foundation is the first consideration. We need not have fears concerning the foundation we have for our faith, which is Jesus Christ This is a safe foundation on which to build. One wafted by winds of doctrine is not a safe example to foi-

There has been no lack of search for other foundations on which to build the structure of religious faith. Men have groped about in the darkness of skepticism and atheism, but all to no avail. Mohammedanism, Confucianism and ali other religions have failed to plant their adherents on a soiid basis. We trust that none here have for their dation anything other than Jesus Christ. If we accept the Rock Jesus Christ we may rest assured that the foundation is secure. What we need to

do is to stay on that foundation. Claims to stand on this sure founda tion are not conclusive evidence that the true foundation has not been missed. The morai man claims that he is in Christ, yet he wants to be independent. He does not wish to be "bound down" to creeds and church restrictions. But here he is seriously mis taken. The Christian is not bound. He has come where there is no iaw-he serves of love, not because of binding duties and restrictions. The sinner is bound to a hard master from whom his better intentions do not give him power

We should all be in a position to be builders on the Rock. Builders must fitted for their work. They must understand it. Do we ask one to build a house when he knows nothing about the business? Surely not. God can use us to build up the kingdom only when we know the Master for whom we build, the foundation on which to build, and the material with which to build.

The material for God's spiritual house must be of the proper order. In a natural house the stones for the founda tion, the lumber, the hardware must be substantial in order to build a durable house. We must be proper material for Cod's house

November 1.

As teachers and builders we must have been prepared for the work ourselves. We can never bulld without the first qualification - regeneration. We must not simply be united with the church, but changed, so that we have the spirit of sacrifice. Then we are instruments that God can use.

The foundation has long ago been iaid, and we are engaged on the building which is coming more nearly to completion every day. We need not worry concerning results, but as God's servants do the work He bids us, and leave the rest to IIim, He will take care of the results. The farmer hires his help to do the work, not to worry as to what the effects of his labor will be.

The material in the spiritual house must be good. Critical attention must be given in its selection. God will not have in His house, from the foundation up, any materiai other than that which is substantial and enduring. Gathering unconverted members into the church is certain to make it appear to be drifting away from the principles of the Bible. The church may receive such into her communion, but God will not receive any but truly converted ones into His spiritual kingdom. The church appears to be drifting on account o unfaithful members. We can comfort ourseives that the true church is in the care of an Almighty God while the mighty army of Satan is around her. Yet there must be vigitant watching that she be not destroyed.

Why are we suspicious that the church is drifting or being misled? First, there may be a lack of earnestness in the ministry. The earnest minister is enthused with the truths of the Bible and especially the teachings of Christ. Think of the great responsibility upon us! When one is filled with the spirit and speaks of this responsibility seriously, it quickens his pulse. We represent not only a great work, but a heaveniy power. How necessary to be firm! An untrue man is despised from a worldiv standpoint, and the divine nature must be grieved when one is untrue in a spiritual cause. We have become the representatives of Christ; are we true? When we come to the conclusion that our opinion must hold sway we are not right. We must not contend for our own opinions-others have opinions as good as ours. We must be suave. affable; pilable in our relation to our brethren in our work where each has a sincere mutuai inter est: but not so when one tempts us to forsake the doctrines of Christ's teaching; we should then be firm and immov As a conference we should be vielding, so that we may be compacted together as the apostie admonishes in Eph. 4:16. We should be the same shape and the same size, and stand on the same levei. Then it is not difficult to be compacted; then there will be no space left between us. Variance of opinion between ministers is one reason why some could say the church is drift

Another reason why there might be a drifting of the church away from her principles may be the lack of earnestness in prayer. Too often prayer among

Let us use judgment. Do not get too the members is something to use when technical. Do not put ideas before a pious visitor comes along. This negyour congregation that they cannot unlect of outward reverence to God wili derstand or comprehend. It is possible cause a church to drift. True prayer is for the minister to discourse on things not that form of words one may have that he does not himself understand learned years ago, and has been repeat-Be careful not to disgust in any way ing at intervals ever since; but it is your congregation. Man is prone to heart prayer. Pray for your ministers; put all things upon God, as though we pray earnestly, pray reverently. The church will not drift if the members needed not use our sense and under standing. Prayers should be carefully pour out their souls in fervent prayer guarded. Do not use vain repetitions. and invite Him, as a silent listener, into our homes, to our tables, into our busi-Sociability should be discreetly used ness. The true spirit of prayer wili

when one has it naturally, and if not he should cultivate it. Foolish talking lead the church to prosperity, while the and jesting should never be mistaken for sociability We should recognize people and notice

them with interest, sinners as weii as Christians. Have sympathy and good feeling for all and act accordingly. Business men have learned the value, in their various crafts, of treating per sons not only civiliy, but with an apparent affectionate interest. They get persons to leave their money and take goods along by showing themseives friendly to and interested in their customers. We will find sociability a great heip in getting sinners to take the Gospei along without money and without ing which God is rearing, while He uses us as instruments in His hands. price.

If our minds are active we can think of many other things that would aid us to be such builders as God would have us be in His sight.

In three things we should as ministers be established beyond the possibility of a doubt: (1) That we are born again; (2) that we are building on Christ; (3) that we are guided by the Spirit. God biess us all as efficient builders upon the true foundation.

will prove later to be unsound. One Short addresses were made by the other elders or bishops present, namely: Michael Horst, Orrville, O. Peter Y. Lehman, Goshen, Ind. Jonathan Kurtz, Ligonier, Ind.

The elders J. F. Funk, Elkhart, Ind. and D. J. Johns, Goshen, Ind., were present at the later sessions of conference and took active part. the doctrine. This study of the Bibie

The following ministers and deacons also expressed themselves as stiil standing in favor with the truths of the Bibie as explained by the doctrines of the church and desirous of maintaining the principles which the church has ever advocated. Samuel Yoder, Elkhart. Ind.

DEACONS.

Henry Weldy, Wakarusa, Ind.

Amos Cripe, Emma, Ind.

Jacob Bleile, Nappanee, Ind. takes what he can learn. We should John Hygema, Wakarusa, Ind. give the beginner the food which he needs. It would be well for us ministers M. S. Steiner, Cranberry, Ohio. John Garber, Goshen, Ind. to read occasionally our confession of David Burkholder, Nappanee, Ind. Noah Metzler, South West, Ind. As ministers we get into habits that Jacob Christophel, South West, Ind. are not edifying-this when we are not J. J. Weaver, Shipshewana, Ind. aware of it. Some kind friend should teli Chr. Detweiler, Brutus, Mich. us when we use wrong expressions, Jacob Shank, Elkhart, Ind. make awkward jestures, and present Amos Mumaw, Wakarusa, Ind. our thoughts in a disconnected way. To be successful huiders we must be Jonas Loucks, Wakarusa, Ind. David Garber, Orrville, Ohio. careful how we use our tools. The car-J. S. Hartzler, Eikhart, Ind. penter and the smith are well aware of this in their work. We must study our Harvey Friesner Bristol Ind. S. F. Coffman, Vineland, Ont. work that we may prove ourseives workmen approved of God. There are John S. Coffman, Eikhart, Ind. J. H. McGowen, Nappanee, Ind. enemies trying to destroy our faith. We The latter was present only at the must be able to meet infidelity with the iater sessions of conference. Scriptures. We need to know well the

J. C. Driver, Rico, Missouri, As to our meetings and manner of Jacob Long, Elkhart, Ind. worship I might make some sugges-Daniel H. Coffman, Elkhart, Ind. tions. We may sometimes get into the John Bare, Nappanee, 1nd. habit of making our worship so jong as to become wearisome and unedifying. Jacob Wisler, Nappanee, Ind.

Abram Culp, Wakarusa, Ind. John Nusbaum, Middlebury, Ind. Joseph R. Loucks, Scottdaie, Pa. Peter Blosser, Harrisonburg, Va.

All the members present gave ex pression to their desire to remain faithful to God and to abide steadfast in the doctrines they have confessed, by rising in a body.

The ministers gave a report of the congregations which they represent. Not all the congregations, however, in the district were reported. In the main the reports were very encouraging. The congregations were all represented as being in peace generally; and nearly all have been making special efforts to get sinners converted, and to build up in numbers and in true piety. Nearly ail 'the congregations have had additions to their membership the last year, 135 additions were reported.

The first general question considered by the conference was the following:

1. What is conference, what is object, wherein jies its governing or ruling power, and who should obey its desigione?

A number of pointed remarks were made hy the ministers showing clearly the sentiment of the conference on the subject, after which the following answer was framed and adopted.

From the 15th chapter of Acts, which describes the first Christian conference, we learn that conference is an assembling together of persons to confer with one another, that they may arrive at certain conclusions.

The object of conference we learn also from the conference report in the 15th chapter of Acts. Here there was a lack of understanding and a difference of opinion. The object here attained was to come to the sameness of opinion and a unity of action. The object is still the same.

The governing power is God as He is revealed in His word and through His Spirit. This Word must be taught to the Church, which, as a body, is expected to be in faith and practice in harmony with the Word. Actuated by the Spirit this body [the Church] becomes, by the authority of God, the ruling power in the Church. Elders, pastors, and teachers, also the conference, are directors of the wishes, and sentiments, and practices of the Church when she is enlightened and established in the doctrines and faith of the Lord

Teens Christ. The decisions of conference are valid and can be enforced only when they are accepted by the church as a body (this acceptance may not always be expressed), and should be obeyed by all the members of the body—first the members of conference who make the decisions, and then by the body of the Church that accepts the decisions.

2. What are some methods or ways of presenting truths that would be of advantage to ministers in their public discourses?

Among a number of excellent suggestions made the following were writen out and adonted: (a.) The minister should use the

most simple words, so that very young or inexperienced hearers may understand his meaning and be edified.

(b.) He should piace the feed so low that the lambs can reach it.

(c.) He should be sure that he is speaking so loud that the most distant hearers can understand him, and have the benefit of ail that he says.

(d). He should not scream and speak in such a high tone and so loud that it becomes unpieasant to hear him; yet he should be very earnest.

(e.) He should take the advice of Pani to Timothy when he said, "Study to show thyseif approved, a workman that needeth not be ashamed, rightly dividing the word of truth."

(f.) He should rightly divide the truth by presenting his discourse in an order that impresses the hearer so forcibiy that he can scarcely forget what he has heard. Sometimes much precious truth is told in such a scattering and disorderly way that very little can be remembered. This is a misfortune to the minister and a joss to his hearers

(g.) He should present all mankind as sinners by nature needing a Savionr.

(h.) He should speak to the congre gation as though all present were children and knew nothing concerning the plan of saivation. This position can hardly fail to secure attention from young and old.

Touch peopie's pet sins, and they will be interested at once. The sleepy ones wiil wake up, and the wide awake ones will not get sleepy.

(j.) He should articulate distinctly

say the short words as forcibly as the longer ones, should not speak too rapidiy, and should give the hearers time to collect the thoughts he presents. He should remember that it is not the loud speaking that is best understood, but the distinct utterance.

Conference reassembled on Friday the 9th at 9 A. M. The house was crowded at hoth forenoon and afternoon sessions hy a very orderly and deeply interested congregation. Bro. J. F. Funk again took his place as moderator which place had been very satisfactorily filled by Bro. Buchwaiter on Friday afternoon, Prayer was offered by Bro. Horst.

After some preliminary business the following question was presented:

3. Is this conference favorable to a General Conference, and is this confer ence willing to take steps toward its organization? The conference unanimousiy elected Bro. David Burkhoider of Nappanee to act conjointly with the nine other "committee men" appointed hy the District conferences of Western Pennsylvania, Canada, Ohio, Indiana lilinois, Missouri, Kansas and Nebraska to consider the feasibility, the advisability, and plans of a General Conference The next meeting of said committee men is appointed on the day following the national Thanksgiving day of the

present year. The next subject presented for the consideration of conference was the foliowing resolution from the Mennonite Evangelizing and Benevolent Board:

Resolved, That we, the members of the M. E. & B. B., do petition and request that the work done at the Annual Meeting of said Board, held in Elkhart on Wednesday, Oct. 7, 1896, be considered by this conference; also the incorporating of said organization; and, if deemed expedient, to further advise and direct the work of the organization, so that the result may be a perfect harmony between the Church Conferences and the M. E. & B. B., and the highest possible good for the cause of Christ and the salvation of souls.

The answer was the following resolu tion by the conference.

Resolved, That the Mennonite Evan gelizing and Benevolent Board should be encouraged to go on with its work in the fear of the Lord according to His word. Also, that the conference sanctions the incorporation of said Board; but, as to its workings, that it be referred to a later meeting of conference.

5. Another resolution was presented to the conference by the M. E. & B. B. as

Powdred That this Board reaffirm the resolution adopted at the Annual Meeting for 1894, which reads as foi-

"Resolved, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg in the 16th century, our Amish and Mennonite hishops co-operate in finding and ordaining men specially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work,"

This was answered by the following resolution:

Resolved, That we appeal to the congregations to continue their efforts to carry out the resolution passed in 1894 relative to the securing of ministers to labor in the evangelizing field.

6. Would this conference advise the ordination of a minister in the Nappanee congregation?

Answer: Yes: provided the elder or bishop approves, and the ministers of that place are favorable, and the congregation consents.

7. Since some would only too willingly discard the prayer-head-covering for the sisters, and many outside influences are brought to bear on our people to lead them away from the teachings of the apostle on this subject, what position should our bishops and ministers take on this question?

Answer: The Apostie Paul teaches very distinctly (1 Cor. 11) that the Christian woman, in order to show her position as a faithful, ohedient, God-fearing woman, acknowledging the man as her head, and Christ as the head of the man, and also of the Church, she should have her head covered in accordance with the apostle's teachings. And since this Scripture has for centuries, in our church, as well as in a number of other denominations, been interpreted to mean a plain covering, similar to that worn by our sisters at present, we cannot without violence to the word of God give our people any other teaching on this subject than that which our church has held in the past and now holds. And in order to do our duty as faithful ministers of the Gospel and overseers of the household of God, we can only recognize those as faithful sisters who are willing also to conform themselves in this particular to the teachings of the New Testament.

8. What relation does the bishop or elder maintain to the rest of the minis-

Answer: In the visible church we have elders or bishops, ministers, deacons and laymembers, each standing on a common plane and each having a distinct charge or duty to fulfill. It is the bishop's duty to exercise a vigilant church. Beside this, they are almost

oversight of the ministers and congregations under his charge, and give such advice and directions as he may deem necessary and advisable. At the same time he should remember his position as a servant of the church. Having the general oversight of the church in all things pertaining to his office, his instructions and directions should be followed by his co-workers in the ministry. The bishop should counsel and advise with his co-workers in the ministry in all matters pertaining to the welfare of the church, and ministers should take no important step without consuiting with their elder.

HERALD OF TRUTH.

9 What relation do our ministers sustain: First, To the congregation in which

they are at home? Secondly. To their respective home Conferences?

First: It is their duty to serve as shepherds, teachers, and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his coworkers. Ministers should see that their congregations are supplied with spiritual food according to their needs: they should exercise a vigilant oversight of their members, especially of the wayward ones. They should in all things he submissive to the voice of the

church. Secondly. It is the duty of ministers to yield submission to the decisions of conference and also maintain these decisions among the laity. Christ is the head of the church, and has given the authority of church government to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and accepted, endorsed and maintained by the church Therefore all members, including ministers, should be subject to the decisions of conference, All our ministers should hold aliegiance to the conference of the district in which they reside, and be subject in all things to that confer ence

10. What can be done to preserve our young men from joining secret societies?

Answer: Parents should teach their children the inconsistencies and evils of secret societies in their homes. But this is not sufficient to save them, they must be converted. Every effort should be made to get them converted young, before the secret societies get hold of

11. When a member withdraws from church membership for any cause, what and merit it. The field of workers is action should the church take in his

Answer: When all reasonable efforts have been made to reclaim members who have failen away into sin, or into the ways of the world, or have even joined other denominations, and they cannot be brought back to the church, there should be no neglect to make the fact known to the congregation.

12. How far should our members take liberty to associate ln worship with other denominations, and what will be the effects of such associations in building up the church?

Answer: Only so far as we can do so according to the teachings of the Bihle. When ministers and members spend their time and their strength in working in other denominations they are sure to neglect the work in their own

certain to sanction, directly or indirectly, some doctrines and practices which we believe to be directly contrary to the Scriptures. When we stand well to our own church we do more for the cause of Christ in general than by working in other churches. Yet it is certainly a view too narrow to consider it wrong to go to places of worship other than our own, at opportune times and in this way show ourselves respectful and friendly to our neighbors, and be edified with all the good that is there done, Good judgment should he used concerning our relation to all profess ors of the religion which we also pro-

Resulted. That this conference elect a normanent secretary whose duty it shall be to keep a record of the conference proceedings in a book for that special purpose. He shall serve for a term of three years, or until his successor is elected and has accepted the office

This resolution was adopted and acted upon immediately. It was left to the moderator to appoint a man for the place Bro David Burkholder was chosen.

As Bro, David Garher was leaving the conference before its close he was requested to make some remarks in a general way. The following is an extract of his discourse:

Brethren and Sisters: We all need the assurance that we are guided by the Divine Hand, Some one may say. I do not know how to understand the leading of God in the affairs of my life. A certain able writer suggests a test hy which we may know. (1) The word of God will in every particular where it can be applied to our actions be an infallible guide. (2) The Spirit of God will influence us in perfect harmony with the Word, and we have His additional evidence of divine guidance. (3) Common sense must be exercised in all the affairs of life as they come before us. (4) Providential leadings are divine leadings when they stand the test of common sense, the Holy Spirit, and the Word, There must be harmony in these tests, then there need be no fear of going wrong.

Jealousy should never be allowed to spring up among ministers. If one appears to be honored more than another because of the service he is to the church and the cause, let each one re member that there is work enough for all to do. If one covets the same honor that he sees conferred upon a hard worker, let him simply go to work not by any means crowded. When God blesses and prospers one who goes forth to gather souls into the kingdom, every one of us should rejoice. Let all jealousies be laid aside. When a young man is successful, do we feel jealous? If so, look back into history and see how the Lord used Menno Simon. See his zeal. See also the admonitions of Paul to Timothy. Paul must have known the opposition which naturally

rises against a zealous young man. There is more than one method to bring souls to a knowledge of Christ and to salvation. When persons oppose efforts to save souls because the work is not done as it was forty years ago, let us look back further than forty years. Let us look into the Scriptures. See what Paul said to the Judaizing teachers (Gal. 2: 2-5). He complains that some had come in privily to spy out their lib-

erty and bring them into bondage; to whom they gave place by subjection, no, not for an hour. To be convinced that God does not use all His servants by employing the same methods and the same manner of work we need only read 1 Cor. 12:1-14.

Dear ministering brethren, let us all stand at our post of duty, and be workers together with Christ, ambassadors for Christ. Preach the Gospei in love. Let us not attempt to quench the Spirit. Let us not be so narrow minded as to oppose the good work that others are doing lest we be found fighting against Be swift to hear, slow to speak, and slow to wrath when considering the efforts and the motives of our dear

Brothers and sisters do you pray for your ministering brethren? What is your conversation when you return from the place of worship to your homes? Do you speak of the minister's failures and mistakes and weaknesses, or of his faithfulness, nobility of character, and his success? Speak of them in love and God will richly bless you.

By the vote of the conference it was lecided to hold its next year's meeting at Shore, La Grange County, Ind., on the second Thursday of October.

Bro Johns offered the closing prayer J. S. COFFMAN Secretaries.

THE TRUTH OF THE BIBLE.

HISTORICAL DIFFICULTIES.

(1) It has been alleged that the Flood is a myth of the same character as the stories found in the Greek and Roman mythologies. However, such corroborations of the history of the Flood Ir Genesis have of late years been brought to light as to compel the assailants of the historical accuracy of the Bible to drop the "myth" theory, and to confine themselves to assaults upon the extent of the Flood. Mr. Gladstone. in "The Impregnable Rock of Holy Scripture," after stating that we have through Berosus and Josephus an account remarkably corroborative of Genesis, says that it "acquires much more antiquity and greater grandeur from the Assyr ian inscriptions. 'Their account,' says Schrader, whose bias cannot, I think, be considered as friendly towards the Hebrew record, 'brings the Biblical narrative into much closer relation with the Chaldean flood-legend than could be assumed on the basis of the tradition in Berosus,' It forms part of the Izdubar iegends discovered by Mr. George Smith, who published his account of them in 1872 and who assigns to them a date anterior to 2000 years B. C. under the early Babylonian empire.... It gives us the tradition of a flood which was a divine punishment for the wickedness of the world, and of a holy man who built an ark and escaped the general destruction" Belief in the occurrence of a general flood is now found to exist in all the chief divisions of the human family.

(2) The history of the Tower of Babel and of the confusion of tongues has been made another great historical difficulty. Canon Rawlinson, in "Historical Illustrations," tells us that "in Babylon itself there was a belief which is thus recorded by those who have studied its records: 'At this time-not long after the Flood-the ancient race of men were so puffed up with their strength and tallness of their stature that they

began to despise and contemn the gods, and labored to erect that very lofty tower which is now called Babylon, in tending thereby to scale heaven. But when the building approached the sky, behold the gods called in the aid of the winds, and hy their help overturned the tower and cast it to the ground. The name of the ruin is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues." Further examples of the way in which

the historical statements of the Old Testament have been and are still dally receiving corroboration from ancient inscriptions that are now being deciphered will be found in Canon Rawlinson's interesting book.

(3) It has been asserted with great

positiveness that St. Luke has made an historical blunder in saying that Cyrenius was governor of Syria when the census was made at the birth of Jesus Christ, as Roman history shows that Cyrenius was not governor till ten years later. But now a little further knowledge of those times reveals the fact that Cyrenius was twice governor of Syria, the first time beginning within six months after Herod's death; and St. an open space of several acres, great Luke does not say that Christ was born while Cyrenius was governor of Syria, but he says that Christ was born during the progress of the census, and then defines the census as the first one that was made when Cyrenius was governor of Syria. If the census was begun under Varus and finished under Cyrenius, Christ may have been born at any time during the progress of the census. Prof. Hodge of America sums up an examination of this supposed great historical difficulty: "Thus doubtless it is true that Christ was born under Varus, and yet during the course of the first census of Cyrenius; and this objection to the history of the Bihle goes the way of all

These are specimens of historical difficulties. There are others, some of them as easily answered, others that will have to wait a little longer for the discovery and deciphering of more ancient inscriptions, or for the further correction of MSS. But no believer in the Bible need fear-all such difficulties will be removed when the whole history is

When an historical difficulty is brought forward it is at the very least respectful to examine with all care the statements of the Bihle on the point, in order to see, first, what it really does and does not say, and to see whether it is a mere question of numerals, or translation, or MSS. reading, and then next to examine carefully the grounds upon which the allegation of error has been brought against the Bihle. Whenever this course has been taken the Bible has always been vindicted, and the truth of that Word established of which Jesus said, "Heaven and earth"—the subjects of science and history - "shail pass away, hut my words shall not pass away."—Am. Messenger.

CHINESE FESTIVAL.

I once attended an Immense gathering in honor of the God of Medicine, when an offering of two hundred hogs was made. It was on the birthday of the god, and in a grass but on a small plateau five miles north of Tamsui the idol was seated. In front of the god,

pork, fowl, rice, fish, eggs, tea and spirituous liquors were set. A Tauist priest performed incantations, bowing, chanting and beseeching the god to be favorable and to partake of the feast provided. Fragrant incense-sticks were burned, and at intervals mock money was offered. Outside the hut men were busy preparing the great feast for the god. Two hundred dressed hogs, on frames prepared for the purpose, were ranged all around in rows, an orange in the mouth of each, and a large knife stuck in the back of the neck. These hogs varied in weight from fifty to four hundred and eighty pounds. Fully four thousand men, women and children were present, each family displaying its own articles to the best advantage. In the evening torches, music and theatrical performances added to the honor of the poor camphor-wood god in the grass

The most elaborate and hideous scene

I ever witnessed was the "Seventh

HERALD OF TRUTH.

Moon Feast." The Seventh Month was the time for making offerings to all departed spirits. It was a time of great festivity and excitement. The custom prevailed in all the cities and towns in North Formosa of erecting in cone-like structures of hamhoo poies, from five to ten feet in diameter at the base, and sometimes fifty or sixty feet high. Around these cones, from hottom to top, innumerable quantities of food, offered to the spirits, were tied in rows. There were ducks and smaller fowl, dead and alive, pork, fish, cakes, fruits, bananas, pineapples, and all manner of delicacies in season; and fastened everywhere in the mass were hundreds of huge fire-crackers. On one occasion I saw fifty such cones at a feast at Cang-kah. It was a gruesome sight. When night came on and the time for summoning the spirits approached, the cones were illuminated by dozens of lighted candies. Then the priests took up their position on a raised platform, and by clapping their hands and sounding a large brass gong they called the spirits of all the departed to come and feast on the food provided. "Out of the night and the other world," the dead were given time to come and to gorge themselves on the "spiritual" part of of God and a sense of duty. This will the feast, the essence, that was suited to their ethereal requirements. Meanwhile a very unspiritual mob, thousands child is very quick to lay hold of the and thousands of hungry beggars, tramps, blacklegs, desperadoes of all sorts, from the country towns, the city slums, or venturing under cover of the night from their hiding-places among the hills-surged and swelled in every and love. part of the open space, impatiently waiting their turn at the feast. When the spirits had consumed the "spiritual" part, the "carnal" was the property of the mob, and the moh quite approved of this division. But the time seemed long. At length the spirits were satisfied, and the gong was sounded once more. That was the signal for the mob; and scarcely had the first stroke fallen when that whole scene was one mass of

arms and legs and tongues. Screaming,

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they all joined in the onset. A rush was

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seized the supports and pulled now this

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structures began to sway from side to

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other fell into the crowd, crushing their

way to the ground. Then it was every

man for himself. In one wild scramble, groaning and yeiling all the while, trampling on those who had lost their footing or were smothered by the falling cones, fighting and tearing one another like mad dogs, they all made for the coveted food. It was a very bediam, and the wildness of the scene was enhanced by the irregular explosion of the fire-crackers, and the death groan of some one worsted in the fray. As each secured what he could carry, he tried to extract himself from the mob, holding fast the treasures for which he had fought, and of which the less successful in the outskirts of the crowd would fain plunder him. Escaping the mob, he hurried to his home, expecting every moment to be attacked by those who thought it easier to waylay and rob the solitary spoilsman than to join in the general scramble on the plain.

One cannot estimate the demoralizing effects of such feasts; and it is to the credit of that progressive governor, Liu Ming Chuan, that the harharities of the "Seventh Moon Feast," have been entirely aholished in Formosa. Such a sight as has been described will never again he witnessed there.

RELIGIOUS INSTRUCTION IN THE HOME. The statement which has only recently been made, that more young men go into our jails annually than are received into our churches, induces me to call attention to the necessity of early religious instruction in the home. There is a sad neglect there, and some one is responsible for the ruined condition of so many of our young men. Not only is the neglect manifest in the young, but also in many older persons, who are prominent in social and business circles, who have little liking for religion, and in many instances a positive dislike for We are more and more convinced of the value of home instruction as we come in contact with the world, and see how selfish men are and how they show by their lives that there has been somewhere a neglect in their training This work of instruction belongs espec ally to parents. They can instill into the mind as no one else can the thought not be a difficult task If commenced early and the proper course taken. Th ldea of a Father who loves all and rules over all. Parents are very apt to forget that there is that in the child which must be developed, and which, directed early, will lead to a life of obedience

Just as it is impossible to have a strong building without a good foundation, so parents need not expect a pure religious life in their children if they do not lay a good foundation in youth.

It is then that the mind can easily be impressed and led on from step to step until there has been gained that which is invainable-a good character and firm trust in God. Parents should feel themselves under obligation to fill the minds of their children with the great thought that there is a God, and that He loves them and has a warm heart for them. These thoughts take hold of the child heart very forcibly, and when once away. Like the clay in the potter's hands are the children in the hands of the parents. They can mould them as the way of the throne of grace! Chris they will, and by their genial influence tian Advocate.

help them to build their Christian character. Oh, for more religious instruction at home! It will do your children more good than all the material wealth you can bestow upon them. But if you permit the golden opportunity to pass by, and youth is gone, then all your efforts may be in vain. You may weep bitter tears of repentance, but these will not wash away the consequences of your neglect.

There are certain specific things which parents are to teach their children n order that they may make good citizens and good subjects of the great King. They should teach them to pray. Almost as soon as they are able to speak should they be taught this duty and pleasure. It is something that will cling to them through life. There are no memories that will be so sweet as those which bring back the prayers that were uttered at mother's knee. Mother, begin this task early, so that, when the memory of your child wanders back into the past, it will go into a land of sweetness, whose atmosphere will be redolent with prayer. If you fail to do this, then be not astonished if, in after years, your children lead godiess and

Then there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating than any ever told by man. The young mind will easily lay hold of these and assimilate them. Starting in life with their hearts full of the Bible, there will always he in them a spring-like atmosphere, and, though there may at times be clouds in their sky, yet on thos clouds they will see the bow of promise. Neglect not this duty. While you are helping them you are helping your selves. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas of honesty, firmness, and truthfulness. The opposite of these are often taught by example, or permitted by indulgence. It will require some effort to give the proper training, but look at the result. Make the home instruction what it should be, and we will not fear much for the after-life of the children. Make the fountain sweet, and the stream will be pure.

PRAYING ALWAYS.

We are not like little children, who go forth from their father's house in the morning to spend the day away from him, and only return at evening to find rest and shelter. No, we are with Him all the while, and He is with us. We never leave Ilis presence. 112 is with us through all our weariness and work to help us. We may tell our needs and look for His aid just as often as we please to ask Him. He will never weary of our asking; but we can grow weary in telling Ilim all things. Many, many times, as we go through our daily tasks we may look up to 11im, and the brie ejaculations may convey our inmost de sires. Sitting at the desk to write-it that be our occupation how delightfu to speak to llim; or, doing business with others, some of them sharp witted. some of them dull and stupid, how much easier to control our temper be lodged there cannot easily be driven cause of an habitual frame of silent prayer! If we would influence others for good, how much better to do it by

the fear of the Lord according to Ilis word. Also, that the conference sanctions the incorporation of said Board: but as to its workings, that it be referred to a later meeting of conference.

5. Another resolution was presented to the conference by the M. E. & B. B. as

Panded That this Roard reaffirm the resolution adopted at the Annual Meeting for 1894, which reads as fol-

"Resolved. That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg, in the 16th century, our A mish and Mennonite hishops co-operate in fluding and ordaining men specially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work."

This was answered by the following resolution:

Resolved, That we appeal to the congregations to continue their efforts to carry out the resolution passed in 1894 relative to the securing of ministers to labor in the evangelizing field.

6. Would this conference advise the ordination of a minister in the Nappanee congregation?

Answer: Yes: provided the elder or bishop approves, and the ministers of that place are favorable, and the congregation consents.

Since some would only too willingly discard the prayer-head-covering for the sisters, and many outside influ ences are brought to bear on our people to lead them away from the teachings of the apostle on this subject, what sition should our bishops and ministers take on this question?

Answer: The Apostle Paul teaches very distinctly (1 Cor. 11) that the Christian woman, in order to show her position as a faithful, obedient, God-fearing woman, acknowledging the man as her head, and Christ as the head of the man, and also of the Church, she should have her head covered in accordance with the apostle's teachings. And since this Scripture has for centuries, in our church, as well as in a number of other denominations, been interpreted to mean a plain covering, similar to that worn by our sisters at present, we cannot without violence to the word of God give our people any other teaching on this subject than that which our church has held in the past and now holds. And in order to do our duty as faithful ministers of the Gospel and overseers of the household of God. we can only recognize those as faithful sisters who are willing also to conform themselves in this particular to the teachings of the New Testament.

8. What relation does the bishop or elder maintain to the rest of the minis-

Answer: In the visible church we have elders or bishops, ministers, dea-

oversight of the ministers and congregations under his charge, and give such advice and directions as he may deem necessary and advisable. At the same time he should remember his position as a servant of the church. Having the general oversight of the church in all things pertaining to his office, his instructions and directions should be followed by his co-workers in the ministry. The bishop should counsel and advise with his co-workers in the ministry in all matters pertaining to the welfare of the church, and ministers should take no important step without consulting with their elder

9. What relation do our ministers

First, To the congregation in which they are at home?

Secondly, To their respective home Conferences?

First: It is their duty to serve as shepherds, teachers, and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his coworkers. Ministers should see that their congregations are supplied with spiritual food according to their needs: they should exercise a vigitant oversight of their members, especially of the wayward ones. They should in all things be submissive to the voice of the church.

Secondly. It is the duty of minis ters to yield submission to the decisions of conference, and also maintain these decisions among the laity. Christ is the head of the church, and has given the authority of church government to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and accepted, endorsed and maintained by the church, Therefore all members including min isters, should be subject to the decisions of conference. All our ministers should hold allegiance to the conference of the district in which they reside, and be subject in all things to that confer

10. What can be done to preserve our young men from joining secret socie-

Answer: Parents should teach their children the inconsistencies and evils of secret societies in their homes. But this is not sufficient to save them, they must be converted. Every effort should be made to get them converted young. before the secret societies get hold of them.

11. When a member withdraws from church membership for any cause, what action should the church take in his case?

Answer: When all reasonable efforts have been made to reclaim members who have fallen away into sin, or into the ways of the world, or have even joined other denominations, and they cannot be brought back to the church there should be no neglect to make the fact known to the congregation.

12. How far should our members take liberty to associate in worship with other denominations, and what will be the effects of such associations in building up the church?

Answer: Only so far as we can do so according to the teachings of the Bible, When ministers and members spend cons and laymembers, each standing on their time and their strength in worka common plane, and each having a lng ln other denominations they are distinct charge or duty to fulfill. It is sure to neglect the work lu their own the bishop's duty to exercise a vigilant church. Beside this, they are almost certain to sanction, directly or indirectly, some doctrines and practices which we believe to be directly contrary to the Scriptures. When we stand well to our own church we do more for the cause of Christ in general than by working in other churches. Yet it is certainly a view too parrow to consider wrong to go to places of worship other than our own, at opportune times, and in this way show ourselves, respect ful and friendly to our neighbors, and be edified with all the good that is there done. Good judgment should be used concerning our relation to all profess ors of the religion which we also pro-

13. Resolved, That this conference elect a permanent secretary, whose duty it shall be to keep a record of the confer ence proceedings in a book for that special purpose. He shall serve for a term of three years, or until his successor is elected and has accepted the

This resolution was adopted and acted upon immediately. It was left to the moderator to appoint a man for the place. Bro. David Burkholder was chosen

As Bro. David Garber was leaving the conference before its close he was requested to make some remarks in a general way. The following is an extract of his discourse;

Brethren and Sisters:

We all need the assurance that we are guided by the Divine Hand. Some one may say. I do not know how to understand the leading of God in the affairs of my life. A certain able writer suggests a test by which we may know. (1) The word of God will in every particular where it can be applied to our actions be an infallible guide, (2) The Spirit of God will influence us in perfect harmony with the Word, and we have His additional evidence of divine guidance. (3) Common sense must be evercised in all the affairs of life as they come before us. (4) Providential lead ings are divine leadings when they stand the test of common sense, the Holy Spirit, and the Word. There must be harmony in these tests, then

there need be no fear of going wrong. Jealousy should never be allowed to spring up among ministers. If one appears to be honored more than another because of the service he is to the church and the cause, let each one remember that there is work enough for all to do. If one covets the same honor that he sees conferred upon a hard worker, let him simply go to work and merit it. The field of workers is not by any means crowded. When God. blesses and prospers one who goes forth to gather souls into the kingdom, every one of us should rejoice. Let all jeal ousies be laid aside. When a young man is successful, do we feel jealous? If so, look back into history and see how the Lord used Menno Simon. See his zeal. See also the admonitions of Paul to Timothy, Paul must have known the opposition which naturally rises against a zealous young man.

There is more than one method to bring souls to a knowledge of Christ been made another great historical diffiand to salvation. When persons oppose efforts to save souls because the work is not done as it was forty years ago, let us look back further than forty years. Let us look into the Scriptures. See what Paul said to the Judaizing teachers (Gal. 2: 2-5). He complains that some were so puffed up with their strength had come in privily to spy out their lib-

erty and bring them into bondage; to whom they gave place by subjection, no not for an hour. To be convinced that God does not use all His servants by employing the same methods and the same manner of work we need only read 1 Cor 12:1-14

Dear ministering brethren, let us all stand at our post of duty, and be workers together with Christ, ambassadors for Christ. Preach the Gospel in love. Let us not attempt to quench the Spirit. Let us not be so narrow minded as to oppose the good work that others are doing, lest we be found fighting against God. Be swift to hear, slow to speak, and slow to wrath when considering the efforts and the motives of our dear brethren.

Brothers and sisters do you pray for your ministering brethren? What is your conversation when you return from the place of worship to your homes? Do you speak of the minister's failures and mistakes and weaknesses or of his faithfulness, nobility of character, and his success? Speak of them in love and God will righly bless you

By the vote of the conference it was decided to hold its next year's meeting at Shore. La Grange County, Ind., on the second Thursday of October.

Bro. Johns offered the closing prayer, J. S. COFFMAN Secretaries.

THE TRUTH OF THE BIBLE.

HISTORICAL DIFFICULTIES

(1) It has been alleged that the Flood is a myth, of the same character as the stories found in the Greek and Roman mythologies. However, such corroborations of the history of the Flood in Genesis have of late years been brought. to light as to compel the assailants of the historical accuracy of the Bible to drop the "myth" theory, and to confine themselves to assaults upon the extent of the Flood. Mr. Gladstone, in "The Impregnable Rock of Holy Scripture. after stating that we have through Berosus and Josephus an account re markably corroborative of Genesis, says that it "acquires much more antiquity and greater grandeur from the Assyr ian inscriptions. 'Their account,' says Schrader, whose bias cannot, I think, be considered as friendly towards the Hebrew record, 'brings the Biblical nar rative into much closer relation with the Chaldean flood-legend than could be assumed on the basis of the tradition in Berosus,' It forms part of the Izdubar legends discovered by Mr. George Smith. who published his account of them in 1872 and who assigns to them a date anterior to 2000 years B. C. under the early Babylonian empire. us the tradition of a flood which was a divine punishment for the wickedness of the world, and of a holy man who built an ark and escaped the general destruction." Belief in the occurrence of a general flood is now found to exist in all the chief divisions of the human family.

(2) The history of the Tower of Babel and of the confusion of tongues has culty. Canon Rawlinson, in "Historical Illustrations," tells us that "in Babylon itself there was a belief which is thus recorded by those who have studied its records: 'At this time-not long after the Flood-the ancient race of men

began to despise and contemn the gods, and labored to erect that very lofty tower which is now called Babylon, intending thereby to scale heaven. But when the building approached the sky, behold the gods called in the aid of the winds, and by their help overturned the tower and cast it to the ground. The name of the ruin is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues." Further examples of the way in which

1896.

the historical statements of the Old Testament have been and are still daily receiving correboration from ancient inscriptions that are now being deciphered will be found in Canon Rawlinson's interesting book.

(3) It has been asserted with great positiveness that St. Luke has made an historical blunder in saving that Cyrenins was governor of Syria when the census was made at the birth of Jesus Christ, as Roman history shows that Cyrenius was not governor till ten years later. But now a little further knowledge of those times reveals the fact that Cyrenius was twice governor of Syria the first time beginning within six months after Herod's death; and St. Luke does not say that Christ was born while Cyrenius was governor of Syria. but he says that Christ was born during the progress of the census, and then defines the census as the first one that was made when Cyrenius was governor of Syria. If the census was begun under Varus and finished under Cyrenius, Christ may have been born at any time during the progress of the census. Prof. Hodge of America sums up an examination of this supposed great historical difficulty. "Thus doubtless it is true that Christ was born under Varus, and yet during the course of the first census of Cyrenius, and this objection to the history of the Bible goes the way of all

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Then there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating than any ever told by man. The young mind will easily lay hold of these and assimilate them Starting in life with their hearts full of the Bible, there will always be in them a spring-like atmos phere, and, though there may at times he clouds in their sky, yet on those clouds they will see the bow of promise Neglect not this duty. While you are beloing them you are beloing your selves. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas of honesty, firmness, and truthfulness The opposite of these are often taught by example or permitted by indulgence It will require some effort to give the proper training, but look at the result, Make the home instruction what it should be, and we will not fear much for the after-life of the children. Make the fountain sweet, and the stream will be pure.

PRAYING ALWAYS.

We are not like little children, who ocforth from their father's house in the morning to spend the day away from him, and only return at evening to find rest and shelter. No, we are with Him all the while, and He is with us. We never leave His presence. He is with us through all our weariness and work to help us. We may tell our needs and look for His aid just as often as we please to ask Ilim. He will never weary of our asking; but we can grow weary in telling Him all things. Many, many times, as we go through our daily tasks, we may look up to 11im, and the brief ejaculations may convey our inmost de sires. Sitting at the desk to write-if that he our occupation -how delightful to speak to Him; or, doing business with others, some of them sharp-witted, some of them dull and stupid, how cause of an habitual frame of silent prayer! If we would influence others hands are the children in the hands of for good, how much better to do it by

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illinois. *Western District.

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Monthly Calendar for November,

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

(2) 5; 1 12; (2) 20; (5 27.

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THE TEMPLE DEDICATED. 1 Klngs 8: 54_63

(Read 1 Kings 8:1-66.)

GOLDEN TEXT.-The Lord is in his holy temple: let all the earth keep silence before hlm,-IIab, 2:20,

INTRODUCTION

Time -B C 1005 Many comments. tors think the dedication took place at the great national festival of the taber nacles, probably about the first of Octo her while the temple was completed about a month later. Others think the dedication took place eleven months after its completion which would put the date B. C. 1004.

PLACE,-Jerusalem, on Mount Moriah, at the temple.

SYMBOLS IN THE TEMPLE.-It will be noted that there is a gradual progression in the religious life set before the people by the temple arrangements, as a great object lesson

1. The Court is a place where all can come, saints and sinners, Israelites and Gentiles. Here the whole world is invited. Our congregations and public meetings are the outer courts of relig-

2. The Porch may represent special meetings for instruction in spiritual life and indoctrination of young converts.

3. The Holy Place was lined with gold and adorned with gems. Here were the golden altar of incense, ten golden tables of shewbread, and ten golden candlesticks. These symbolized the Christian life, of pure gold, ornamented and beautiful: with the food of the soul ever renewed. Every heart should be a holy place.

4. The Holy of Holies was a perfect cube, 30 feet broad and long and high, covered with gold. Here was placed the ark of the covenant, which contained the tables of the law, and upon which was the mercy-seat ever shad owed by the symbolic cherubim. The Holy of Holies symbolized the presence of God. The ark was the symbol of God's covenant with His people.

THE DEDICATION CEREMONIES, -The dedication was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days of Jewish history. Not only were the "elders of Israel, the heads of the tribes, and the chief of the fathers" summoned, but "all the men of Israel assembled themselves" (1 Kings 8:1, 2), "It is an enormous concourse that is gathered in and about the holy city."

THE DEDICATION PRAYER Was not offered as the prayer of a private person, upon a private matter, but in the name of the whole nation. It did not spring from individual religious views, but from the religious consciousness of 1.00 the whole community, and may therefore be regarded as a public confession of faith. "There is not a prayer to be compared to this in all pre-Cbristian antiquity. Had we nothing belonging to Jewish antiquity but this prayer, it would alone suffice to attest the depth the purity, and the truth of the Israelltish knowledge of God and of salvation, over against the religious ideas of all other peoples,"-Bahr.

November 1.

DAILY READINGS. M. (Nov. 2.) The Temple Dedicated.

1 Kings 8:54-63 T. Assembly of the people. 2 Chron 5:1 -10

W. The word fulfilled, 2 Chron. 6:1-11

T. Prayer of dedication 2 Chron 12-21

F. A refuge in trouble. 2 Cbron 6: 22 -31 S. The cry of penitence,

2 Chron 6:32_42 S. The glory of the Lord 2 Chron. 7:1-11

LESSON VII.-NOVEMBER 15

GOD'S BLESSING UPON SOLO-MON.-1 Kings 9:1-9.

(Read 1 Kings 9) GOLDEN TEXT.-The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.-Prov. 10:22.

INTRODUCTION.

TIME.-Probably B. C. 992, in the 24th year of Solomon's reign, when in the height of bis prosperity be needed another warning.

PLACE.-Jerusalem

THE NEED OF WARNING.-Having traced Solomon's course through bis great works and his religious privileges and labors, and come to the culmination of his career, we see the dangers to which he was exposed and the need of repeated warnings. No one is safe from temptation, and often the winds blow most fiercely and the cold is most benumbing on the heights of suc-

THE OBJECT of this lesson is to persuade the learner to make the right choice and he wise

DAILY READINGS.

M. (Nov. 9.) God's blessing upon Solo L Kings 1:19 T. Wisdom and understanding.

Deut. 4:1-10 W. Conditions of prosperity

Deut. 11: 13-21 T. Blessing of the Lord.

Deut. 28:1-14 F. Warnings fulfilled.

2 Kings 25: 1-10 S. The heathen reproached,

Jer. 22:1-9 S. Godliness is profitable. Psalm 112

LESSON VIII.-NOVEMBER 22. REWARDS OF OBEDIENCE.-Prov.

(Read Proverbs 3: 1-35.)

GOLDEN TEXT .- In all thy ways ac knowledge him, and he shall direct thy paths.-Proverbs 3:6.

INTRODUCTION.

TIME,-B. C. 995 is a date at which we may safely place the writing and compiling of the proverbs, as this was about the time that Solomon enjoyed the experience of his riper years when he was best fitted for bis literary work.

PLACE.-Jerusalem. It is probable that Solomon's work was principally done at his metropolis.

STEPPING HEAVENWARD - "This lesson is an invitation to walk in the ways of beavenly wisdom. As in chapter 8, so here wisdom stands by the

HERALD OF TRUTH.

CORRESPONDENCE. gates of the city, at the parting of the paths, and on the high places where she WEAVERLAND PA OCT 21st 1896. can be seen and heard, and calls to men It may be rejoicing for the readers of to hear her volce inviting them to her the HERALD to note that there are 12 House Beautiful,"-Peloubet. converts at Weaverland that will be baptized and received on November There is considerable spiritual awaken ing at Groffdale, Lancaster Co., where there are now 43 converts to be baptized

apples, pears, plums, prunes, cherries

some varieties of peaches and all kinds

of berries and most kinds of vegetables.

There are a number of grist mills in

the valley. Farming land can be bought

at from \$14.00 to \$30.00 per acre. Fruit

land in small tracts near the town is

somewhat higher in price. The fruit is

sold in car load lots at a good price

This is also a good stock country. Lum-

ber is cheap. Wood can be had for \$2,25

per cord, delivered. Or by going up into

the hills it can be had for nothing. The

valley is level with fine streams running

through it. The water is very good and

soft. We have some rain in the winter.

but most of it in the spring of the year.

Some land requires irrigation, but most

of it does not need it. The roads are

good nearly all the year. One thing that

is needful here is a creamery. Any one

understanding the business could do

well here. We are informed that sev

prot families of our faith are going to

move here next spring, and we would

be glad to have others come so that we

may have a church here of our faith.

There is a chance for a colony to settle

in this beautiful valley. To any one

desiring further information from this

place, it will be cheerfully given. May

the good Lord be with Ilis people when

ever they are, A. S. LANDIS.

FROM CHICAGO MISSION.-One day

not long since we visited one of our

sister non-resistant missions in the

city. It was at their communion season,

and three ministers besides a number

of brethren and sisters came from a dis-

tance to enjoy the time with them. It

was very encouraging, and the workers

to battle for the Lord amid hardships.

could go on with greater zeal and power

It is a wonderful help when we realize

that our brethren and sisters every

where are really interested in us and

We greatly feel the need of prayer in

our behalf. There is so much to be

done, and our time and strength

wishing us well.

THIS LESSON .- As stated in Lesson IV., the Book of Proverbs consists of four principal sections. This lesson is from the introductory or first section of the book. This chapter is one of the and received on Saturday Oct. 31. May lofticet most beautiful and newerful in God add His blessing to this encourage ing work, and may these young souls the whole book and much of it should he learned by heart. become shining lights that will not vanish for want of oil.

DAILY READINGS.

M. (Nov. 16). Rewards of Obedience. Prov. 3:1-17 T God's word in the heart

Deut. 6:1-13 W. Blessings to the obedient. Dout 6:17-25

T. The safe way. Prov. 3:19-26 F. Despise not discipline. Heb. 12:1-11

S. Doers of the word. James 1:19-27 S. Friends of Jesus. James 15:1-14

PERSEVERANCE IN PRAYER.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus I he. lieved that God was able and willing to answer. I thanked God many times that He was going to answer the prayer. I prayed for this every day, sick or well, on land or sea. I prayed eighteen months, and one was converted. thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted, I thanked the Lord for the conversion of these two, and continued to pray for the conversion of the other three. I prayed for twelve years, and another was coverted. I thanked the Lord for the conversion of these three, and continued to pray for the other two. I prayed fifteer years, twenty years, five and twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted. I am still praying for them.

BE CAREFUL HOW YOU JUDGE.

A man whose name you would all know well once went into a church so the story goes, to worship. Ile was seated in the pew beside a man whose arms and hands were constantly in motion, altogether a queer man. think I must change my seat," said the man to himself. "This person is very disagreeable to me." Just then the minister gave out the sweet old hymn

"Just as I am, without one plea, But that Thy blood was shed for me.

and the queer-looking man began to sing. Such sounds! Then it was time for the second verse, and the strange looking man leaned over and asked for the first line:

Just as I am, poor, wretched, blind, "Yes," he said, "that's for me, I'm blind and paralyzed," and then he be gan to sing again. All was changed! The voice seemed no longer harsh. "Should I ever again complain." thought I, "when this poor, unfortunate man, blind and paralytic, can sing:

"Yea, all I need in Thee I find, Sight, riches, healing for the mind."

minding those who are interested in the unlifting of these souls and the scatter

ing of good seed to remember us ofter and earnestly at the great throne. There is always a sadness when it be comes necessary for any of our workers to leave us for a time. Sister Ebersole has gone to Indiana for a much needed rest of two weeks Bro Barkey has also left us, for, we do not know how long He goes to work in the vineyard else where, but we hope that the Lord may open the way that he can again enter the work here soon, as a worker of his D. S. WENGER. capacity is preently needed, and Bro

Union, Oregon, Oct. 6th 1896.-As

Berkey is very well adapted to this work. am receiving letters from different While we missed our regular parts of the country I thought it best to workers last Sunday our hearts were write a letter to the HERALD OF TRUTE gladdened when we saw how God giving the information desired from blessed us with other helpers, Bro. this place. We have lived here nearly Noah Byers who is attending the uni two years, and I can tell more about versity at Evanston, Illinois, took this country than when I wrote from charge of our Sunday school: two here about one and one-half years ago friends from the Medical Mission We have a delightful climate here. We also came to help, and sister Mary do not have the extremes of heat and Spider of Berlin Out, and Esther Geh cold. We had a few weeks' sleighing man of South Bend, Ind., with another last winter but it was not cold We friend also joined our band. God woncould plow every month in the year derfully blesses us if we only trust We had a heavy crop of hay. The Him. Bro. M. S. Steiner also stopped wheat yielded from 15 to 50 bushels per with us for a short time on Monday. acre. Oats from 40 to 50 bushels per We greatly appreclated his visit. acre. The grain is of fine quality There is something very pathetic in Fruit does exceedingly well, such as

the natures of these children. Many of them are very kind-hearted, but they seem to have the idea that to be bad is to be popular, and it is touching to see their ignorance of all that is pure and noble. The seed must be sown "over and over." but we believe some of it is very hopefully growing: many of our little ones are always eagerly waiting to do some thing for the "teachers," and they are so de voted that they would walk for a long distance If they can only hold teacher's hand or carry her books.

Ilow the dear Shepherd's heart must go out toward these children! May we gently lead them to Him.

THE WORKERS.

CONFERENCES.

(ANNUAL.)

The Sunday School Conference for York Co., Ontario will be held in the Wideman Mennonite meeting house, in Markham Twp., on Tuesday Dec. 29th. A cordial invitation is extended to all. The nearest station in Markham, on the Grand Trunk Rv.

The conference for the Minnesota and Dakota District will be held from the 16th to the 18th of November, in Bonhomme Co., South Dakota. Our railway station is Tyndall, and brethren coming from a distance will be met there on the 13th and 14th. On the 14th the ministers will meet to arrange the questions to be considered at confer ence. Sunday the 15th ordination serv lees will be held. In the name of the congregation, a cordial invitation is hereby extended to all lovers of the truth to be present with us on the occasion,

HENRY P. UNRUIL Loretta, S. Dak.

"There rests a tremendous responsi bility upon that Christian man to whom God has given great wealth, 'Unto whomsoever much is given, of him shall comparatively so limited that we feel much be required."

DEDODT of the Kansas and Nebraska Conference

The Annual Conference for Kansas and Nebraska met at the West Liberty meeting house, eight miles northwest of Inman, Kansas, on Thursday, October 1st. 1896, at 21', M. The bishops, min-Isters and deacons present were:

Bisnors.

S. C. Miller, Monitor, Kansas B. F. Hamilton, Peabody, Kansas.

MINISTERS

Caleb Winey, Peabody, Kansas, Dan'l Lapp, Juniata, Nebraska. J M. Nunemaker, Roseland, Nebraska Daniel Kauffman, Lyon Co., Kansas, Tilman Erb, Harper, Kansas, E. M. Shellenberger, Harper, Kansas, David Weaver, Newton, Kansas. J. M. R. Weaver, Hesston, Kansas A. Kuhns, Cherokee Co., Kansas. M. Cooprider, Spring Valley, Kansas. Geo. R. Brunk, Spring Valley, Kansas John Zimmerman, Innian, Kansas Jacob Zimmerman, Juman Kansas Chas. D. Yoder, Monitor, Kansas Michael Horst, Trousdale, Kansas Christian Miller, Canton, Kausas John Neufeldt, Inman, Kansas.

John J. Pauls, Inman Kansas DEACONS.

Lemon Beck, Peabody, Kansas. Jacob Erb, Newton, Kansas. Jonas Wenger, Harper, Kansas.

Henry Neufeldt, Inman, Kausas. A goodly number of brothers and sisters were present from the different congregations in Kansas and Nebraska

Bro, Hamilton opened conference by reading John 10:1-16, with appropriate remarks, the quintessence of which was 'For other foundation can no man lay than that is laid, which is Jesus Christ,

1 Cor 2:11 Prayer was offered by Bro. Shellenberger and after the singing of a hymn,

the conference proceeded to organize. Bro. Jonas Wenger was elected mod erator with Bro, Reuben Yoder as assistant. Secretaries:-Geo. R. Brunk

and J. C. Hershberger. The conference address was delivered by Bro, Caleb Winey who exhorted us to be careful to avoid all levity, and en ter seriously upon the work before us seeking to glorify God in all that we

should do or say. The ministers and deacons were then called upon for short addresses, and all responded, bringing out thoughts suit

able to the occasion. Among other things it was remarked that the object of this conference was not to make rules by which to force men into obedience, but to enlighten and guide those who already have the spirit of obedience, and are desiring to know "The way of the Lord more per fectly," and that we were not making a new way, but only searching out the

"old naths." The difference between the letter and the spirit of the word was pointed out and reference was made to Matt. 18. which, if observed in the spirit of love is always conducive of good, but if not

it is often otherwise. A motion was made and carried that speaking on the questions should be limited to five minute talks, after

which the list of questions was read. Reports of the various congregations were then given, and all expected to hold communion at the appointed time

The following accessions were re- few." Such examination, however, lowing persons were elected as commit- and what we build on our foundation ported for the past year in the various

West Liberty 3: Pennsylvania M. H. H: Spring Valley, 15: Osborne Co., 7; Harper, 4; Cherokee, 15; Antioc, Neb., 10: total 65

The following questions were then considered, and resolutions passed.

f What can be done to interest our brothers and sisters so that they will attend our special meetings, such as harvest meetings, council, examination, preparatory and business meetings?

Resolved, That ministers do all that they can to promote life and a more perfect consecration in the members. and they in one another, and that this oe held up as a duty as well as a privi-

After prayer and soug conference adjourned to meet again at 7 o'clock in the evening.

EVENING SESSION.

Conference met at the appointed time and after scripture reading and prayer, business was resumed.

2. If a minister of another denomination be taken into the Mennonite Church, shall the congregation that re ceived him have the right to say whether that man shall preach for our denomination, or shall it be a matter for conference to decide?

Resolved. That for various reasons this should be left for a conference to decide

3 If a hishon he found to have transgressed, or in any way bring reproach upon himself or the church, who shall attend to the matter?

Resolved. That each congregation in such bishop's district appoint a bishop. minister, or deacon and that they act as a committee to attend to the matter.

What is the mind of this confer ence in regard to a bishop transacting church business in another hisbon's dis trict without the consent of the residing bishops, or church?

Resolved. That it has been the rule of the church for years, for no bishop to interfere in the affairs of another hishon outside of his district unless called for, and that this conference does not change it.

The evening session closed with singing and prayer, to meet again Friday at

Friday morning, conference again convened as announced, and was opened by the reading of Acts 15:5-29. with remarks and prayer, after which business was resumed.

5. What measures should be taken abundant fruit in cases where a brother preaches without being ordained by the church, and parties encourage him in it, contrary to former conference decisions? Resolved, That such members should

be visited by the proper persons and shown their error in the spirit of meekness, and if they are submissive, that no other burden than a public confession be placed upon them. But if they manifest a spirit of stubbornness, or selfwill, let them be dealt with according to Scriptures applicable to such

And further it is the mind of this conference that brethren who feel that they are called to preach should be examined, and if they be found to have year. the necessary qualifications let them be est truly is great, but the laborers are

should be under direction of conference in each once

6. How should the church deal with members who express peace at council meetings, yet do not commune, and others who do not come to council nor communion, and still desire a voice in

Referred for answer to a resolution passed in the conference held in Oct. 1892 at the Pennsylvania M. H. Harvey Co., Kansas in answer to question No. 10 of that conference.

7. Should a member who holds a let of recommendation from another church for a long time without presenting it, be received without an ex-

Resulted That such members should not and only when the explanation is satisfactory should they be received as memhers of the church.

After prayer and singing conference adjourned to meet at 2 o'clock P, M,

AFTERNOON SESSION. Conference opened as usual and took up the questions at once.

8. Does the Word require the prayer head-covering to be worn continually? Resulted That it does not but only when engaged in devotional exercises, This should not be understood, however to prohibit the sisters from wear-

ing it continually who wish to do so. Is it consistent for our members to hold or attend Christmas-tree gath-

erings? Resolved. That it is not, as they do not tend to the glory of God, Col. 3: 17;

1 Cor 10:31 10. Is it in accordance with the word of God or our faith for a member who teaches district school to have nicnics entertainments, or great dinners?

Resolved. That it is not. The report of the evangelizing committeeman was given, showing up the very flourishing condition of the work as it once was in 1893 and 1894 throughout Kansas Oklahoma Colorado and Nebraska, when our evangelists were continually out among the scattered members gathering them together and bringing others into the fold, and gave the present condition since for a year or more the ministers have been very few that could go, and none at all that could remain six and eight weeks at a time as they used to do. Hence the showing was that very much has been lost on account of it, but the talks that were given on mission work in the S. S. conference has awakened a new interest, and we hope the deserts may again be made to blossom and bring forth

Bro. A. Kuhns and his little flock in Cherokee Co., Kansas, were, upon their request released from this conference that they may come under the Missouri conference, as it is more convenient for them in the way of distance, etc.

Afternoon session closed with singing and prayer to meet at 7 o'clock in the evening.

EVENING SESSION.

As the time had expired that the minlsters of Nebraska were to care for the congregation in Osborne Co., Kans., it was decided that the new committee Mennonite Evangelizing & Benevoleut Board for Kansas and Nebraska should arrange for them for the coming

The fourth article of the hy laws of adopted by the conference, and the folteemen of M. E. & B. B. for Kansas and Nebraska:

Bro R J Heatwole was elected to serve one year. Bro. Burkhard of Nebraska for two years, Bro. Jonas Wenger of Harper. Kansas for three years. and a new member is to be elected each year in the place of the one whose term

As the little hand at Barrel Springs is desirous of having a minister and deacon ordained at that place, conference gave consent providing there is suitable material there.

It was decided that the next annual conference of Kansas and Nebraska should be held at Harner, Kansas, beginning on Thursday before the first Friday in Oct. 1897. It was also decided that the Thursday before the first Friday in October should be the established time for the commencement of our conferences in the future, and that one person for each congregation is to be elected as a committeeman on the arrangement of questions for next conference and they to have the privilege of choosing others to beln them

Bro. Shiffler was re-elected as committeeman to the General Conference and it was decided that a collection should be held in each congregation, for the purpose of raising the necessary funds to defray his expenses and

That we procure a Conference Journal in which to record the proceedings of our conferences and that it should be on hand for reference in all conferences held in the future.

Closing address by Bro. J. M. R. Weaver from Acts 15 Remarks by Bishops Hamilton and

Miller Conference closed with prayer and the singing of "God be with you till we meet again."

Communion services were held on the Sunday following the conference. over one hundred participating. The blessings being ours, may all the glory be given to God.

Secretaries | GEO. R. BRUNK. J. C. HERSHBERGER.

REPORT

of the Western Amish Mennonite Conference, held on the 17th and 18th of September 1896, near Tiskilwa, Ill.

According to previous appoundement a number of bishops, ministers, deacons, and lay members met on the 17th of September at 10 o'clock A M in the meeting house near Tiskilwa, Bureau Co., Ill., for the purpose of conferring together regarding the work of the

Lord. Conference was opened with singing, after which Bro. E. Hartman of Washington III. made appropriate introductory remarks and led in prayer.

Bro. Joseph Buerckey of Tiskilwa, Ill., read John 17:18-23 and followed with appropriate remarks, and then, in the name of his congregation, bade all who had come from a distance a hearty welcome.

Bro. Joseph Schlegel of Milford, Neb., was elected moderator, and Bro. E. A. Mast of Kokomo, Ind., assistant. The moderator appointed the brethren J. Kurtz of Ligonier, Ind., C. R. Gerig of Merrimac, Iowa, and D. Graber of Noble, Iowa, secretaries.

The moderator then read 1 Cor. 3:11 ordained to the injustry, as "The bary, the Menn, Eyang, & Beney, Board was and showed the necessity of continued watchfulness, and of taking heed how

and corner stone Jesus Christ, and that it requires complete submission in order to be able to do successful work for the Master. Then the church can progress in peace and prosperity.

Bro Mast briefly endorsed the remarks of the moderator, and expressed his desire to continue laboring in accordance with and hold fast to the accepted truth as far as he had grace and nower to do so. Morning session then closed.

AFTERNOON SESSION

opened at 1 P M with singing. All the hishons or elders ministers and deacons present then answered for themselves, All were willing to continue with the help of God to build upon the true foundation, Jesus Christ, and to teach that which Jesus and His apostles taught and practiced, and re-endorsed the 18 articles of our Confession as adopted at Dort. Holland, and to defend and disseminate the same by precept and example not because they are Men nonite doctrine, but because they accord with the teachings of Christ and His apostles. The brethren and sisters unanimously acquiesced to the same and stated their willingness to support their ministers by prayer and deed, and to help in spreading the gospel and apostolic teachings.

The moderator then showed the necessity of ministers and brethren laboring together hand in hand as one heart and one soul in order to be more successful in the combat against sin.

The following questions were then presented to the conference for consid-

1 What can be done that our congregations and the scattered members in the West, as well as all people, may become better acquainted with the principles which Christ and His apostles taught and practiced?

As this question was considered a very important one, considerable time was devoted to a full consideration of the same. The moderator gave some explanation of the question by showing the conference the condition of some of the smaller congregations in the West, and urging the necessity of paying visits and giving encouragement to them After further deliberation by others the question was left over for next day and the afternoon session was closed with singing and prayer.

SECOND DAY.

Conference opened at 9:30 with singing Bro. E. A. Mast read Ezek 34 and added some very practical comments. after which he led in prayer.

The question of the previous day was again taken up and it was

Resolved, That our Western field be divided into districts, each district to be placed in charge of a hishon each of whom shall see that the needs of his respective district is properly supplied and made acquainted with our principles, that each congregation here represented shall occasionally hold collect tions for defraying the expenses connected with this work.

In order to carry out this resolution, a committee of three brethren was appointed to divide the Western field Into listricts. Their report was as follows: District No. 1 .- Illinois.

District No. 2.- Iowa and Minnesota. District No. 3 .- Missouri and Arkan-

District No. 4.-Kansas and Oklaho-

District No 5 .- Nebraska and Colo-

1896

Those districts were placed under the care of the following bishops: District No. 1 .- John Smith, Metam-

ora, Ill. District No. 2.—Sebastian Gerig, Way land, Iowa,

District No. 3,-J. J. Hertzler. Garden City, Mo. District No. 4.—Joseph Schlegel, Em-

poria, Kansas. District No. 5 .- Joseph Schlegel, Milford Neb

Bro. C. R. Gerig was appointed Secre tary and Treasurer and is to report atthe next annual conference.

2. How can we most successfully im plant the principle of non-conformity to the world into our young people?

Pavolned That by influence precent and example of parents this can be best taught, Deut. 6:5-9; Prov. 22;6; Eph. 6:4: Ico 3:16-24: Rom 12:2: 1 John 2:15-17: 1 Tim. 2:9: 1 Pet. 3:3.

3. In what light does this conference hold birthday parties, surprise parties and similar gatherings?

Resolved, That since such gatherings are not held to the glory of God, we consider them an injury to the cause of Christ, and advise our members not to have nor participate in them. Job 1:4 5; Dan, 5; 1-4; Matt. 14:6-11.

4. What is the sense of this confer ence regarding the holding of a General Conference?

Peralmed That the brethren John Smith of Metamora, Ill., and Joseph Schlegel of Milford, Neb., shall repre sent this conference at the meeting of a committee similarly appointed by our other conferences to consider the advis

ability of holding a General Conference, Bro. David Bender, of Milford, Neb., Treas. of the Committee on Charities, then submitted the following report: Cash on hand at Missouri Conference.

8257.00 Sept. 1895. Disbursements, 226,50 Balance on hand, 830.50

The foregoing questions were con sidered in a very friendly manner, and in all forbearance, and tended to the edification of all present.

Those from a distance were con strained to pass the following resolution: Resolved, That we as visitors here-

with express our sincere thanks to this congregation at Tiskilwa, Ill., for their love and friendly hospitality during our

Bro. Buerckey, in his closing address expressed his gratitude to God and the brethren and sisters from other congregations who attended the conference for the love they manifested in attend-

After further remarks by the moder ator and the assistant, and the closing prayer by Bro. Christian Werey, conference was closed with singing and the benediction. Thus another conference season has passed by, and we feel to say with Peter that it was good to be

The following bishops, ministers, and deacons were present.

Bisnors.

J. P. Smucker, Goshen, Ind. Joseph Schlegel, Milford, Neb. John Smith, Metamora, Ill. J. C. Birky Lund Kanege Benjamin Gerig, Smithville, Ohio, Joseph Schlegel, Emporia, Kansas. Joseph Zehr, Flanagan, Ill.

F A Mast Kokomo Ind C. Werey, Amish, Iowa, E. M. Hartman, Washington, Ill. J. J. Hertzler, Garden City, Mo. Joseph Buerckey, Tiskilwa, Ill. J. Kurtz Ligonier, Ind. MINISTERS

John P. Smith, Grldley, Ill. Daniel Roth Morton III Nobertius Sproll, Amboy, Ind. Jos Litwiller Tremont Ill. Peter Summer, Washington, Ill Levi J. Miller Garden City, Mo. John Albrecht, Flanagan, Ill. Jacob Ringenberg, Tiskilwa, Ill David Morrell Holden, Mo. Daniel Nafziger Minier III. Andrew Schrock, Metamora, Ill. Daniel Orendorf, Flanagan, Ill. Isaac A Miller Tremont Ill Peter Zimmerman, Roanoke, Ill. C. Risser, Eureka, Ill. Peter Gerber, Low Point, Ill. Henry Rychner, Holden, Mo. C. B. Risser, Eureka, Ill. C. R. Gerig, Merrimac, Iowa. Daniel Graber, Noble, Iowa,

DEACONS. Peter Courad, Smithville, Ohio, Henry Albrecht, Tiskilwa, Ill. Jacob Klnsinger, Cruger, Ill. THE SECRETARIES.

CONFEDENCE REPORT The Virginia Conference convened at

the "Zion" meeting house, Lower district on Friday and Saturday, Octobe 2nd and 3d, at which time we were very pleasantly surprised by a visit from Bishop J. M. Shenk of Allen Co., Ohio, Nearly all the members of conference were present from the Lower and Middle districts the Upper district not being so well represented probably on account of the big flood, which had swept over the country only a few days before There was very little business trans acted, only a few questions being presented but the time was very pleasantly and we believe profitably spent in discussions and exhortations in which lively interest and good feeling seemed to prevail. Conference adjourned at noon on Saturday, and at 2 o'clock a preparatory service was held and another service at night, and on Sunday a communion service was held at which time a goodly number of brethren and sisters partook of the emblems of Christ's broken body and shed blood Bishop J. M. Shenk remained in this district filling appointments until the following Wednesday and then went to Augusta Co., Va., and labored there till the 17th then returned to the Middle district.

On Saturday Oct. 11th a preparator and hantismal service was held at the Pike M. H. Middle district at which time 7 precious young souls were received into the church by water baptism. On Sunday the communion was observed by a considerable number of members. Or October 17th another preparatory and haptismal service was held at the Bank meeting house, Middle district, when two more souls sealed their faith by water haptism. On Sunday morning another one was received into church fellowship by baptism after which the communion was observed and many brethren and sisters participated in the solemn and sacred ordinances, good interest seemed to be manifested in these meetings and from the expressions that we have heard made we

believe there were many that could say like Peter when he was with Christ on the mount, "Lord, it is good for us to be here" Rishon Shenk will vet remain and labor with us for some time. May the Lord bless every effort that has been and may yet be put forth in His name to the advancement of God's kingdom and to the saving of souls,

REPORT

of the Semi-Annual Conference for the York County District In Ontario, held in Wideman's meeting house on Friday Oct. 2nd 1896.

Conference was opened by singing hymn No. 433, and prayer led by Bro. Samuel R. Hoover. On account of sickness Bish, Samuel Wideman was unable to be present. Bro. Samuel R. Hoover was chosen to fill his place. He read for a Scripture lesson Eph. 4th and richly admonished the brothren from the word of God, the brethren and sisters testifying that they were in unison with the Gospel doctrine as believed. taught and practiced by our denomination and had a strong desire to commemorate the death of our Savior by partaking of the bread and wine.

On motion Bro, John G. Hoover was chosen moderator, and Bro. Isaac Reaman secretary.

The following resolutions were I Powdend That we continue the Sunday evening meetings at the Wide-

man meeting house as before. 2. Resulved. That sisters should not be appointed as speakers at our edifica-

tion meetings. 3 Pasalred That the courregation of York district use unfermented wine

at their communion services. Resolved, That divine service be held at Altona every two weeks, at the

regular hour. 5. Moved by Bro, Samuel R, Hoover, Sec. by Bro. Samuel Reesor that this conference advise that in the future we give more attention to poor people of our church in the way of getting employment for them than we have in

the past. Resolved, That the Sunday School Conference have the privilege to use Gospel Hymns No. 5 and 6.

Moved by Bro, L. J. Burkholder, Sec. by Bro. Daniel Wideman, that we as members of the church at this place request Bro. S. F. Coffman to come and labor with us as the Lord directs.

There being no further business conference adjourned with prayer. THE SECRETARY

CONFERENCE REPORT.

The Semi-Annual Conference for the Eastern District of Pennsylvania convened in the large Franconia meeting house, Montgomery Co., Oct. 1st 1896 The forty-six ministers and deacons present represented nearly three thousand members located in Bucks. Montgomery, Chester and Berks counties. They unanimously agreed to stand by the principles of Christ and the apostles as the forefathers endeavored to, No lengthy discussions were heard, The brethren here have still largely the anguage of our German fathers and the proceedings were conducted in the German language. Everything moved off briefly and smoothly, and conference adjourned to convene again May 6, 1897.

NATURE'S HARMONY All the stars and planets have been

BY DR IIII.I.IS.

shedient. Like well trained steeds, they have pulled evenly in their traces. The sun has not been miserly. No star has rebelled against its pathway. No river has struck against the mill wheel. No wind has refused to help the sails. The hills have not hoarded their treasure, nor have the vineyards put up bars against the sunshine. Men have tor mented men, men have been brutal to men men have destroyed men But no orchard has set itself in battle array against the husbandman, and no vineyard has lifted its boughs as clubs for striking. Overworked and weary men often need a vacation. When the happy day of release from toil comes the sometimes exclaim: "I am very tired. I think it will rest me to go out and murder some young fawn, or wring the neck of some quail, or kill a beautiful hird" But there are no vines that twist themselves into pooses for choking the children that pick their clusters. No lily was ever guilty of such vulgarity. By day and by night each stalk of wheat toils loyally to enrich its brown berry; each stalk of corn to harden its kernel, each peach and pear to refine acids into sugars.

A drupken priest once excused him self by making a distinction between the sacred day when he carried a Bible and the secular days when he carried a bottle. But no orange or peach ever spent one day working toward sweetness and on the morrow decided to secrete poisons. Nature Is loyal, and her beauty and order are the fruits of obedi ence. As Jesus Christ was a divine pro test against every form of wickedness. so God has made each root and germ, each river and cloud and star to be a sublime argument against iniquity-a thrilling oration in favor of integrity. As nature places a wide chasm between the whiteness of a lily and the blackness of a slough, so God has pledged Himself to make a divine distinction be tween the fruits of wrong and the har vests of right

There is that in the harvest fields that relates itself closely to those forms of mental and moral wealth called charac ter and civilization. No harvest is a sudden creation. The tree asks eight years for making ready its first apple. Recently a man died in Concord who had given a lifetime to sweetening our grape. Many years ago he found a wild vine growing over a rail fence. It was large and had juices abundant, but very sour Carrying the vine home, he gave twenty years to feeding its roots. Then he asked a small sweet grape to empty its sneary flow into the sour tides of its fellow. But because the united color was pale, he took a third grape with a purple hue and asked it to lend richness of color to what we call the Concord

grape. Thus all treasures of to-day are the results of a long toiling. By centuries of work man has turned the wild rice fields into the Fife wheat, the wild sloe into the Dawson plum. It has been a slow and very painful process. But as a reward of long toil the harvests now are rich, varied and impressive. And to man came the acorn, wanting 100 years for its growth and the redwood waiting a period of two centuries, each asking to be patient; asking each patriot and here to have the courage of the future

asking each reformer to maintain his faith. To-day hature's message to man is a message of waiting as well as of working.

The barvests teach us a lesson of transformation Nature is a marvelous alchemist. The laboratory cannot turn iron into gold, but nature can make low things high ngly things beautiful, discordant things harmonious. Man easts a rough, unsightly bulb into the ground and covers it with dirt and mire. Buried under the refuse, the bulb is sought out of God's sunshine and showers. Soon out of the ooze and slime comes the lily's chaliced cup perfect as is no Savoy vase. The mire and soil have been wrought up into perfect beauty. And everywhere nature repeats these miracles. Already the north wind has sent ont the army of the frosts, all bent on destruction. The sentence of death has fallen upon the forests. The oaks are crimson, the maples gold and scarlet, the sumacs blood red, and all the leaves made beautiful against the day of burial Soon the leaves will find their graveyard in some corner and fall into decay. But dying, they will make next year's leaves the richer and softer.

The scientist tells us to-day's harvest is the decay and death of last year. worked up into fruits and flowers. As a chemist finds in the refuse of coal oil rare perfumes and healing balms and medicines so nature receives old ruins and wrecks into her laboratory and out of the remnants leads forth new forms of loveliness

"Even the clod feels a stir of might, An instinct within that reaches and towers. And, groping blindly above it for light, Climbs to a soul in the grass and the flow-

These transformations wrought in the realm of nature are faint hints of the greater changes wrought in the realm of the soul. With man, too, the disasters of yesterday are the food of to-day. The sorrows of yesterday are the seeds of our richest joys to-day. If Moses lost the Egyptian throne, the disaster was overruled that he came unto the throne of all nations. That disaster for Paul, called the loss of the Jewish favor, won for him the friendship and admiration of all the nations of the centuries. Jesus Christ also came to the world's throne by first going unto Calvary All the baryests proclaim that the wrath of man can be made to praise God, Life's adversities and destructions become life's prosperities and successes.--Nel.

FARMER RIDLEY'S NOTION.

The church at Bushville was a branch church, the parent congregation being a few miles away in the same town-Increased accommodation was greatly needed for the Sabbath School and other meetings, and a shed was also urgent, as the farmers did not like to drive buto the tayern shed opposite: so, after considerable discussion and canvassing, these two buildings were procted at a cost of about three hundred and tifty dollars.

The time came to hold the annual meeting, a beautiful moonlight evening in the early fall. The good minister was in the chair, and after prayer and praise he called upon the treasurer to read the report, by which it appeared that the money had been raised for the school-room and shed, one hundred and seventy dollars for the support of ordin-

ances, seventeen dollars had been sent door in a different spirit. And I call to the home mission fund, and twentyfour dollars to the foreign mission field.

The pastor expressed his gratification at the result of the year's work and prayed that the Lord would accept the offering. After an earnest address and prayer the meeting was brought to a

Farmer Robson and farmer Ridley came out together and drove home in a well appointed conveyance, a short two miles. Robson was an old settler and had grown up with the place; Ridley was a new comer and what was known of him was good.

"How did you like the meeting?" said Rldley.

"I thought it was good. Think of over five hundred dollars given in one year to the cause of Christ by a mere handful of folks! An improvement on former days, I can tell you! How did "I felt humbled even to sadness

said Ridley. "I may be peculiar, but it seems to me that men are much more selfish than they think they are. Men seem so strange to the joy of that inner circle of pure devotion to the Master. giving joyfully of their substance, hoping for nothing again. Your big five hundred dollars, to my view, shrinks down to less than a dollar for each member of our little church; for only two items of the report, showing a total of forty-one dollars, can be called thoroughly disinterested giving; the other money we are interested in and get a benefit from.

We want to look a little deeper into the meaning of things. We are fond of the Scripture, 'My cup runneth over,' but we like it to run into our saucer. We are cup-and-saucer Christians, and need improving. When David said, 'My cup runneth over,' he spoke in harmony with another word. Eat the fat and drink the sweet, and send portion unto them for whom nothing is pre-

What portions have our congregation sent out? I heard you pray, Brother Robson, not long ago, 'Oh, send out Thy light and Thy truth!' and sometimes we sing.

Fiv abroad, thou mighty Gospel,

Win and conquer-never cease How many feathers have we put into the wing of this evangel flying over the earth with Gospels and tracts in every language? The report did not say a word about the Bible and Tract Society and Mission, and I suppose as a congregation, we have not given a cent. People think they are giving to Christ when they are building a shed. Is it for Christ or for themselves?

If men give to the sacred cause, looking for something again, they will get small reward: if their motives are badly mixed they will get nothing; but if they give right out, hoping for nothing again, their reward shall be great and they shall be the children of the llighest, for He is kind to the unthankful and the evil."

A pause and a sigh. At length, Robson said, "Where did you get these

"I got them from old Hosea, the son of Beeri: 'Israel is an empty vine; he bringeth forth fruit unto himself."

The two miles was up, and Farmer Ridley sheered off the road and landed Farmer Robson on his milk stand.

"Good night, my brother, I left the meeting feeling splendid; I enter my

you to witness that, if life be spared, the next report shall tell a different

Farmer Ridley said good-night and sheered into the road again, the moonbeams chining on his face and a holier light glowing in his soul.

WALKING WITH GOD The sweets of true companionship are too profound for pen or tongue. When a soul finds its ideal reflected in another the moments go by unheeded in that one's presence. David and than though they had been sitting upon thrones Princes in name they were more in spirit. Neither ambition, nor envy, nor jealously could find their way from the common passions of men to disturb the sweet union that made each strong in the other. In the heights and deuths and breadths of their friendship the majesty of the soul found its expression, and an unfathomable love survived Gilboa. Forlorn, indeed, is any one who knows not the earthly sweets of an abiding friendship. Such must walk their own pathway. To go alone means often to distrust every one. There is so much treachery. Deceit and hypocrisy lurk hidden like the sword in Josh's hand while he offers a kiss. Many a heart carries wounds received from unexpected sources that will never heal down here. Misunderstanding and frailty early press vinegar to the lips. But if a friend dwell within the little realm of our life, whose faithfulness is unchanging and whose love never wearies, inspiring trust takes confidence, and through that one the whole world assumes a virtue it did not have before. Faith in others is increased. The real inner self grows to proportions of strength and majesty it hardly knew belonged to it before. How glorious such friendships. They are the more glorious because they are so few. The world treasures their simple histories

with undiminishing fidelity. With this capacity within the nature for some one to love, some one with whom the soul may commune and find recurring delight, there has been provision made for every soul. There is One who seeks the opportunity to travel by the mortal's side. No road is too rugged for Him, for He smooths it. There is no burden too heavy to carry, for He carries it. The dark hours He lightens. In the ideal longing of the soul He reflects the heights and depths and breadths of the divine nature. Reposing in His confidence and love the world takes on new virtue. The soul becomes strong and majestic. And when the river brink is pressed there is no parting. The strong arms that rent soul safe from death's hurt. He walks on this side and on the other side. Even so Enoch walked and knew not death. So Abraham walked and became the father of the faithful. Moses and Daniel walked that way over deserts and through lion's dens. Even so the heroes of the Christian faith walked through words sealing the doom of glant wrongs. the world to God, for God walks with him. This is the most glorious of all friendships. Divine pledges seal it. It. abides forever .- Omaha Christian AdHUMILITY IN DAILY LIFE.

November 1.

What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except as its truth is proved in standing the test of daily life with our fellow-men. It le even so with our humility. It is easy to think we humble ourselves before God; humility toward men will be the only sufficient proof that humility before God is real; that humility has taken up its abode in us, and become our very nature; that we actually, like Jonathan were happier when together Christ, have made ourselves of no reputation. When in the presence of God, lowliness of heart has become, not a posture we assume for a time, when we think of Him, or pray to Him, but the very spirit of our life, it will manifest itself in all our bearing toward our brothren. The lesson is one of deer Import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesse us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man be haves, you must follow him in the common course of daily life

Is not this what Jesus taught? It was when the disciples disputed who should be greatest; when He saw how the Pharisees loved the chief place at feasts and the chief seats in the syna gogues; when He had given them the example of washing their feet-that He taught His lessons of humility. Hu mility before God is nothing if not proved in humility before men. It is even so in the teaching of Paul.

To the Romans he writes: "In honor preferring one another;" "Set not your mind on high things, but condescend to those that are lowly;" "Be not wise in your own conceit." To the Corinthians: "Love," and there is no love without humility at its root, "vaunteth not it self, is not puffed up, seeketh not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vain glory, provoking one another, envying one another." To the Ephesi ans, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowli ness and meekness, with long-suffer ing, forbearing one another in love; "Giving thanks always, subjecting your selves one to another in the fear of Christ." To the Philippians: "Doing nothing through faction or vain glory the veil of the temple in twain clasp the but in lowliness of mind, each counting other better than himself. Have the mind in you which was also in Christ Jesus, who emptied Himself, taking the form of a servant, and humble Himself." And to the Colossians: "Put on a heart of compassion, kindness, hu mility, meekness, long-suffering, for bearing one another, and forgiving each tlame and dungeon their last footfalls other even as the Lord forgave you. shaking tyrant thrones to dust and final It is in our relation to one another, that the true lowliness of mind and the To-day the Christian's walk is taking beart of humility are to be seen. Our humility before God has no value hut as it prepares us to reveal the humility of Jesus to our fellow men. Let us study humility in daily life in the light of these words,-Sel,

THE MORALITY OF THE PLAY-HOUSE

1896

We take the following quotation from the Albany Journal: "I happened to be at Round Lake last night and went to the theatre What? Yes, theatre, Any place where a theatrical entertain ment is given is to all intent and purpose a theatre for the time being. On this occasion the Auditorium was a theatre, just as much as Harmanus Bleeker hall, or the Leland. The play produced was the 'Mock Trial for Breach of Promise,' and there was a de lighted audience because to many it was their first theatrical experience. The good Dr. Farrar and other divines had told them frequently that no Christian could consistently attend the theatre. But they were there and Dr. Farrar, I believe, also. There was nothing to shock anybody in this play, although at times there were lines a trifle suggestive. Real wire of real hair were worn and stage costumes. There was, however, no grease paint. Had the same people played the same play in the Leland, it would have been a sin to witness it. But at Round Lake, in the Auditorium where eminent preachers have preached. it was different," (?)

Round Lake N V is a well-known summer resort for Christians, and Dr. Farrar is the president of the associa tion, and general manager.

The theatre, as every one knows, is a public institution, to be estimated by the sum total of its influence just as the pulpit is. And if the Christians bestow their pecuniary patronage upon it, then are they to that degree responsible for it, and in partnership with it.

Jesus commands IIis followers to "come out and be separate:" Ile drew a sharp, distinct dividing line between the "walking in the Spirit" and fulfilling the lusts of the tlesh - between the pleasures of sin and the pleasures of a clean heart and a useful life. There is a tendency in these self-indulgent days to reduce this line to a mere chalk-mark easily rubbed out. And when that dividing line is entirely obliterated, then the nominal Christian and the people of the world can dance together in the same ballroom, sit together around the same decanters of wine, and occupy adjoining hoves in the same theatre How long will it take for such a Chris tianity to convert this world to the ser-

vice of God? We are familiar with the plausible theory that if Christian people would all agree to sustain an entirely unexceptionable drama by unexceptionable performers, the theatre would be regener ated. It is a lamentable fact that this experiment has not proved successful when fairly attempted. No doubt there are many people who would have the stage everywhere and always a school of pure morals and ennobling influence, hut we can not take the theatre as it ought to be, but as it is, and as a total The late Dr. Howard Crosby, of New York City, who had every means of knowing, affirmed that "the theatre is a nasty place;" and he confirmed his bold remark hy a startling array of facts gathered during his long life 1)r Crosby was a minister of the gospel, and some might contend that his point of view was too puritanical. Mrs Fanny Kemble Butler was in her early life a celebrated actress, and belonged to the most famous histrionic family that ever lived; in her later years she uttered a

very emphatic condemnation of the man preached such a wonderful sermon general influence of the stage both upon its performers and its patrons

The brilliant povelist William D. Howells, has never been regarded as extremely puritanical; but a few months ago, in a leading literary journal, he said that while the theatre is often called a school of morals, "it is far oftener a school of immorals," and that it frequently teaches, by example if not by precent, infamous and atrocious things

And then back of all this is the nersonal influence. What influence for good can a theatre goer have upon those he meets at the play house? The unconverted are quick to see the inconsis tency of the thing. What we do has a much greater influence than what we say. Here is an Instance. A lady who was formerly a social belle, still clung, as so many do, to dancing, cardplaying, and theatre-going for years after she made a profession. But finally she gave them all up, consecrated her brilliant social and intellectual gifts and her beautiful voice, entirely to the Lord's work among the lost and degraded. One evening, about two weeks after she had made this full consecration, she went into a little mission room and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

" No "Do you dance?"

"Do you go to the theatre?"

" No: not now " Very well," he said. "Then you may talk to me. But I won't listen to one word from your fine folks who are do ing, on a small scale, the very things

that have brought us poor wretches where we are." A celebrated actor who had quit the

stage from conscientious convictions once said to a friend, while passing the playbouse in which he had often per formed, "behind those curtains lies Sodom'" It is notorious that a very large proportion of the plays presented in the average theatre contain more of less of immoral teaching; and the exhibition which the theatre makes of itself in the pictorial advertisements that cover the bill-boards is enough to reveal its true character

The theatre manager is not a profes sional philanthropist; he "runs" his business simply and solely to make money. He produces what pays best: and if he can spice his evening entertainments with a plot that turns on some sort of sexual depravity, or burlesque of evangelical religion, or a shameless exposure of physical beauty, the tempta tion to fill his coffers is too strong to be resisted. -The licentious stage and the Sabbath-breaking press are both con ducted for filthy lucre: and the Christian who contributes to the support of either or of both is responsible for the spiritual mischief that they work. whether the performance takes place in the Leland, in Alhany, or the Auditor ium, at Round Lake or anywhere else.

"Be not partakers of other persons sins," is a wholesome text for the theatre-going Christian to remember before he purchases his ticket, for whatever he pays the manager to present on the stage, he is to a certain extent responsible for. We are grieved that the Auditorium in which Bishop John P. New

on holiness, should, two days later, be turned into a play-house. The "Mock Trial for Breach of Promise" will be remembered and lauded by thousands who do not even believe in holiness of heart and life and for a good reason If they believed in the Bishop's sermon, the Auditorium would not have been turned into a theatre. - The Zion's Watchman

HUMBLE HEDOLSM

Negroes frequently exhibit a wonder ful heroism in times of danger. An incident of this I witnessed in the spring of 1886, when a freshet, in the Alahama River caused the country on each side to be overflowed by water for many miles

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were some times found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to a soaking rain Fortunately the weather was not cold, Many relief expeditions were sent out

from the neighboring towns to rescue them. These consisted of one or more hoats manned by expert paramen and swimmers and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by another white man and a negro. Just before dark we sighted the eorn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away. Their condition became almost distress ing as they sat in perfect silence waiting our approach.

But we did not appreciate their extreme peril until the boat struck against the frail log building which was in the water to the edges of the roof, and visibly shook and tottered. The poor reatures commenced to clamber hurridly down to the boat.

"Stop!" I cried. "The women and children first "

The men obediently resumed their seats. We took in first the children and then the women, and were about to push off, telling the men we would hurry back for them as quickly as possible or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat and had done so reluctantly), seized the corner of the house, and looking anxiously into my face,

" Marster, ain't you gwine to take my old man ? " "No, auntie," I answered, "the boat is

too full now. He must wait till we come back."

The words were hardly out of my mouth, when with a sudden spring she was up and on the roof again. It shook as she scrambled on it, and took her seat by a little, withered old black man whose hand she seized and held as if she was afraid we would tear her away from

"Come, auntie," I cried, "this won't We can't leave you here, and we can't wait any longer on you,"

"Go on, marster," she answered, "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I am gwine to stay wid my ole man Ef Simon and to git drownded, Luddy gwine git drownded too. We day been togedder too long to part now." And we had to leave her after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night a high falsetto voice, tremulous with age, came across the waters from the rib. where we left the almost certainly dooned group in the blackness of dark ness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the ong It came clear and distinct First Lyddy's trembling voice and then a horus of a dozen or more of the deer bass voices of the men:

"We're a clingin' to de ark. Take us in, take us in: Do de flesh is no'en weak. Take usin take usin Take us in, take us in,
'Tis do Lawd we gwinter seek,
Take us in, inke us in;
Den Lawd, hole out dy han',
Take us in, take us in, Draw de sinnalis to de lan' Take us in take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in he water and hurried away.

Most fortunately we came across a boat bent upon the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had been apparently held down by their weight, for as the last one left it turned over and floated away to the gulf.

Their rescuers told us afterwards that s they neared it the first sound they heard was an old woman's voice sing

"De Lawd is hyah'd out cry." Answered by the men: "Take us in, take us in, En He'li save us by en by Take us in take us in.

- Oor Damb Inimals

"IN SECRET."

The most sacred place to a sincerely devont life is the closet. The closed door shuts out the noises of the world and the soul listens to God's voice There thoughts go straight to the Lord, and worship is in spirit and in truth. Whatever interruption the services of the sanctuary may suffer, this of the closet need never, onght never to be interfered with. Church life may grow languid, but heart life never. The place of public worship may be closed against entrance, but the closet door should be shut with the worshiper on the inside every day. True religion consists more in the secret communion of heart, mind, and will with God than in any external acts of adoration or sacritice. A considerable portion of the Sermon on the Mount is concerned with emphasizing importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words "Seen of men. The life lle sought to instill is ln strik ing opposition to the established custom, and is described by the words "In secret." Even in Old Testament times when ceremony and daily sacrifices

were so conspicuous a feature of worship poble minds conceived the truth that obedience is better than sacrifice and that the sacrifices of God are a broken and contrite spirlt, with truth in the inward parts. God's eye is on the

Much of religious life must, indeed, be public. The stated seasons of prayer, praise and attention to God's Word in the house of worship, are permanent and judispensable institutions, which contribute largely to the strength and growth of Christian life. It is doubtful whether a healthy, vigorous spiritual condition could exist without external evergines, not because it is dependent upon these as its source, but because these are its expression, and the life of the heart must find utterance. It is not the outward religious act which is seen of men that gives value to the inner character, but just the reverse. The secret devotion imparts worth to the external practice. The closet prepares for the sanctuary. The life it fosters is manifested in the acts of the Church service. And whenever the public worship is not the expression of the religion of the private life and of the heart it is empty and vain. This danger that the visible acts of the religious life will be done for show, can be counteracted only by a careful cultivation of closet communion with God. While not underestimating the importance of the outward acts of worship, it will not do to emphasize them as to make them mere meaningless forms. The life that is faithful "in secret" saves that which is "seen of men" from decay.

Secret prayer is one of the most essential duties in the Christian life. It seems almost false to call it a duty, in light of the incalculable blessings and jove resulting from its evereice. It is a privilege of highest value, for the closet the birthplace of that assurance which is needed most of all-the prosence of God. Such knowledge has made God's servants strong and brave in all times. Moses, David, Elijah, Christ were sustained by it in all they did, and these were all men who went apart to commune with God. It has always been so. God reveals His presence to those who seek it alone. There is just as great an argency as ever for the possession of this assurance Clergyman need to feel that they do not stand alone when they preach the Word and go about their ministrations: working Christians must feel that a presence is with them ln their religious and their secular service: waiting ones are strong only when they are conscious that God is near in their suffering. And this knowledge is secured nowhere else but in the place of secret converse between God and the heart. The closets of Christians are the points of contact between heaven and earth, where Divine power is brought to every task and put under every burden. No day can be so busy as to prevent a resort to that shrine. Absolute withdrawal from men is not necessary. The dropping of the eyelids over the work shuts out the world and gives a moment with Christ, and in the midst of the most intense activity this sense of God's nearness can be so cultivated and acted upon as to become the most real experience of life. The source of great joy and rest and power is the realization of the fact that God is at hand. He reveals Himself ln secret. He rewards openly.

of the heart's love for God. While it reyeals God to the life It also reveals its own character to it. The person who is filled with love to God will find bimself frequently drawn to a secret talk with Him while one whose life is devoid of these heart to heart communions has cause seriously to doubt whether there is any true affection in his heart toward his Father in heaven. The closet is a place for self-examination. In sincere and earnest lives self-examination leads to improvement and larger equipment: it measures with God's standard that it

may realize God's purpose in each life. Confession of need and new aspirations are born in the secret chamber. Confessions are made there that it would be neither wise nor profitable to make before men; aspirations that transcend any earthly thing to arouse. God's estimate of a character is not according to what men think of it nor what the nerson thinks of himself: it is based not so much upon what he does as upon what he is in his very heart. Is he faithful to God? This becomes apparent not in the words of his profession, nor in his acts of public worsblp, but in his secret life where he acts not from selfish motives, nor for show, but from real desire for God. The closet is the index of every man's religious character: neglected it accuses of Insincerity ln all outward homage, frequented it gives worth to every external act and testifies of true devotion to God-Christian Intelligencer.

THE INDIAN'S QUESTIONINGS.

"Missionary," said a savage, stalwartlooking Indian, "gray hairs here and grandchildren iu the wigwam tell me now that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonder story. Yet I am getting old. Gray hairs here and grandchildren youder tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away come back soon, for I have grandchil dren, and I have gray hairs and may not live many winters more."

He turned as though he would go back to his place and sit down, but only went a step or two ere be turned around and said: "Missionary, may I say

"Talk on." I said, "I am here to listen?

"You said just now, 'No-tawenan'" (our Father).

"Yes." I said. "I did say 'our Father.

"That is very new and sweet to us," he said "We never thought of the great Spirit as Father. We heard Him the thunder, and saw Him in the lightning and tempest, and we were afraid. So when you tell us of the great Spirit as Father, that is very beautiful to us"

Hesitating a moment, he stood there. wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said: "May I say more?"

"Yes." I auswered, "say on." You say 'No-tawenan' (our Father).

Is He your Father?" "Yes. He is my Father." Then he sald, while his eyes and voice yearned for the answer, "Does it

This secret of life becomes also a test mean He is my Father, poor Indian's Father, too," he repeated.

"Ves that is true" I answered "Then we are brothers?" he almost

"Yes we are brothers" I replied The excitement in the audience had become something wonderful. When our conversation with the old man had reached this point and in such an unexpected and yet dramatic manner had o clearly brought not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

The old man, however, had not finished: and so quietly restraining the most demonstrative ones, he again turned to me and sald: "May I say more 9 2

"Yes, say on: all that is in your heart.

Never can I forget that last question It is the question that millions of weary, longing souls, dissatisfied with their false religions, are asking!

"Missionary, I don't want to be rude, but why has my white brother been so long time in coming with that great Book and its wonder story?"-Edger ton R. Young, in Gist.

IRREVERENCE OF CHOIRS.

This irreverence assumes different manifestations, which are more or less objectionable. It appears in whispering during prayer; in flirtations during preaching; in gazing about the congre gation and passing comments upon what is seen; in significant glances; in exchanging notes: in needless consultations: in scribbling in hymn books: in turning leaves; in inattention to the sermon; in a listlessness and indiffer ence, after the singing, to the other parts of the service as if they were a bore, or of no account or concern to them, and the sooner they were over the better: and in noisy and indecorous haste both before and after performing their respective parts,

Among other kinds of irreverence in choirs are: The quiet nap when not on duty, though this is not by any means confined to them; the slipping out of doors and having a smoke or chat until the sermon and prayers are over; selecting tunes and talking about them while God's word is being read, or while the throne of grace is being addressed: the getting ready for a solo or anthem as soon as the "lastly" of the sermon is announced; and in the loud-whispered conversation which passes between the leader and the members, as to what

shall be song. But it is needless to enter into further specifications. The evil exists, and the question is. How shall it be remedied and who shall do it? -- The Presbuter

We answer. Dismiss your ungodly choir and their machine music and go back to congregational singing.

OBITUARY.

A sad accident by which a mother and her child burned to death, occurred on the 5th of Oct, 1834, near Pickerington, 'Ohio. On that fateful morning Bro. 'George Strawn left early for his work, a distance of one half a mile, to his wife and 7 children still in their beds. The mother got up at six o'clock and kindled a fire to prepare the morning's meal. Her little Vincent Vastine bad come out with his new shoes in bad age had a miling to eart to school. The life was slow, so to burry it, the

mother took the coal oll can and poured on some oil. The oil in the can took fire and exploded and mother and child were enveloped in the furlous flames. Their cries soon aroused the rest of the family. Bro. Strawn's brother was visiting there, and he hastened down to their relief, but by this time their cloth-ing had already been burned off. He immediately poured water on them and extinguished the fire, but too late to save them. The mother lived in agony until 1 P. M., the child until 8 P. M. Bro. Strawn was soon brought to the sad scene, but could only see his dear ones suffer without being able to render as-sistance. The doctor was soon brought to them, but could only administer such things as would alleviate their pains funeral occurred on the 7th in the Stemen meeting house, services by C. B. Brenneman of Elida, Ohio, assisted by Noah Brenneman. Text, Mark 13:35—37. After the services at the church the remains of mother and child were taken to Marmother and child were taken to Mar-tin's graveyard where they were laid side by side in one grave. A kind hus-band and father, and six children—four sisters and two brothers—are left to mourn their loss, but God be praised, we need not mourn as those having no we need not mourn as those having no hope. So then let us comfort ourselves in this that while they will come to us no more, we can go to them. Let us be resigned to God's will, knowing the Lord has given, and the Lord has taken, and blessed be the Lord. We rejoice to and biessed be the Lord. We rejoice to know that all things work together for good to them that love God. Bro. and Sister Strawn gave their hearts to the Lord in Sept. of 1895 and soon after united with the Mennonite church by hantism on confession of their faith Sister Strawn departed this life, aged 33 years, 10 months and 13 days. Vin-33 years, 10 months and 13 days. Vin-cent Vastine's age was 6 years, 9 months and 13 days. May God bless and sanctify this very sad dispensation of His providence to the good of all, and oh, may the people learn to be more cautious with the use of kerosene

November 1.

C. B. BRENNEMAN.

OBITUARY.

KUNKLER.—Mary A. Donaldson was horn in Alloa, Scotland on the 22nd of April 1821. She was married in the year 1836 to William Gordon. To them was born one son who still lives in Scotland. She was left a widow in 1840 and then came to New York where she was united in marriage to Jacob Jones in 1844. The four children who blessed this union were Mary, Susan, Ella, and this union were Mary, Susan, Ella, and keuben, who have given to her nine-teen grandchildren sixteen of whom are living; also three great grandchildren. In 1856 she again laid to rest a kind husband and father. A number of years later she married Charles Kunk-ler, with whom she lived happily till 1875 when she was a third time left a 1873 When she was a third time left a widow. Since that time she lived 14 years with her daughter, Mrs. Wm. Kunkler in Wadsworth, Ohio, and 6 years with her daughter Mrs. David Kilmer, at whose home she died Oct. 6, 1896, aged 75 years, 5 months and 16 days. She united with the Lutheran days. She united with the Lutheran church in her girlbood, and followed through her life, as best she could, the footsteps of her Savior. She was a great sufferer during her last illness of is days and anxiously awaited her sum Is days and anxiously awaited her sum-mons to the home where pain and sor-row are unknown. On Tuesday even-ing at 5 c'olock her lamp of Ilfe filck-ered and seemingly went out, but only to shine in perfect brightness in the land of eternal day. Funeral services were conducted by J. Fe Funk at the Olive church where the burial took place on the 8th

MARRIAGE.

BENDER — KOLB.— On the 21st of October, 1896, at the Mennonite M. H., South Prairie St., Elkhart, Ind., by J. S. Lehman, Bro. G. L. Bender of Elkhart, to sister Elsie, eldest daughter of Bro. to sister Eise, enest daughter of Br. Joseph and Nancy Kolb of Breslau, Ont, Bro. Bender has been for many year employed in the office of our Publishing house, and they will make Elkhart their future home. A host of frlends unite in wishing them a long and happy life,

DEATHS.

HOOVER .- Samuel Hoover dled at his HOOVER.—Samuel Hoover died at his late residence in Intercourse, Lancaster Co., Pa. He was born in Intercourse, March 20, 1828, and departed this life Aug. 22d 1896, aged 68 years, 5 months, 2 days. He was married to Catherlne 2 days. He was married to Catherine Beaner in 1860, to which union were born six sons and six daughters of which ten are llving. He united with the Mennonite church in 1894 and re-mained a faithful member until death. He was confined to the house for nearly He was connect to the house for hearly half a year, but bore his sickness with Christian fortitude and often expressed a desire to go home. As he neared the end he could hardly wait for the sumend ne could narrly wait for the same mone. He passed away without a strug-gle. Bro. Hoover leaves a wife, ten children, ten grand-children, one brother and four sisters to mourn his departure. His remains were laid to rest on the 24th of Aug., at the United Brethren Cemetery at Intercourse. Services were con lucted by David Hostetter and Isaac

We miss thee, father dear, From thy old familiar place; We do not hear thy footsteps near, Nor see thy cheerful face

We miss thee at the table. We feel thy absence there: And oh, what sorrows pierce our hearts
To see thy vacant chair.

Thy room looks drear without thee, How desolate every heart; Oh could we hear thy voice again, What joy it would impart.

We miss thee, oh we miss thee. Whichever way we go, The memory of thy kindness still

Around our hearts entwines.

YODER.—On the 18th of July 18ss, near Garden City, Cass Co., Mo., of indigestion, Chrissie Edna, daughter of Link and Pannie Yoder, aged 6 months, 23 days. Buried on the 20th in the Clear Fork cemetery. Services by Levi Miller and Benj. Hartzler, from Jet. 31: 10, 17. She leaves parents and two brothers, one little isler and two little brothers having preceded her to the spirit world.

"Twas a precious little blossom God had planted in our home; But the angels came and whispered Come and dwell with us at home.

RUTTER On the 16th of October RUTTER.—On the 18th of October 1896, in Dulth, Minn., of heart disease, Mary A. Haney, of Elkhart, Ind., aged off years and about 8 months. She was born in Newbern, Pulaski Co., Va., in February, 1829. She was married to Henry T. Rutter, who died in 1860. She was the mother of six children, four of thom, three sons and one daughter, su whom, three sons and one daugnter, survive her. She came with her family to Elkhart, Ind., in 1857, where she resided since. Some six weeks ago, she went to visit ber son Louis, in Duluth Minn., where on the morning of the date above given she was suddenly taken with heart failure and in a few minutes to Elbart and she was buried on Sunday the 18th. Funeral services were conducted by J. F. Funk from 1 Cor. 15:33–37. She possessed a kind and fested as deep interest in her children. She seemed to have had a premonition that herend was nigh. A few days before her departure she gave directions conready and prepared to die. One of her ready and prepared to die. One of her Minn., where on the morning of the dat ready and prepared to die. One of her favorite hymns was:

> "Ob to be nothing, noth Only to lie at His fee broken and emptled vessel, For the Master's use made meet.

HUNTSBERGER.—Sept. 30, 1896, near Orrville, Wayne Co., O., of diphtheria, Harry, son of Abram and Mary Hunts-Harry, son of Abram and Mary Hunts-berger, aged 8 years, 2 months, 3 days. He hore his afflictions very patiently and whenever he was asked how he felt the answer always was "I feel better," and these were the last words he re-peated before he died, scarcely five mintes before he took his last breath. He

was sick fifteen days, and never offered a word of complaint during this time. He word of complaint during this time. He attended school regularly until be took sick. His teacher and school mates did not get to see him while he was sick, and even not after death on account of the contagious disease. He was buried on the day the summer school closed, Friday October 2d, at Martin's M. II. Friday October 2d, at Martin's M. II.
There were no services at the church on
account of the disease, but if it is the
Lord's will services will be held in the
near future. He also attended Sunday
school at Martin's Mennonite M. H. The school at Martin's Menhonite M. 11. The Sunday before he took sick he could not go to S. S. on account of a bee sting which caused his face to swell. It was always his delight when Sunday morriarways nis delight when Sunday morning came to go to S. S. and church. He wanted to go very much that morning, but as his eyes were nearly closed he could not go. He leaves his parents, three brothers and three sisters to mourn three brothers and three staters to months his early departure. A short service was conducted by Bisb. I. J. Buchwalter at the home of the deceased. Text, Mal. 3.17. Thus one little life has gone from our home; one sweet lisping voice is hushed, yet we who saw him suffer can never wish our loved one back. Truly God has not erred. He doeth all

Harry dear from us has fled To seek a hetter home; To sing sweet songs with angels there, Around the Father's throne.

Dearest Harry, how we miss thee When we see thy vacant chair: When we look around to see thee Naught but sorrow see we there

Harry was a precious blossom God had planted in our home, But the angels came and whispered, "('ome and dwell with us at home.

Harry, dear, how kind, how lovely, But his vital spark has fled; Though we watched him very closely While upon his dying bed.

But alas, the time grew nearer For his soul to leave this clay And his Lord, than earth much dearer Bore him to the realms of day.

God still needed one more jewel To adorn the Savior's brow: Hence His action was not cruel For our Harry's happy now

GLAVIER .-- Sister Etta Glavier (maider name Heatwole) was born in Rocking-ham Co., Va., May the 23d 1865, died in Allen Co., Ohio, Oct. 12th, 1896, aged Allen Co., Onlo, Oct. 12th, 1836, ages 31 years, 4 months, 17 days. She was in feeble health for more than a year which ended with consumption. Buried on the 14th at the Salem M. H. Serv lees were conducted by Moses Brenns ness were conducted by Moses Drimmer man assisted by the hrethren Brunk and Ross. Text, Phil. 1:21 which was se-lected by the deceased sister. She leaves a sorrowing husband and three sons to mourn their loss. She was a sister in the Mennonite church for a number of the Mennonite courch for a number of years and died with a firm faith in her Redeemer, was perfectly resigned to the will of God and expressed a desire to de-part and be with Christ.

Tuonas -On the 16th of Sentember 1896, in Somerset Co., Pa., Rosie, daughter of Aaron and Lilly Ann Thomas aged 10 days. Buried on the 18th. Funeral services by L. A. Blough.

Bownan.—On the 24th of September 1898, in Somerset Co., Pa., Harley, son of Hiram and Polly Bownan, aged 2 months, 9 days. He was buried on the 25th at the Blough Mennonite M. H. Services by L. A. Blough and J. N.

SHANK.—Sister Emma Shank, daughter of Bro. Jacob and sister Martha Shank (both deceased) of Long Station, Franklin Co., Pa., was born in 1898, and died on the 1st of the Shang Shank (both died on the 1st of the Shang Christian, and an ornament to the church. Her sufferings were at times very severe, yet her soul rose above

every besetment of the flesh and she re-joiced in her soul, that God had been so merciful to her and saved her for eternity, a consciousness in which she re joiced daily. Although for many long months confined to het bed, she never lost her courage and good cheer, and her mind was fixed entirely on heavenly things, and there ber conversation was

things, and there her conversation was also. She was especially blessed with grace to speak to all of the importance of making sure of salvation, and many, no doubt, who visited her, have been made better for having had the permission to converse with her. Fully permission to converse with her. Fully resigned to God, she was ready to go or to stay, as her dear Master pleased, and at last, when the hour of departure came, she sank sweetly to rest in the loving arms of Him who had been such loving arms of Him who had been such an abiding comfort to her in her life. Her burial, which occurred on the That Reliffs Memonalte M. H., the Heritan Memonalte M. H., as services were conducted by Michael Horst, George Keener, and P. H. Parrett, from 2 Kings 20:1, "Set thiue house in order," etc., a text which deceased had selected for the occasion, one half sister to mourn her early death. one half sister to mourn her early death.

LOVE

There is nothing the poor and de-graded need so much as they do love. They need love more than they do money. If we gave them less gold and more affection, they would be better off n heart, mind and estate.

Love is the redeening element: love is the pith of the gospel: the axis on which all turns. And men grow surprisingly lovable as soon as we begin to love them, startlingly interesting as soon as we begin to be interested in them. And we shall find in people just as much heart as we have the heart to find in them.

As soon as we begin in a Christlike way to love people, we shall discover that they love to be loved. They are in our power, if our power is heartpower.-C. H. Parkhurst, D. D.

"LIVING to please God is the most invoctant of all things to us because nothing else can do so much for us

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rapids, flist brough the veils of spray that
gracefully sway hither and thither, and
plays in hundreds of cool trout streams
that wind from sunlight to shadow, from
canyon to meadow. But it finds its
lightest joy in the myriaid wasterfalls
to olesaure supreme. And what wonto pleasure supreme. And what won-der, when such cataracts, falls and casder, when such cataracts, falls and cas-cades are there. Everywhere you find them. At the Grand Canyon are the majestic, deep-toned thunders of the Upper Falls 103 feet, and the Lower Falls 308 feet high. Between the two, Falls 308 feet high. Between the two, Crystal Cascade tumbles down a deep dark glen into the river. Over near Yancey's is beautiful Tower Falls. Isolated in locality, it has for compan-ions the many black, needle-like towers that are so stately. Near Norris Geyser Basin are the Virginia Cascades that go Basin are the Virginia Cascades that go pirouetting down a gentle decility, alongside the road. At the head of Golden Gate is the little Rustic Falls that glides with gentle murmur down into the canyon. Gibbon Falls, in the heart of the wild Gibbon Canyon, is a heart of the wild Gibbon Canyon, is a wide fan of foan and water sliding down the black, slippery rocks for a dis-tance of 80 feet still further into the depths of the range.

If one will take horse and ride from Mammoth Hot Springs up the East Gardliner River road for three miles, he

Gardiner river road for tiffee lines, ne will be repaid by a sight of two or three lovely falls, deep among glens and mountain canyons. Overhing by dark rocks and mountains, with only the green trees for friends and companions, they are beautiful pictures in the midst

of wild and rugged scenes.

Besides these there are many more. Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are gems born to blush museen, except to him who goes in search of them and at the same time derives pleasure and health

same time derives pleasure and nearth from their pursuit.

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mer, Editor, Berne, Ind. Prices, Single subscription per year, .30 10 copies or over, per year, each .25 "THE MENNONITE," an eight page monthly, A. B. Shelly, Editor, Milford Square, Pla. The Mennonite is published by the Eastern branch of the Price, ner year. Price, per year, "THE GOSPEL BANNER," a sixteen

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many. Price, per year,
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6.50 14.10 Hushiville 3.20 12.

Elkhart & Western Ry. ELKHART TIME TABLE.

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DARWIN F COR

What They Are Like.

the transcontinental lines do not under-stand what the tourist cars are really like, Those in use on the Great North ern Railway are built on the Great North-ern Railway are built on the same plan as the regular sleepers but have not the same ornate finish. They have, however, similar berths and bedding, toilet acsimilar berths and bedding, toilet ac-cessories and competent proters. In addition there is a complete kitchen range with ample facilities for its use, and an adjustable table for each sections cars daily from St. Paul to Pacific Coast points, to Portland via the scenic O, It. & N., from Spokane along the Columbia river, without change. Persons con-templating a trip to the Pacific Coast, Table Wife to P. I. Whilney, C. P. & T. C. P. & Minn., for printed mal-ter and rates.

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Somi-Monthly

ELKHART, IND., NOVEMBER 15, 1896.

VOL. XXXIII. No. 22.

JOHN F. FUNK, EDITOR, J. S. COFFMAN, ASSISTANT EDITORS.

Entered at the Post Office at Eikhart, as

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espondence ferences and Ministers' Meeting onferences and same in Open Letter Leport of M. E. & B. B. Report of S. W. Pa. Conference Spiritual Progress – How attain How to pray Marriages and Deaths

EDITORIAL NOTES.

stinginess

A child of God has no more right to go where he knows God does not want him to go than he has to murder his neighbor

Bro. J. F. Hershey, of Menges Mills, Pa., informs us that on the 14th inst, a minister will be ordained in the Codorus Cong., York Co., Pa.

If salvation could be purchased with perishable gold and silver, many good people would be lost and many bad people would be saved.

The heart of every individual who is a truly consecrated follower of Christ. contains a copy of God's law, to which the individual's name is a title page, his head an index, and on which his life is a commentary.

Bro. J. F. Funk and wife left Elkhart on the 9th for Minneapolis Minn From there Bro. Funk will go to Bonhomme Co., S. Dakota to attend conference. They will return home the the Word. latter part of the month.

The petitioner at the throne of grace who is unwilling to Include in his little band of believers at Rocky Ford, ern Peunsylvania District Conference a prayer the words, "Not my will, but Thine be done," or others of similar to be visited by traveling ministers, and dale, Pa. on the 28th of December to meaning, must surely be asking for they request the prayers of God's chil-continue for two weeks. We believe something to consume upon his lusts, dren. They have organized a little conand is therefore asking amiss.

Bro. A. D. Wenger has been spend- for God. Let us remember them at a ing some time in eastern Pennsylvania. throne of grace. and has held meetings in the different congregations. His sermons are well

Bro. J. A Ressler, of Scottdale, Pa., is at present making a visit of about three weeks in Clearfield, Blair and Somerset counties. Pa. He left home on the 6th inst.

Bro. M. S. Stelner of Cranberry, Objo is at present in Pennsylvania, and will probably remain for some time visiting our congregations in the different districts. May the Lord use him to the upbuilding of His cause.

At the recent session of the General Conference of the "Mennonite Brethren in Christ" faction of the Mennonite denomination, held at Coopersburg, Pa., There is truly a sting connected with II. S. Hallman of Berlin, Ont. was reelected editor of the Gospel Banner for the term of four years.

> Would not the services on Thanks. giving Day be an opportune time for contributions to be made in all the congregations for evangelizing, mission and charitable purposes? As the Lord bath prospered you, so give, and God will bless the cheerful giver.

The fact that propitiatory sacrifices are and have been prevalent the world over is evidence that it is the general opinion of mankind that mere penitence is not sufficient to explate sin. Christ's great atonement is typified by the sacrifices of the heathen as well as by those

On the afternoon of the 9th inst. Bro. J. S. Coffman left for Pennsylvania. He expects to remain five or six weeks, and will probably visit in Cumberland Co. first, then go to Philadelphia and the Eastern District congregations, and possibly make a short stay in Lancaster Co. God be with him in the preaching of clded to offer it as a free premium.

Our nathway in life is surrounded by dangers. If we have wealth there is danger that we may become proud and selfish. If we have knowledge we may become puffed up and valn. If we possess honor and are exalted to high position and enjoy the praise of men we likewise are apt to forget ourselves and give ourselves up to the follies of this world. It is only when we possess true wisdom, divine grace and sincere love to God that we will be preserved from the dangers that surround every avenue of life.

Mr. William McKinley of Canton. Ohio was elected President of the United States at the recent national election. To the 224 electoral votes necessary to elect him he received 49 besides. We trust that his administration will be as neaceful and the country as prosperous as the political contest was stormy and the business of the country stagnant. May God in His infinite wisdom grant unto our rulers that sagacity and integrity in all their dealings that we may lead a "quiet and peaceable life in all godliness and honesty."

Our readers will please take special notice of the excellent offer we make on the last page of the ILERALD, We think it is the most liberal offer our Publishing House has vet made in the line of free premiums, and as it is within the reach of all we hope not only to see all arrears paid up but also to secure many new subscribers. We had thought of not offering any pre minms this year as the HERALD has been enlarged in size so that it now contains about twice the amount of reading matter that it formerly did, but since we have been placed in a position that we can give a book that we believe should be in every family, we have de-

We are requested to announce that Sister Elizabeth Rich of Rocky in accordance with a resolution adopted Ford, Colorado, begs us to state that the at the recent session of the South-westnumbering six families earnestly desires Bible Conference will be held at Scottgregation and desire to labor faithfully Christian workers to get together and Union and Plenty, which we have since

make the systematic study of the blessed Book the sole occupation for the time being, and two weeks of such study, with the sole object of becoming more acquainted with God's word, and more deeply established in the Truth. and better qualified to teach it. cannot he otherwise than highly beneficial to all who attend. Let all be done in the fear of the Lord and to His glory.

The President's Proclamation for the annual national Thanksgiving Day appears in another column. Many people have wondered how long these annual Thanksgiving Days have been observed in this country. The Pilgrim Fathers who landed on the New England coast observed it in their communities but whether it was annually observed or at a specified time or not at that time we are not aware. But the first President of the United States of America issued a proclamation setting aslde Thursday the 26th of November 1789 for a day of public thanksgiving and prayer. It may interest our readers to know the wording of President Washington's first Thanksgiving Proclamation, hence we publish it here

By the President of the United States of America A proclamation.

Whereas it is the Duty of all Nations to acknowledge the Providence of Almighty God to obey His Will to be grateful for Ilis benefits, and humbly to implore His Protection and Favour And whereas both Houses of Congress have, by their joint Committee, re quested me, "To recommend to the l'eo ple of the United States, a Day of Public Thanksgiving and Prayer, to be observed by acknowledging with grate ful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness.

Now therefore, I do recommend and assign Thursday the twenty-sixth day of November next, to be devoted by the people of these States, to the Service of that great and glorious Being, who is the beneficent Author of all the good that was that is, or that will be: That we may then all unite in rendering unto Him our sincere and humble thanks for His kind Care and Protection of the People of this Country previous to their coming a Nation: - for the signal and manifold Mercies, and the favorable In terpositions of His l'rovidence in the Course and Conclusion of the late War; for the great Degree of Tranquility. Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted:-for the civil and religious Liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for all the great and various Favors which He hath been pleased to confer upon us.

And also, that we may then unite in most humbly offering our Prayers and Supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our National and other Transgressions;-to enable us all, whether in public or private Stations to perform our several and relative Duties properly and punctually -- to render our national Government a Blessing to all the people by constantly being a Government of wise just and Constitutional Laws, directly and faithfully executed and obeyed:-to protect and guide ail Sover eigns and nations (especially such as have shown kindness unto us), and to bless them with good Government, Peace and Concord;-to promote the Knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us:-and gen erally to grant unto all Mankind such a Degree of temporal Prosperity as He alone knows to be best.

Given under my Hand, at the City of New York, the third Day of October, in the year of our Lord. One Thousand. Seven hundred and eighty-nine. G. WASHINGTON.

In Canada the Thanksgiving Proclamation is issued by the Governor General and the time is set one week

earlier than in the United States. The Fourth General Conference of

the Mennonite Brethren in Christ branch of the Mennonite denomination was held at Coopersburg, Pa., on the 7th of October and continued for a week. A great amount of business was done at their sessions, part of the work being a revision of their Discipline, which was considerably altered. Henceforth no person can become a member of this society who uses tobacco in any form or remain one who, while a member, begins its use. No Elder is allowed to be a member of any association whose object is purely financial gain, "Baptism shall be administered to believers, and only by immersion," but "believers may be received into full membership before they are baptized on condition that they be baptized at the first opportunity after their reception. Sisters who are licensed (according to the Discipline of the denomination) may be recognized as evangelists, helpers and missionaries subject to the Presiding Elder or minister in charge, and shall have a voice in their respective Quarterly Conferences A constitution was also drawn up by a committee of six Elders, as follows:-

"We, the members of the Mennonite Brethren ln Christ church, unite in the name of our Lord Jesus Christ, for the purpose of carrying forward the work of the Lord in the justification and regeneration of sinners, the sanctification

enjoyed:—for the peaceable and rational of believers, healing of the sick, the General Conference, who, when the general edification of the body of Christ, change has been confirmed by twothe preparation of the helde for His thirds of the members of the Annual coming: and in order to secure a uniform mode of action in faith and practice in the work of our Lord and Master we ordain the following articles of constitution:-

ART. I.

TERMS OF MEMBERSHIP.

Sec. 1. The terms of membership of this Society shall be that all members shall subscribe to all the articles of faith and rules of discipline of the Society, as they now are, or as they may be hahn

> Apr. II CONFERENCES.

Sec. 1. The Conferences of this Society

shall be Quarterly, Annual, and General. QUARTERLY CONFERENCE,

Sec. 2. Quarterly Conferences shall be held on each charge. ANNUAL CONFERENCE. Sec 3 Annual Conferences shall be

held on each Annual Conference Dis-GENERAL CONFERENCE.

Sec 4 The General Conference shall

be held every four years. It shall bave power to make or repeal any articles of faith or rule of discipline not included in this Constitution.

It shall define the Annual Conference Districts It shall pass no rule at any time to set

aside the ordinances of water baptism, feet-washing, and the Lord's supper. It shall form no rule by which members of secret societies will be admitted as members of our (M. B. C.) church

It shall not form any rule by which the itinerant system will be put away. It shall examine the business transact

tions of all Annual Conferences, and in case the business is not transacted strictly according to discipline, such Annual Conference shall be brought before the General Conference for trial

MISCELLANEOUS. Sec. 1. The Chairman of the last Annual Conference of the General Conference term of each Annual Conference district shall be held responsible for bringing the conference minute book of said conference to the General Con ference; and if he neglects to bring the same he shall forfeit his voice in the General Conference session.

Sec. 2. Any preacher (either local or itinerant), officer or member of this Society found guilty of sowing dissension, creating disturbance, or causing disturb ance to be created, either directly or indirectly, by advocating false doctrines. speaking against our doctrines, or undermining any preacher, officer or memher shall be subject to a public confession or expulsion from the church.

> ART. IV. ALTERATIONS.

Sec. 1. These articles of constitution shail not be changed except by request of the General Conference, and confirmed by two-thirds of all the members of the Annual Conferences in session first after the General Conference so requesting.

Sec. 2. As soon as action shall have been taken by the Annual Conference on such change in the constitution, the result of such action shall be officially sent to the chairman of the last

Conferences as aforesald, shall announce the same in the official paper: and the change thus confirmed shall be in effect from that time: and shall be so entered in the discipline by the Committee on

Their article of faith on the Millenium is as follows:

"The Millenium (Rev. 20: 1-6) or day of the Lord (2 Pet, 3:8) will be ushered in by the appearance of Christ in His giory (Luke 21.27) with His church (1 Thess. 3: 13: Zech. 14:5), or ten thousand saints (Jude 14), to reign on earth (Rev. 5:10: Zech. 14:9) one thousand years, during which time the devil is bound (Rev. 20; 1-6) and Christ reigns In righteousness (Psa, 46:9; Psa, 72:8, 10 11 17: lea 9:1-4) until His enemies become II is footstool (Heb. 10:13: Isa. 11:6.9: Hos. 2:18)."

A resolution was passed to continue the publication of the Gospel Banner, the official organ of their denomination, the German edition of the above paper having been discontinued some time ago owing to lack of support. A committee was also appointed to sell part or all of the Gospel Banner printing office stock, pay the old debt on the same, and secure the printing of the Banner for the future on the most economical

The editor, who is elected every four years by the General Conference, is to receive a salary of \$450 ver year.

Considerable space is devoted in the report in prescribing the duties and restrictions imposed upon the editor.

Not including the statistics of the Indiana Annuai Conference, which was not given, the following is a part of the statistics given:

Numl	ber of Presiding Elders,	6
44	" ordained ministers,	64
44	" Probationers	32
44	" to be ordain	ed 7
4.6	" applicants for minist	rv. 26
66	" new converts, in 4 year	
44		12,079
66	received into church fellow	
	ship.	1.959
66	received by letter,	312
	witbdrawn,	280
	expelled.	270
Whol	e number of members,	3.879
	appointments,	87
	number of appointments,	187

Total number of Sunday schools. Total amount coilected in 4 years for all religious purposes \$103,846,02 Average contribution for each mem-

86.60 ber per year. The report states that the prospect for the future is full of promise.

PRESIDENT'S THANKSGIVING PROCLAMATION.

Washington, D. C., Nov. 4.-The President to-day issued the following Thanksgiving proclamation:

"By the President of the United States: The people of the United States should never be unmindful of the gratitude they owe the God of nations for His watchful care, which has shielded them from disaster and pointed out to them the way of peace and happiness.

Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

"To the end that these thoughts may be quickened. It is fitting that on a day, especially appointed, we should join together in approaching the throne of grace with praise and supplication.

"Therefore I, Grover Cleveland, Pres ident of the United States, do hereby designate and set apart Thursday the 26th day of the present month of November to be kent and observed as a day of thanksgiving and prayer throughout our land

"On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship jet them with one accord render thanks to the Ruler of the Universe for our preservation as a Nation and deliverance from every threatened danger; for the peace that has dwelt within our boundaries: for our defense against disease and pestilence during the year that has passed; for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us

"And let us, through the mediation of Him who has taught us how to pray, impiore the forgiveness of our sins and a continuation of heavenly favor. Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

"Witness my hand and the seal of the United States, which I have caused to be hereto affixed.

"Done at the city of Washington, this fourth day of November, in the year of our Lord one thousand eight hundred and ninety-six, and of the independence of the United States of America, the one hundred and twenty-first.

"GROVER CLEVELAND. "By the President:

"RICHARD OLNEY, Sec. of State."

For the Herald of Truth TO THE LAND OF SUNSHINE, AND THE LAND OF THE MID-NIGHT SUN.

AN ACCOUNT OF A TRIP TAKEN BY J. S. LEHMAN AND J. K. BRUBAKER.

No doubt most of the readers of the HERALD have noticed that when the two weeks' time specified for the return from Alaska to British Columbia was up, that all were disappointed. Now, since you have missed the steamer, or rather, since this installment failed to reach the HERALD to go along on Its semi-monthly visit, you bad an extra two weeks in Juneau, making four weeks in ail. It will therefore be unnecessary for us to say anything more about Juneau or its surroundings.

The steamer Al-Ki left Juneau at about midnight. When we say midnight, we do not mean to say that it was dark. It was light enough to see the Indians' war dance at a distance which was indeed a great sight. A great crowd of Indians bad gathered close to the large building that was erected for the Fourth of July celebration, at which time a great banquet was given for the different tribes of Indians, when thousands of doilars were given away by the chief in the way of presents to the different tribes.

1896

This large band of Indians which we could see from the ship was engaged in a war dance, and the great noise which they made was almost equal to the shouting of a victorious army or the howlings of a political parade. All at once there was perfect silence. In a few moments a number of dogs joined in

You must now imagine yourself on the steamer, leaving the port of Juneau, Alaska. It was indeed a beautiful sight to look back and see the small city of Juneau and the large steep mountains back of it with their beautiful snow capped peaks. Before morning we arrived at Sumdum, a small village, where we discharged some freight. At 7 A. M. the crew took up some floating ice, which seemed to be just like little specks on top of the water. When their iarge rope nets were lowered to bring in the apparently small speck of ice for our wants on the ship, and enclosed and the derricks raised them up we found out how true it is that more than two thirds of an iceberg is under water. while less than one third shows above the water. The floating speck of ice which we now mention, when it was hoisted on the ship, was estimated to weigh at least three tons. The ice was as clear as crystal, and no one was able to say whether that piece of ice had been frozen a bundred or a thousand years ago. It was once a large iceberg, roken from a large glacier. Floating in the salt water had diminished it to its present size. During the forenoon the weather was very fine, and the sea

In the afternoon we passed through

Wrangle Narrows. These Narrows are

dreaded by all sea captains that make the voyage. At 7 P. M. we arrived at Fort Wrangle, at which place the captain gave us 30 minutes time to go ashore. It is not necessary for us to say much about the interesting things that we saw there, for you can imagine that when the steamer comes in once a week or every two weeks, the inhabitants of the fort are very much elated, and it brings cheering smiles to the faces of even the most savage looking Indians There can be seen the oldest, middle aged and even the infants of the Indian tribes all of which are indeed a great curiosity to the white man. Time will not permit us to make mention of the curious totem poles, the Greek church, the mission and many other things of interest. The half hour that our jovial captain gave us to go ashore seemed to be but a few minutes. He gave us due notice however, when the time was up, and so all the passengers came to their floating home. We left promptly at the time specified, and bade adieu to Fort Wrangle and to the curious looking inhabitants. We had indeed a very pleas ant night on the sea, and felt greatly refreshed in the morning.

During the day we saw snow and ice at least 2,000 feet deep. No doubt our readers will think that we are exaggerating a little. We will say, however, that we had no time nor opportunity to measure the snow and ice, but it was approximately estimated by the pas that far northern country than we were. We will give you an explanation in ref-

along the route from Juneau to British it was such a remarkable event, we Columbia there are mountains rising almost perpendicularly from two to four thousand feet. There are gaps or canyons in between these mountains, and it was in such places where the ice and snow had filled up almost the height of the mountains. When we were children we were often made happy when the snow was deep enough so that we could track rabbits, and much happier when the snow would fall so as to be of the depth of six and twelve inches, so that we could get out our sleds and cutters and take a sleigh ride. Very little did we think when we were little children when we saw the snow from an inch to six inches deep. that we would some time be permitted

to see a depth of 2 (00) feet. July 2nd, at 8 A. M. we touched at Mary's Island, and at 11 A. M. we steamed in at Forces Bay, and unloaded many thousand feet of lumber.

July 3rd. The weather was not so pleasant in the morning, the atmosphere being a little heavy, but it did not take very long until the sun penetrated through the foggy atmosphere, and dispersed everything around us that seemed to be gloomy, and again the mountains on either side became visible July 4tb. We touched at a few places

during the day. As we were going south towards British Columbia the atmosphere seemed to get a little milder, and the weather during the day was very fine, and the sea very smooth. until we arrived at Seymour Straits, where there are whirlpools by the thousand. You will probably remember that we made mention in our former articles that Russian, British and American war vessels lie at the bottom, and as yet no one has fatbomed the depths. There are also merchant vessels that were at the mercy of the rapids and perished. At 6 P. M. we arrived at Najamo where we loaded 150 tons of coal. This is probably one of the greatest coal mines in B. C. where all of the princi nal steamers stop for a supply of coal It is a British port. We had almost forgotten to teli you

that we had on board a very patriotic crew and passengers as popular patriot ism goes. Many dollars worth of fire crackers were bought at Juneau to celebrate the Fourth of July on British waters. It was at this port where the patriotic crew celebrated the Fourth of July. All the passengers were entertained by a patriotic dog. We wish to tell you something remarkable about this dog. All the passengers, and even the captain and the crew, were not a little astonished at the courage that this British dog displayed when fire crackers were thrown at him. At first only a few were thrown at him. We saw him eat and actually swallow not less than 8 fire crackers. When the passengers saw his courage, and how he fought them as they came to him they tied together and threw a number, a whole bunch at him. He never flinched. At one time he stood over probably 50. They hissed at him, and exploded, and it seemed as though he was determined that no exploded powder should disturb his peace, or shake his courage. We saw him pick up one fire cracker that had sengers and confirmed by the officers of almost burned down to the powder, and the ship who are better acquainted with would have exploded in just a moment or two. While it was hissing and burning he picked it up, put it in his mouth erence to the depth of the ice and and swallowed it. This may not be of snow. You will remember that all much interest to our readers, but since

mention it as we go along.

The bystanders on the wharf were looking at the passengers as they were discharging the many dollars worth of fire crackers as though something more than ordinary had turned up. July 5th. At 6 A. M. we arrived at

Port Townsend, an American port about half-way between Victoria and Seattle. On our return we did not stop at Victoria. At 7:30 A. M. we left for Seattle. It was here that for the first time we were enshrouded in a fog. In the many hundred miles that we had sailed on the Puget Sound we were very fortunate in not getting into a fog. Thousands of passengers have been disappointed in not seeing the beautiful scenery on both sides of Puget Sound, but it was our good fortune that we escaped the fog on our way to Alaska, and almost all of the way on our return until we left Port Townsend. For about an hour the steamer kept up a continual whictle and the officers were all on duty, for fear there might be a collision. Between Victoria and Townsend, and from Townsend to Seattle and Tacoma many steamers go to an fro, and in time of fog sailing is very dangerous At 10 A. M. the sun once more presented itself, and the fog all cleared away, and indeed it was a very beautiful Sunday morning. At 11 A. M. we arrived at the city of Seattle. We were made to rejoice to see the city in which we had spent three or four days before our trip to Alaska It is a city that does a great deal of business, and is probably one of the liveliest cities of its size in the coun try. The weather was beautiful and somewhat warnier.

A short time after we arrived we went to the railroad depot to inquire what time the train would leave for Vancouver, B. C., and we were not a little surprised when we met our dear brother Dr S D Ehersole of Chicago He had accompanied his aged mother to Union, Oregon, and since he had a great desire to see the busy city of Seattle, he continued his trip to the God. above place.

As Seattle is such a pleasant place we will let our readers in fancy enjoy its sights and its cheerful surroundings and its salubrious climate until the next regular trip of the HERALD.

For the Herald of Truth DIFFICULTIES IN S. S. WORK, AND HOW TO OVERCOME THEM.

Paper read at the Mennouite Sunday per read at the Mennolitie Sunda rhool Conference held at West Liberty, McPherson Co., Kan., Sept. 29-30, 1896.

BY T. M. ERR.

What are the difficulties in Sunday school work? How shall we overcome

Of a Superintendent The first part of this question may be answered in a few words; - Simply naming some of the difficulties that we as superintendents may encounter; but the latter part, "How to overcome them," is that which puzzles our minds, and may very reasonably be classed as one of the difficulties of a superintend-

It is not so hard to see the wrongs and difficulties of life as it is to overcome them, and how apt is man at any rate to see the wrongs of our brother and point out his difficulties and sometimes a little more than that-to censure him betimes

Were we to take a retrospective view of our own actions and life, and see the many difficulties me have in our way. We should soon forget there was anything the matter with our fellow-being.

In the short time of my life and the little experience I have obtained as a superintendent, I find a great many difficulties with which I have come in contact and shall name some of them and a few thoughts in my mind as to the overcoming.

The very thought of overcoming induces our souls to be joyful, to cause smiles on our faces, praises will be upon our lips, and it prompts us to take glimpses into the great future. We see, as it were, through a glass darkly, the glory that shall be revealed to all those that love His appearing.

Brother superintendents, If we look continually upon our difficulties and never realize there is victory, we shall fall from our important duty in de spair.

"This is the victory that overcometh the world, even our faith," I Jno. 5:4. Difficulties

1st. Lack of devotion.

2nd, Obtaining teachers in the absence of the regular ones,

3rd. Interesting the little ones.

4th, Having perfect order. 5th, Lack of simplicity,

6th. Conversion the aim or goal.

1st. Difficulty concerning lack of de-

We should never think the Sunday school is a place of fun and frolic, but a place where God meets us, hence bow devoted we should be. We are often made to believe that devotion is produced by long and sour faces, weeping and lamenting, feeling somewhat down cast, quietness, &c.

If we expect to become devoted by such a siege of action, we believe we shall never attain to it. But it is to realize that we are in the presence of a holy and just God, prayer and praise should be foremost, and we should be ready to speak and teach the word of

We teach our children that Jesus came to make us happy, and there is joy in being a Christian; therefore let us show by our actions, "which speak londer than words," that we believe what we teach.

2nd. Difficulty concerning the obtaining of teachers in the absence of the regular ones. This, in our experience has been one of the greatest of diffi

culties. We open our schools with singing and prayer, reading of lessons, &c. We say, "Let the teachers now take charge of their classes." We look across the room and behold, class No. 1 has no teacher, and over yonder class No. 4 has none. Now, what shall we do? Well, we go to the Bible class. We say, "Brother will you take that class over yonder?" The brother answers, nine times out of ten. "I haven't studied my lesson this week; get some one else." We go to "some one else," and say, "Brother, will you take class No. 1 to-day?" The answer is, "No, get Bro, So and So, I am not able." We go to "Bro. So and So," and ask him. He says, no. We see we can hardly get a teacher, so we insist on some one, not asking if he wants to or not, but simply say, you "please go and take that class," The brother shakes his head, but we say we expect you to take it, and walk away. Finally, when he sees there is no other way he proceeds

the injunction to Peter "Feed my

lambs," meant something. The words

of Christ "Suffer the little children to

was not said for naught. It were better

if we had a few children out in the open

air under some bush with no equip-

ments and the heart in the work to

touch the hearts of those children, than

to have all the comforts of a suitable

house with blackboards charts dia-

grams, music and everything else to

make things interesting, and would not

touch those tender hearts but leave

them far away from God in the barren

and wild fields of sin. God forbid that

it should be said of us, "This people

draweth nigh unto me with their

mouth, and honoreth me with their lips:

but their heart it far from me," Matt.

Fathers, mothers, pray for the con-

version of your children. Superintend-

ents, work and pray for the conversion

of your schools. Teachers, pray for the

conversion of your classes. Scholars,

pray for the conversion of yourselves

THE PRAYER HEAD-COVERING.

BY D. D. MILLER.

There are two chapters in the New

Testament-John 13 and 1 Cor, 11-that

would be blotted out by some Christlan

professors if it were possible. The for-

mer teaches humility, the latter subjec-

tion. Both are enemies to the carnal

mind. Hence the great effort to obscure

or evade these teachings. But I trust.

that you, my dear reader, are desirous

of knowing just what is meant by these

as well as all other Bible teachings I

therefore trust that you will, with an

unbiased mind, notice the teaching of

the apostle Paul in 1 Cor. 11:1-16. In

verse 1 Paul shows that his object is not

to teach humanity to follow Paul-thus

to show his authority-but to follow

Verse 2, he begins with a commenda-

tion of w'.at was praiseworthy in the

Corinthians. Many of them it is prob-

able, needed not this reprehending that

the head of Christ: Christ is the head of

the man; man is the head of the

Verses 4 and 5 plainty state that the

thing he reprehends is the woman, pray-

covered or the man doing either with

Verse 6 shows that it is to be an arti-

ficial covering, and not the hair, as is

often argued in connection with verse

15. I challenge any one to harmonize

verses 15 and 6, in explaining that the

hair is the covering to which Paul re-

Note, "If the woman be not cov-

ing or prophesying with her head un

his head covered.

he was about to give, and therefore

Paul as he follows Christ.

For the Herald of Truth

15.8

and classmates.

Harner, Kansas.

come unto me and forbid them not.'

to the class and begins his reluctuat duty. Already five minutes of the most valuable time is gone. But class No. 4 has no teacher. We go and ask a sister to take that class, but we are met with the same excuses we heard from the brethren, probably a little milder, and tive minutes more are gone.

Is there not a better way than this? Would it not be a good plan for every teacher to select a substitute or assist. ant teacher, to teach in their absence or sometimes when the regular teacher is present? Or why not have a regular tonchors' class (though this is hard to do where our schools are small), so when a teacher is absent the superintendent knows where to go to get one. We believe if either of these methods were taken, the difficulty of obtaining teachers would be greatly obviated.

3rd. Difficulty concerning the interesting of the little folks. We find this to be one of the most important parts in the Sunday school and also find it to be the hardest to overcome.

If we expect to confine our explana tions principally to spiritualize the lesson and to explain the figures and prefigures of Bible events, we miss the sired end, i, e, the interesting of the little ones. Children will become interested through the sense of sight a great deal better than through the ear only. Then why not use illustrations to bring out a point or two in each lesson. get the eye of a child and you have the mind. If we fail in oue let us try some thing else. Not long since while talking to a class of little ones, asking them simple questions concerning the lesson. we saw they were not interested: we called them by name and asked them to listen, but still there was no interest; so we asked them what kind of play things they had at home and what they work for papa and mamma, what the dog's name was, and so forth, and we soon had a very interesting class. They began to answer in their childlike way. and we got their attention. Theu we could tell them something about the lesson

Christ nearly always taught by parables making impressious that otherwise could not have been done

4th, Difficulty concerning order God is a God of order, and where no order is there is confusion.

We cannot expect perfect order at once, but must take the time to exercise ourselves that way, by not asking too much all at once and by and by we may

be overcomers.

5th. Difficulty concerning simplicity It seems to be a great difficulty on our part as superjutendents to be simple enough so that a four-year-old boy or girl can understand what we mean. We as parents may read some incident or story at home to our children out of a book or paper, and it may be as plain as a b c to aur minds but invariably those children will ask, when we get through, "What does it mean? Tell me all about it, mamma. Then we start out and make the statement as childlike as possible and the children will fully understand what the story was about Likewise in Sunday school the children must have matters simplified. And we are certain if that little boy or girl understands what we say the older ones surely will. Brother superintendents, let ns try with all our God-given powers not to make the lessons so hard and overcome the difficulty concerning sim-

6th. Difficulty concerning conversion ered let her also be shorn." Now, if John only taught it," as they say, Now, our alm or goal. Last but not least is the hair is the covering and the woman this important topic. Though we over- be not covered, she certainly would have come the lack of devotion, though we no hair, and then how could she also be have plenty of teachers, and to spare. shorn? - an utter impossibility, Just though we interest the little ones, that what that covering shall be Paul does they are awestricken, though we have not say, but something to show to those order to perfection, and though we about her that she is in subjection to make matters so plain and simple and man as God has designed. fail to accomplish this most important It is to be a special prayer head-cover part - the bringing of those lambs to Christ-"it profiteth us nothing." Ah!

ing, otherwise it will show nothing to those about her. That which is worn as a protection from heat or cold, or that which is worn for fashion, shows no subjection to any one.

Verses 7-10 give the reasons or ob ject of this command.

In verses 11 and 12 he guards his argument with a caution lest the inference be carried too far and woman be made a slave and man a tyrant. "As it is the will of God that woman should know her place, so it is His will also that man abuse not his powers."-M. Henry.

Verses 13-15, he enforces these arguments that he just made by referring to what nature teaches. Notice, nature teaches that there is a difference even between the natural man and woman Man is to have short hair and woman long hair. Nature teaches that, it does not take the Bible to teach it. Even the uncivilized Indian observes that difference, man wears short hair and woman long hair. So Paul refers to what nature teaches just to emphasize what he has been teaching, viz., that man should pray or prophesy with his head uncovered and woman should do so with her head covered.

Verse 16. After he had given his argument how the women should appear public worship, and why, and em phasized it by what nature teaches, he tells them that the customs and usages of all the other churches of God were in harmony with what he was teaching

them. Now, my dear reader, if that was the way the women were to appear in the apostolic church, why not appear the same in the Christian church now?

The following are some of the arguments and questions that are used by some to explain away this command;

1. "The hair is given for a covering. Aus. Verse 6 plainly teaches that Paul has reference to an artificial cover-

2. "Is there any salvation in that piece of cloth that your sisters wear on

Aus. Just as much as there is in that water that is poured upon the head in baptism, or as much as there is in the bread and wine in communion.

3. "It is all right for married women. but it does not mean the unmarried." Ans. Verses 4 and 5 teach about man

Paul takes occasion to address the body and moman and not bushand and wife of the church under this good character. 4. "Why don't these other denominations observe that if it is a command?" Verse 3, he lays the foundation for his reprehension. God the Creator is

Ans. Many of the popular churches and especially the founders of said churches taught this command just as the Mennonites do now. But popularity and a compromising hireling ministry have robbed the church of this peculiarity as they term it. Let us profit by such examples.

5. "Paul is the only writer that mentions this in the New Testament, therefore it is not so essential."

teaching of Paul, we will also have a surely we might put away murmuring right to reject all of Paul's teachings. The same reason is sometimes given for more, pray without ceasing," and "in not observing feet washing "because everything give thanks."

if we reject the writings of John and l'aul we will have a large part of the New Testament rejected.

6 "How will I look? people think of me?"

Ans. These questions are, as a rule, the foundation of all the evenses for not observing this command. Oh, proud heart! How do you suppose Christ our Redeemer and Savior looked when He wore a crown of thorns for you and me?

If Christ had yielded to Satan's questions of "how will you look" and "what will the people say or think of you?" you and I would never have been re eemed, And now, when His word teaches subjection and humility, and the outward manifestation of the same, can we be unkind enough to reject such teachings? "If ye love me, keep my commandments," "If ye know these things happy are ve if ye do them."

Middlebury, Ind.

44 CAN'T COMPLAIN ?

These words, often heard, furnish a curious illustration of the mental attitude of certain persons. The boy who, when inquired of about his sick mother. said, "She complained of being much better," might perhaps represent an extreme case: but when inquiring after the health of a person and hearing him say, "I can't complain," the natural inference would be that complaining was the proper thing to do when practicable, and that every opportunity for complaint was seized upon; but that if a person was so free from ills and aches and pains and troubles that he had nothing to grumble about, there was only one thing to be said, and that is "I can't complain."

Would it not be weil for Christians to change their attitude, and, instead of being counted among "complainers." take position with those who "rejoice evermore," and glorify God for His mercy and for His grace manifested to the sons of man? How much we have for which we should be thankful; how much we have for which we should praise the Lord! Life and health and blessing are ours. If, indeed, health is impaired, it is largely through our own errors and mistakes. If we have misfortunes we can often see that we have brought them upon ourselves; and God with a kind hand, often repairs the mischiefs that we have done, and "giveth us all things richly to enjoy." bounties are constant. His care is perpetual. His love is everlasting. His rain, His sunshine, His seed-time, His harvest. His summer, His winter, His heat. His coid-all come to us freighted with blessing. And yet there are persons whose lives are a continual scene of murmuring and complaining Whether it be wet or dry, whether it be hot or cold, whether it be clear or cloudy, whether there be calm or storm there is always something to murmus at, something to complain about.

If we would take God's providences as blessings; if we would recognize His hand of love which is stretched out for us; if we would see in the blue heavens above us the brightness of our Father's smile, and in the green earth beneath us the upspringing of the seeds which Ans. If we have a right to reject this He has sown with bounteous hand and complaining, and "Rejoice ever-

THANKSGIVING.

I Thess, 5:18. "In every thing give thanks! What, thanks, Suppose life's brighlest sun sinks while 'tis

day,
Or poverty's relentiess grasp takes hold,
And friends, and home, and comfort shrink away?

Suppose the hopes we cherished till they grew To such proportion as to cover all The length and breadth of life, are stricken down? In everything give thanks, whate'er hefall!

Suppose we're thrown where nothing meets our need to choice is left, and all we pine for most

Is all denied, and all things that surround So contrawise appear that life seems lost? inprose the heart that grew into our OWIL

trne its ripened fruit we'd garner in the heavens— Can we give thanks for these? Aye, for these

But why should we give thanks, when all seems wrong?
How can a soul be thankful for its cross? Tis easy to be grateful o'er our gifts. Hut how feel thankful when we suffer loss?

Dear soult you apprehend imperfectly; Your vision is commen urate with earth; Your understanding takes no cognizance

yond The finite and the things of finite worth.

Your God is at the belm! and He controls The circumstances that so hedge you round; You fall to trust the Wisdom, Love and Power That made the worlds and holds them in their bound.

He knows you perfectly! your every need He will supply with sure fidelity; But He is King, and rales within His rea'm Nor will He yield His sceptre unto thee.

And this is love, because He could not leave ne erring judgment to its own device. For thou would'st choose the things that come hetween

Thy soul and Christ's most costly sacrifice!

The Wisdom that created knows full well How to commingle perfectly life's draught, And gives us all the sweet our souls can bear; Its hitterest drops our Lord Himself halb quaffed.

-Set by L. M. J.

For the Herald of Truth SUNDAY SCHOOL TEACHERS! DIFFICULTIES IN SUNDAY SCHOOL WORK HOW TO OVERCOME THEM. BY DANIEL RAUFFMAN.

In enumerating the difficulties of the S. S. teacher. It is necessary first to know what his work is to be. What work can he do? What should he do? What is the limit of the possibilities of his sphere?

The work of the Sunday school teacher is to instruct his pupils in the Word of God: to teach them to apply the truths of the Sunday school lessons to their own hearts: to fit them for the responsibilities of a Christian life. The limit of his possibilities is the conversion of the whole class. This is not al wave possible and seldom probables but it should he the aim of every teacher. Standing in the way of this perfect success are a great many diffi culties which may or may not be overcome. It is to these difficulties that we shall now address ourselves.

1. The first difficulty to attract our attention is the imperfection of the teacher. In the first place there may be a lack of an aptness to teach or at least a lack of sufficient preparation The teacher, to be in the highest degree successful, must have an accurate knowledge of the whole Bible to begin with. Aside from this, he must have made a special preparation of the les-

son, so that he may be abie to bring in other scriptural passages that have elther a direct or Indirect bearing upon the Sunday school lesson, as well as the thoughts of some of our best writers. Add to this preparation an aptness to teach, and a life during the week which s in harmony with the teaching on Sunday, and the difficulty of Inefficient instruction is largely removed. Every teacher should be supplied with a Bible, concordance, a commentary, and a good S. S. paper, A weekly teachers meeting is a valuable aid in elevating the instruction in classes. 2. A second obstacle in the way of

HERALD OF TRUTH.

complete success is the indifference of some parents. They have no particular objection to their children attending Sunday school regularly and punctually; nor do they show any particular anxiety to get them there. Children usually imbibe the indifference of their parents, are irregular in their attend ance, and, as a result, lose interest. This difficulty may be partly overcome (1) by ministers earnestly admonishing parents to do their full duty, and not neglect the interests of their children; (2) by superintendents calling attention to the necessity of regular and prompt attendauce; (3) by special efforts to in terest these children; (4) by personal visite to their parents 3. The teacher's work is very often

hampered by a lack of preparation on the part of pupils. No question can be intelligently discussed in class unless both teacher and pupils know at least something about it. To learn a lesson after you get into class is a waste of time It is just as necessary to prepare a lesson for Sunday school as it is for any other recitation. But there are so many other things that attract the at tention of a great many boys and girls, that it is hard to get them to study what they consider a duil S. S. lesson. In this case it is easier to point out the defect than to suggest the remedy; but I think that the first thing to do is to impress them with the thought that whether this hour is spent profitably or

otherwise, time goes on just the same. That since they spend the time anyway, they might as well spend it profitably as not. That the more thorough the preparation, the more interesting the recitation, and the more interesting the recitation, the more real pleasure is derived therefrom. In the meantime the teacher should strive by all legitimate means to make the recitations as interesting and profitable as possible, be soc'able with his pupils, and endeavor to enlist their attention by personal work, and last, but by no means least, give

himself over to frequent prayer, to the end that God might use him to the glory of His kingdom, and the welfare of lost souls. 4. Another obstacle to the teacher's work is the abuse of lesson helps.

These lesson leaves, used as a "help may be made very useful. Used as a "prop," they are anything but useful, They contain many valuable thoughts and suggestions, which enable us to delve down deeper into the unsearchable riches of God's eternal truths than we otherwise would. But Sunday school teachers and scholars too often make the mistake of allowing these helps to do all their thinking for them. As a fitting climax to this, the teacher very often confines his questions to the questions found at the end of the lesson, and the pupils, like first-class

dummles, sit there and read off the printed auswers. The result of this is that original Investigation is discouraged and the capacity to think for oue's self is correspondingly diminished. As a remedy for this abuse, some have advised that the use of lesson helps be discontinued: hut I see too many good points about them to join in such an advice. I rather think that we should labor to multiply the uses and eradicate the abuses If possible. To accomplish this, I would suggest, (1) that pupils be instructed not to look at the questions found at the close of the lessons: (2) that both teacher and pupils read the whole chapter in which the iesson is found, also parallel or corresponding scriptures found elsewhere in the Bible; (3) that the teacher frame his own questions. It is an excellent plan, especially with larger classes, to discuss the lesson by topics.

Having enumerated a few of the difficulties with which a teacher has to cortend I leave this question to your thoughtful consideration. I want to state, by way of a general answer to the iatter part of the questlon under consideration, that many of the difficulties with which we as teachers have to contend, may be overcome by a thorough preparation for our work. As Sunday school teachers, we have responsibilities which we cannot afford to ignore. Let us prepare to meet these responsibilities as Christians ought to. Let us, by readlng and by meditation, by prayer and consecration, make ourseives as efilcient as possible, and leave the results in the hands of God.

Garden City, Mo.

THANKSGIVING.

Thankfuiness in man is a natural feeling and not acquired, though in some persons it may be apparently absent owing to a lack of culture, but in every person it exists in a greater or less degree.

The infant when given that which it desires has a countenance expressive of thankfulness. It feels a sense of satisfaction that its desire was gratified and hence, it feels indebted to you. Even the lower animals exhibit a sense of thankfulness when accommodated, indicating that thankfuiness is a natural feeling in the entire animal kingdom.

The old saying that "one good turn deserves another" is founded on thanksgiving. The custom of giving thanks is not a modern one. It has been the custom through all generations. Our Savior at the Lord's supper took bread and when He had given thanks He break it, etc. Thus we have the example from Christ; independent as He was. He saw fit to give thanks for bread from heaven.

We are commanded to give thanks in everything. In Eph. 5:20, we read, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ,"

The Pilgrim fathers after facing the storms of the broad Atlantic and enduring the hardships of privation and hunger, when they reached their destination at Plymouth Rock safely, saw fit to give thanks to God for their safe arrival. It was they also who, after they had survived the first winter, appointed a day for special thanksgiving, and thus they started the custom which has been handed down to each genera-

tion and is recognized by us as a national holiday and we trust will be recognized as such throughout all generations to come.

We as a nation, have a great deal to he thankful for. We should be thankful that l'rovidence gave us power to break asunder the shackles of British subjection and slavery and form a union that should grow and develop and become a nation strong and great as it is. We should be thankful that no famine or pestilence of any kind has invaded our land and brought starvation upon us as a natiou. And, though we have endured the horrors of war and various attempts have been made to overthrow the government, we should thank Providence that the nation still lives and is still a "land of the free." But above all we should be thankfui as a nation that we are a people slow to anger and not easily provoked, and that the intelligence of the nation far surpasses illiteracy. But we should offer thanksgiving not only as a nation but as individuals. We are dependent creatures, depending upon an independent God and not a single thing can we call our own. Even our very lives are not ourown

The simple fact that all we have and are belongs to God, should show us how thaukful we should be to llim; and yet there are persons who have a good deal of this world's goods, and who are regarded by their neighbors as being independently rich, that never realize that it is all given-absolutely and freely given to them by the Giver of every good and perfect gift, and could be taken away from them by Him in a very short time if He wished to do so. The more independent we are the more thankful we should be; but alas! how few there are who realize this fact. As a rule, the greater riches we possess the less we are inclined to be thankful. The more independent we are the less ant are we to feel under obligation to God. But it matters not how rich or how poor we may be, every one, from the king upon his throne down to the poorest of the poor, is under obligation to God far beyond his comprehension.

Here we are, the creatures of Ilis care, we have good health, are sound in body and mind, have good homes, with food, clothing and shelter, and every thing that goes to make life worth living, and all we have to do is to enjoy it and be thankful for it.

We should, indeed, be thankful that our lot was cast in a Bible and a Gospel land where we can worship God according to the dictates of our own consciences, and none dare to molest us or make us afraid. Thousands of our fel lowmen have not these precious blessngs to enjoy, having always lived in heathendom where law and order are strangers, and where their highest ambition is to take the life of their brother. ignorant of the borror of the deed.

Then again, we should be thankful for the great plan of salvation; that God gave His only begotten Son to become the propitiation for our sins, and not for ours only but for the whole world.

Let us be thankful also that we have a house not made with hands eternally in the heavens, where we shall live forever and ever and sing praises and join In thanksgiving to our Lord and Savior Jesus Christ through all eternity.

For the Herald of Truth.

A MISSION FOR ALL. BY A READER.

"Go home to the friends and tall them how great things the Lord hath done for thee, and hath had compas-sion on thee." Mark 5: 19.

If the Savior suffered us to be with Him when He found, pardoned, blessed and saved us, perhaps naturally, our first thought is. Oh to be with Him who has done so much for us, saved us when we were lost, when there was no hope, shedding His glory upon our despair driving its dismal gloom forever away by the light of His love, saving, "Thy sins are forgiven": "I came not to con demn"; "Go and sin no more," When He let His blessings of peace fall upon our unworthiness, the peace that passeth understanding, that the world cannot know, joy, the world cannot receive, love, pure and undefiled that hath no bounds, we were happy indeed. While our habitations were the tombs, among the dead, in death, these unmerited favors became our portion, breaking the fetters of sin

As we realize the liberty of the Gospel in all its glory, the light of Christ surrounding us, is there tongue that can tell, or can words convey the joy we felt when the wondrous tidings were conveyed to our souls? Yet we hear the Master say, "Go, proclaim them." with the promise, "I will be with you," by the Holy Spirit's divine guidance Thus we come to labor in the cause that gives us the sure hope of glory. and makes us earnest in our efforts, the salvation of souls, ever looking to Him in great dependence, who so kindly taught us, "Without me ye can do nothing." to extend His beloing hand to aid. us for we know He knows best.

Simply trusting every day. Trusting thro' a stormy way: Even when my falth is small Frusting Jesus, that is all."

"Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "He that is faith. ful in that which is least is faithful also in much."

The secret therefore is to be faithfulwhether much or little is entrusted to you matters not, a full consecration is required, whether it be wealth, or whether it be the bright strong intellect with which some are blessed, and the various gifts God has so graciously permitted us to have to use to His honor and glory. Sad indeed, that many abuse these gifts.

"And whosoever does not hear his cross and come after me, cannot be my disciple." Luke 14:27.

There are other souls to save and our influence, our life, our all is needed How many influences were spent upon us? How many lives were laid down for us, all given for our spiritual eternal happiness? Especially let us think of the blessed Son of God who abandoned His home of glory and took upon Him the curse of this world, the wages of sin, the guilty of no sin, and who, having conquered death, comes forth in great glory, giving His followers the joy of the victory, "O death where is thy sting? () grave where is thy victory?" I Cor. 15:55. This is the glory we are to proclaim: Pardon, redemption, forgiveness of slns; "Now is the accepted time, to-day the day of grace." "Now I will have mercy and not sacrifice, and hear your cry, answer your prayers, forgive all your sins," "Though

they be as scarlet (which they certainly are) they shall be as white as snow." "I will remember them no more. I will deliver you from the bonds of iniquity,

and save you, "Fountain of purity open for sin Here may the penitent wash and be

clean." Still His love and grace abound to be proclaimed. This is why we cannot be with Him. We must yet spend and be spent in His cause, for God is no respecter of persons and requires the same of us as of those who labored so earnestly to bring us into the fold. This is consecration; this is what sends us out into the wilderness to find some lost one, out on the deep to save some one that is sinklng away; out among the poor, helpless, to the sickroom and wherever affliction spreads its gloom, to the secret hidings of the ungodly with warnings and entreaties, and tell them that whosoever will may come, point ing them to the Savior whose open arms and pierced hands are ready to receive and blot out every sln. and to receive them

Oh. Where is the child of God that dares refuse to obey the holy command, by cold ungratefulness, thoughtless slothfulness, and that yet wants and expects to be saved? Let him remember Matt. 18:32 -34 in an application like this: "I have beloed you, saved you, ought you not to have helped those around you?" And turn yourself about, offering the bread of life to some poor, hungry, lost soul, and not deny eternal life to any, Though it costs great self-denials, trials and dis appointments, though we must wear the crown of thorns of cruel rejection, and the purple robe of shameful reproach and mockery for Christ's sake, though the enemy revile and cast many fiery darts, we make ourselves free,

walking by faith and not by sight, When we have on the whole armor of God, every persecution makes it shine brighter. If we would reign with Him we must also suffer with Him. for "ve are not your own" (1 Cor 6:19): for 'Ye have not chosen me, but I have chosen vou." John 15:16.

It is a heautiful theme for the Christian to contemplate, and at the same time it is sad, woeful, and terrible for the unsaved to think of the time when Jesus shall return. If we could make as grand a boast as could that poor mis erable wretch of the tombs, what a glorious time it would be partings up. known with never a fear, for "the people gladly received him," for they were all waiting for him.

This keeps us humble, shows us wherein we come short and that we have some work to do. This man did all that was required. Do we do the same? If not, why not? Are we ashamed to hear reproach for the Master? Think of the reproach He bore for us. In case some brother or sister oppose us ln the work for Christ, humbly beg them to pray for us, remembering 2 Tim, 2:24: "And the servant of God must not strive," but be careful not to tear down what another builds, but to build what cannot be torn down,-the truth,-and leading the erring brother or sister to the Saviour, who will, if we have honest hearts, bind us closer together by the wondrous tie of love which worketh no ill and covereth a multitude of sins. The love of Christ. passeth knowledge, and constraineth us, will cast out fear, and give

us a hone founded upon the Solid Rock against which the gates of hell shall not prevail.

Another grand thought in connection with this is we read nothing of this man of the tombs after this. It seems his work was finished, for he obeyed the Savior's command his mission was done

May the kind heavenly Father gly grace that we shrink not from duty May His choicest blessings grown every effort put forth in the cause for His honor and glory, the salvation of souls. May the Holy Spirit Inspire new zeal and aspirations, that we may more faithfully labor in true obedience and love, more fervently, for Jesus' sake. Amen

East Petersburg, Pa.

SPIRITUAL PROGRESS,

ITS RELATION TO EVERY-DAY LIFE. BY ADDIE V. BRUNK.

Much is said in our day about human progress; in fact ours has been called a progressive age, and we must admit, too, that progress of the right kind is good it does not mean simply a putting away of old things and adopting the new, it is more than change

All true human progress must begin in the heart where it has been placed by the hand that built the skies

In order that a plant may grow it must be surrounded by all that is essential to its growth-soil, air, sunshine and rain, and unless we be planted in the garden of God we can certainly not grow, and once being planted we accept each day those things from God which make us grow; we breathe constantly His life which dwells within us, for without life there can be no growth dead things must decay.

If we would increase "unto a perfect man, unto the measure of the stature of the fullness of Christ," we must abide in Him daily and hourly. Whether or not we are progressing is after all told by our daily life: if we are too busy with cares to meditate upon God's word and to spend seasons of prayer to God, our progress can not be very rapid. Of what do we think when our hands are employed at something which

does not directly employ our minds? Ah! if we could even at such times come more in touch with God-feel His nearness to us and His great love for us, it would mean to us a growing unto a perfect life in Christ Jesus,

"Consider the lilies of the field how they grow, they toil not, neither do they snin

No effort is made on their part; they thrive in their beautiful forms and tints all unconsciously. So should we without calling upon anything aside from God's power to aid us. live and grow, looking to Jesus for all that we need "No man by taking thought can add one cubit to his stature."

The only effort to be made on our part is to see that we are firmly and trustingly living ln Jesus.

We must remember, too, that all growth is gradual. We cannot attain to the highest step in spiritual progress at a single bound; our lives are made up of days, and it is for us each day to live to the glory of God, to do all we can for others for His sake.

We may feel sometimes that our work and surroundings are such as to hinder our spiritual progress, which is

true if we make our religion bend to our daily work instead of making the work bend to our religion.

November 15.

Be our duties as pressing as they may we cannot progress without prayer and reading God's holy word,

It is true that there is no standing still point it is a condition of our nature that we must grow in either one direction or another: if we are not being strengthened by God's grace we are living on busks and growing weaker

Robert Boyd has sald: "Alas! if the neasure of our physical health were to be regulated by the health of the soul. what a nation of invalids we would be Ollet us not neglect the spiritual life. that noblest, most beautiful part of man. God will make us grow and grow forever if we but let Him.

A great writer says: "The growth in grace is the only one not subject to de cay. It has a vast assimilative nower which nothing can resist. It feeds. therefore, on all the elements of man's life, on all the chequered experiences of his days. It feeds on joy, it feeds on sorrow. It rises by nature's growths, but does not sink in nature's decays Days of screet sickness fill the springs of immortal health: and the day of death in the vocabulary of grace is but the earthly name for the first day of eternal life.

Grow, then, in that which must forever grow-in that which will always be grace, although it will soon be glory and always fresh and living as the beauty of the Savior or as the thoughts and affections of God.

Elkhart Ind

For the Herald of Truth. THE POWER OF PRAYER.

BY LINA ZOOK.

"Prayer is the soul's sincere desire Unuttered or expressed: The motion of a heavenly fire, That trembies in the breast,'

When we think of the wonderful power there is in prayer, and of our weakness to treat such a wonderful subject, we tremble with humility and reverence.

Prayer is the link that connects earth with heaven, man with the Almighty ever present, eternal God. Prayer Is the power given to human beings by which they can move the Hand that rules over all creation. When God created man He gave him in the very beginning all that he needed for sustenance and even for pleasure. He knows our needs without our ever telling Him about them; but He loved us to such a degree that in addition to all our great temporal blessings He gives us the priceless privilege

of prayer and communion with Him. Wonderful things have been accomplished by poor, weak human beings when they once realized their own utter nothingness and laid hold of the loving, unfailing, all-powerful Hand that rules the universe. Foremost among examples of the simplicity and power of prayer we find Elijah, the man of God, who is to-day a monument of the special care and protection that God gives those who by faith and prayer live very close to Hlm and serve Him with their whole heart,

Some one has said Flijah was al. ways in straits, but never really in want; always in peril, but never really suffering

Behold him on Mt. Carmel. Look at him as he says, "I, even I only, remain a prophet of the Lord: but Baal's prophets are four hundred and fifty men." See the wonderful trial between the true and the false, between

God and Baal. Notice the calm heroic bearing of the man of God as he directs that wonderful trial. First the prophets of Baal make a very earnest trial of the faithfulness of their god with all the blind zeal and demonstration of a deluded people; but no God hears them. At the time of the evening sacrifice, Elijah repairs God's altar there "in the name of the Lord," When the arrangements had been fully made and all danger for suspicion of treachery had been removed, the man of God draws near, and with one simple earnest prayer brings down from heaven "the fire of the Lord;" the offering was all consumed and the hearts of the people were again turned unto the Lord.

Again when after the long terrible season of drought he prays for the refreshing showers for the parched earth, he is so serenely conscious of a hearing and answer to his prayer that it is to him only a question of time as to when it will come. Elijah knew in whom he trusted.

There is something strikingly similar in this to the work of the Lord on the parched hearts of His creatures here. Work for Him is only one of the means we can use to bring down showers of blessing to the thirsty hearts. Would that Christians to-day could with the same confidence realize that there is "sound of abundance of rain" ln spirituai work now as well as in Elijah's

Showers of blessing in His service are waiting if we only use the power that He has given us to bring them about. Elijah had perfect confidence that the showers were coming; he knew that God would answer his prayer for rain, even though he did not see a cloud in the sky. May not the showers for these parched souls be only waiting for some one who has sufficient confidence in his God, to take hold of the Almighty arm and bring to the waiting souls His blessings?

Go, then, ye weary or discouraged workers in His vineyard and bring your trials, whatever they may be, to His feet and having brought them, leave them there, knowing that He can take care of whatever troubles or vexations or trials you may bring Him. Oh, the wonderful burden that will be lifted from your own weary, discouraged soul by this same power of prayer. His grace will help over all difficulties, and His name will be glorified if you simply take Him at His word and use the nower that He has so lovingly given us.

A certain Sunday school teacher at one time made it a rule to bear her pupils every day to the throne of grace on the wings of prayer; amid many trials and discouragements they were still held up to the great Helper, for they needed grace and strength for service. The natures deepened, the lives were more consistent, the hearts were true, and now they all live for Him, consecrated and eager for service and in turn firm believers in the power of prayer. Shall not these hands be raised to testify to the efficacy and nower of prayer?

The main reason, we believe, for the barren harvests in our Sunday school and church work is, in brief, only a lack of confidence in consecrated, earn-

our Father's own ways.

Oh that Christians could realize the power of prayer, it is the greatest thing in all the world: as the Christians vital breath, it will help him not only to be strong himself, but he can strengthen and bless all around him.

Will such a life pay? Nay, my brother, my sister, it will much more than pay, for it will bring the richest blessings and sweetest joys of heaven just where they are so much needed. "Every prayer," says some one, "wiil be answered in some way when faith clings to the promise and stays on Carmel until the blessing comes."

Sometimes we feel as though for some reason God did not hear our prayer. We plead with Him, but at the same time tremble and fear that after all He may not hear us. Our Savior says, "Whatsoever ye shall ask the Father in my name, that will I do."

May we not then come with all confidence to the throne of grace? Browning's lines express this sentiment very beautifully.

◆Unanswered yet? the prayer your lips have pleaded In agony of heart these many years,

suith hegin to fall, is hope departing And think you all in vain these hitter tears? Say not the Father bath not heard your prayer, You shall have your desire sometime, some-

where. Unanswered yet? though when you first

presented
This one petition at your Father's throne,
It seemed you could not wait the time of

asking So urgent was your heart to make it known; Though years have passed since then, do not despair,
The Lord will answer you sometime, some-

iswered yet? nay, do not say ungranted! Perhaps your part is not yet wholly done.

The work hegan when first your prayer was

uttered, And God will finish what He has begun, If you will keep the incense burning there, You shall have your desire sometime, som

Unanswered yet? faith cannot be unan-

swered, Her feet were firmly planted on the Rock; Amld the wildest storms she stands un

dennted Nor qualls before the loudest thundershock, She knows Omnipotence has heard her prayer And cries, It shall be done sometime, somewhere.

Oh for a faith that will stand firm on the promises of God, and cling to the Father's hand to claim His promises; such a faith aud the life which it in spires can not, will not fail. It will be a source of joy and blessing already here in this life, and God will be glorified, and souls saved under its influence, again to tell of the wonderful power of prayer.

Chicago, Ill.

For the Heraid of Truth. HOW MAY CHILDREN BE LED TO GIVE CHEERFULLY TO THE SUPPORT OF THE GOSPEL?

ESSAY BY J. L. WINEY, READ AT THE KANSAS AND NEBRASKA S. S. CONFERENCE.

Door Brothren and Sisters in Christ I will try to give a few thoughts on the subject assigned to me. I lean upon the Lord for guidance. He can insplre us and our children. Glory to our God! When we speak of giving we touch a vital spot. I suppose covetousness is one of the popular sins of the day and

hearts is indeed to be desired. I am glad the question is on hand. I suppose the most needful quality in our hearts to produce the desired effect ls, supreme love to God and His cause. What holds good in older persons, holds good in children. Generally speaking, children become just what their surroundings lead them to. If the parents live on a New Testa-

ment basis in glving, then their burden for souls will be felt in their prayers and actions, and their actions and lives will be such a rebuke to sin that the little ones will be largely affected by them. When God and souls and heaven are uppermost in our hearts, they will be seen foremost in our conduct. And holy lives must inspire innocent children. O who can tell the results of a pure life supplemented by the real burden of souls on our hearts! Such memories live after we die. What caused the disciples to have all things common? Was it not the fullness of God's love? Why did Ananlas and Sapphira lie to the Holy Ghost? Was not covetousness at the bottom of it?

I am led to believe that family worship in the Spirit, is indispensable in bringing the desired result to the child mind. But they need to know the value of souls, and the glory to be enjoyed in eternity, and the gloom now existing, because the light is hid from many. Assure them that what is given, is placed in the right place, and sure to secure light and peace and heaven to some poor, lost, benighted souls, and that every one our means bring into the light is like incense arising before God. In order to give cheerfully, let it be our daily prayer to God for the poor, lost sinners who are on their way to eternal night. Only as we see the value of souls can we give.

Children can save the pennies they so often spend for candy, or toys or chewing gum, and give them for tracts, or books, or to Sunday school workers or Evangelists and thereby have a bet ter conscience, a happier heart, and a better reward. O children, do not waste money for tobacco and such trifles, but be determined to avoid all such trashy things, and buy instead character be

fore God. Let the children remember that our life may be short, and what we do for God is true riches laid up in heaven, while riches of earth may take wings and fly away. Jesus may come soon, and then how would we be found passing our time on earth?

Children have been saved very early In life, and the first need is to get them saved. I met a little boy about 3 years old in June who was able to quote a good many scripture verses. I heard lately of two little girls converted at a very early age, and God used both of them to carry the word of life to other nations. Parents, how do you suppose we would bring up our children if we had another chance after we enter into the realities of a future world? If we would live as we sing, it would count for eternity. If we would do our best (and God really demands it) our chil dren would love to give. Jesus said, "It is more blessed to give than to recoive" "He that giveth to the poor iendeth to the Lord."

Teli the children how many million of little ones are in heathen darkness. Tell them of the poverty, Idolatry, total

est prayer coupled with united work in to possess the opposite nature in our ignorance of heaven, the awful slavery, how they build temples, offer sacrifices, offer human lives, worship lifeless images, etc., all in total blindness, with no hope of peace in Jesus. O, how will God get the parents of America to answer the heading of this article? What would the church say to Jesus, if He should ask us why we are so slow to obey Him in "teaching all nations?" We need the upper room anointing to prepare us, and death to the world to enable us to "tarry at Jerusalem." May God awaken us more and more.

Birminaham, Kansus,

THE REFLEX INFLUENCE OF A THANKEUL SPIRIT. Best of all the retlex influences of the

thankful spirit is its development of character. It is unquestionably belittleing to the soul to receive favors without recognition or acknowledgment. To do this is manly, and is conduct to which even some of the brute creatlon are superior. Any one who allows himself to go on through life clutching at favors, human and divlne, like a snarling wolf, without a thought of gratitude, develops a wolfish nature. On the other hand, a thankful spirit lifts one up and makes him superior to circumstances. It ennobles him as it makes him master of his surroundings and of himself. It brings him into sympathy with God. It broadens his soul and gives him a conception of the true meaning of life. He sees more of the world than the narrow horizon of hls immediate life. The thankful spirit in him is obedience to God. It, therefore, brings him under the diviue influence and moulds him more and more in God's image. A thankful spirit is cheerfulness and good sense. It is kindliness and lovableness. It is constantly developing that which is attractive in character. Why, there is no doubt that a thankful spirit impresses itself on the countenance, and beauty of feature. The human face is wonderfully responsive to the soul within. We are not apt to think physical beauty depends on the soul. But in fact, if one be brutal, or licentious, or saintly, it is shown in the lines of the face. A constant habit of sarcasm or of fault-finding on the one hand, or of cheerfulness or kindness on the other, shows itself in the eye or on the lip. In the same way a thankful spirit, when allowed to take possession of the life, stamps itself upon the countenance. The whole soul is shaped by it, and the soul shines out in the sight of all the world, just as in an electric fountain the lights are brilliant through the falling drops of the surrounding water.

We can readily see, then, that our na tional habit of observing a thanksgiving day must have a most beneficial Influence on our national character. In proportion as the day is widely and con sistently observed is a spirit of thank fulness developed in the nation. The results may not be immediately visible, but they are sure in the end, Our national Thanksgivings are a grand correction to anarchy, to class hatred to man and selfish politics, to popular discontent. Our great care should be, lu order to gain the utmost possible ad vantage from the day, to make it a day of religious observance, and to promote through it a genuine thankfulness for the goodness of God .- Addison E. Fox

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November 15 1896

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"IT is only in the active exercises of holy devotement to God, that the soul becomes fashioned after the image reign was fated to set with gloomy inof Christ."

LESSON IX - NOVEMBER 29 THE FAME OF SOLOMON .- 1 Klngs 10:1-10 13

(Read chapter 10:1-29)

GOLDEN TEXT, Behold, a greater than Solomon is here - Matt 12:42

INTRODUCTION.

Time.-About B. C. 992-994. After the twentieth year of Solomon's relgn (1 Kings 9:10), and ten years after the completion of the Temple-

Place.-(1) Jerusalem, where Solomon had his royal palace. (2) Sheba, the land of the queen who visited Solomon.

GOD'S WARNINGS TO SOLOHON .-This lesson requires a review of the lessons concerning Solomon, in order of Sheba was seeking and what she found, and also what we may see in this story another safeguard for Solomon against falling. It seems as if the Lord seeing his great danger from wealth and power, and that he was walking on the very verge of a precipice, not only appeared to him again in a dream (Lesson V11), with bright promises and earnest warnings, but used this visit of Sheba's queen as an additional safeguard, Jesus Ilimself used this story for an illustration (Matt, 12: 42), and we may wisely use it in the same way to teach some very important lessons.

SHEBA.-This country is also called Sebæa, and was probably the modern Yemen, the southern part of Arabia near the mouth of the Red Sea, though some traditions have placed it in Abyssinia. It was 1,500 to 2,000 miles from Jerusalem. Arab tradition gives to the queen of Sheha the name of Balkis, but the Abyssinians call her Makeda,

DAILY READINGS

M. (Nov. 23.) The Fame of Solomon. 1 Kings 10: 1-13

T. Excelling in Greatness. 1 Kings 10:14-23

W. Worldwide renown, 1 Kings 10: 24-29 T. Unsatisfying. F. Supremacy of God. Eccl. 2:1-11 Psalm 89: 1-8 S. A greater than Solomon

Matt. 12:38-42 S. The glory of Christ. Rev. 1:9-18

LESSON X,-DECEMBER 6,

SOLOMON'S SIN .- 1 Kings 11:4-13, (Read 1 Kings 11:1-43.)

GOLDEN TEXT. Let him that thinketh he standeth take heed lest he fall .-I Cor. 10:12. INTRODUCTION

TIME.-About B. C. 990-975; the last third of Solomon's reign.

PLACE.-Jerusalem and vicinity.

SOLOMON was now 45 years old and the period extends to the time of his death at the age of 60. A CLOUDED EVENING AFTER

BRIGHT MORNING .- "If we have ecstatically rejoiced in the previous lessons of this quarter, there is a drench of thy soul." tears and an ecstacy of heartache" in this last lesson on Solomon's career. From the glories of life we turn to look upon a tragedy. We see how "the long bright summer day of the great king's dications of gathering evil." The Script-

November 15

ures are too wise to portray the grand-eur without also showing its dangers; and they are too truly philosophical not to show the source of the downfall of the wisest of men.-Peloubet.

THE FALL OF SOLOMON,-"Solomon and his far greater sire were men, and like men they fell, that the people of God might realize that for them alone of all the nations, the Golden Age was in the future, when a king should reign in righteousness endowed with David's tenderness and Solomon's wisdom, but free from all that made them but broken lights of Him "- Moulton

DAILY READINGS

M. (Nov. 30.) Solomon's Sin.

1 Kings 11:4-13 T. (Dec. 1.) Ahijah's prophecy. 1 Klngs 11:29-38

W. Wise counsel forsaken,

1 Kings 12: 1-11 T. The kingdom divided. 1 Kings 12: 12-20

F. Danger of evil companionshlp. Dent. 7:1-11

S. Resisting warning. Jer. 44:1-11 S. Idols of the heart. Ezek, 14:1-8

WARNING THE WICKED.

The great Whitefield, in the estimatlon of Prof. Matthews, is entitled to the distinction of being called the Demosthenes of the pulpit, He was a wonderful orator, and, without exception, the most extraordinary evangelist of his age. He added to his wonderful oratory a solemnity, earnestness, power of denunciation and condensation which made men feel that every time they stepped they trod on chords that would vibrate to all eternity. By a sentence he could produce a deeper sense of the reality of the day of judgment than most great orators could create in a dramatic appeal of half an hour in length

On one occasion when Mr Whitefield and a friend, who was traveling with him, being one night greatly disturbed by a gang of gamblers and carousers who filled an adjoining room with their shouts and blasphemies, impressed the evangelist with horror. He had retired, but could not sleep. "I must go and reprove them," said the holy man. His friend endeavored to dissuade him. But the faithful servant of God, unable to remain any longer in bed, got up, ran to the room where these men were, and, with the eloquence and power peculiar to him, began to upbraid them. But his words produced no effect nor impression on these tough creatures. Whitefield returned to his room and went to bed, "Well, what have you gained by your discourse," said his friend? "A good sleep," responded Whitefield. In fact, a few moments later the great evangelist was sound asleen

This conduct of Whitefield is a living commentary of this declaration of Ezekiel 3:19, "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered

Alas! how many servants of God sleep more tranquilly than Whitefield because their conscience is less delicate. May God give them more anxiety concerning those souls that are perishing because they have not been warned!-

CORRESPONDENCE.

Hinkletown, Lancaster Co., PA., Nov. 9th 1896 .- Bro. M. S. Steiner of Crapberry Ohlo, has gone through our valley the past week, filling appointments in a number of churches as he went along. Brethren, let us consider the many truths the brother so earnestly presented to us with the power of the Spirit. We thank God that He has given us the privilege to commemorate the sufferings and death of our Lord on Nov. 8th. The day previous 14 souls were received by baptism and one was reclaimed in the Weaverland congre gation. Martin Root officiated in both services. At present there are 5 converte here. May the sinners have no rest till they come to Jesus, the fountain of the living water. COP

HINKLETOWN, PA., Nov. 7th 1896,-We again realize that the Spirit of the Lord is working in our mldst, especially in the Groffdale congregation where forty-three dear young souls were received into the church by baptism, and one was reclaimed. Bro. Jacob N. Brubacher conducted the services. Bro. A. D. Wenger who has been visiting here was also present. The house was crowded to its utmost capacity, and many were unable to enter. Surely this was a touching scene. It tendered the heart of the sinner, and created joy in the heart of the saint and among the angels. May these young brethren and sisters stand as shining lights before their associates, that many more may be drawn into the fold for Christ our Redeemer's sake.

MEXICO, PA., OCT, 30th 1896,-Again the Sunday school conference for Pennsylvania is a thing of the past, but those of us that were present cannot help feeling that it was a power for good: these conferences have been a blessing to our church here in Juniata county and we pray that the good work may

Tuesday October the 20th our beloved brother M. S. Steiner, of Cranberry, Ohio, arrived at Mifflintown, accom panied by Bro, Good and Bro. Kolb. of Chester Co., Pa.: the brethren Good and Kolb were on their way home from Sunday school conference. They visited with us a few days then went home. We feel thankful for their visit, and also for their kind words of encouragement and admonition, hoping that they may continue to strive manfully for the prize of the high calling which is in

Christ Leens Bro. Steiner was in our midst one week, during which time he preached ton sermons at six different places. Our meetings were well attended, and many were brought under deep convictions, but so far as we know none made an open confession, but we believe that many were made to feel the need of a Savior and will vet turn to the Lord. The brother left on the 27th for Lancaster county, where he will continue his labors. May God grant him grace to carry out the work assigned to him.

On the morning of the 26th Bro S. F. Coffman, of Elkhart, stopped with us and preached that evening at Lost Creek church to a large and attentive audience. The brother held four meetings then went on farther east. May God go with the brethren on their mission of love, and may His Spirit induce many more to visit us and to help us on

In our feeble efforts in trying to win souls for Christ's kingdom, for truly the harvest is great, but the laborers are few. Brethren, let us all pray the Lord of the harvest that He may send more faithful laborers into the field.

HERALD OF TRUTH.

J. K. HOOLEY. CHAMBERSBURG, PA., Nov. 3rd 1896. -We have recently had cause for much rejoicing. On October 8th and 9th bishops Jacob N. Brubacher and Martin Rutt, of Lancaster Co., Pa., and Benjamin Zimmerman, of Cumberland Co. Pa., and many ministers, deacons and brethren from this state and Washington Co., Md., and also Bro, Levi. Eber sole from Tonawanda, N. Y., arrived here to attend conference which was held on the 9th. In the afternoon an instruction meeting was held, when twelve young people were taught from the word of God the principles of our faith.

On the 1st baptismal services were held when these dear young souls sealed their yows before God and a large congregation; Bish. Rutt officiating. There was yet another who was baptized the day before (being unable to leave her bed of affliction) making thirteen in all. The Lord lead them in the way of all truth. In the afternoon communion was observed at the house of Bro. Lehman, where there were several aged people who were not able to attend

On the 11th, Sunday, communion was observed at the M. II., and in the evening Bro. Rutt preached at the Marion M. H., which was his last sermon here for the time. May the blessings of a kind heavenly Father go with him as he goes to preach God's word. At the Marion M. H., there were also meetings held on the evening of the 10th and the morning of the 11th by the brethren Abram Burkholder and Samuel Hess, of Cumberland Co. These were also well attended.

On the 24th Bro. Martin Whistle from Hanover, Penn., arrived, and preached at the Strashurg M. II., in the afternoon, the morning of the 25th at the Rowe, the afternoon at Chambersburg and in the evening, and also on the evening of the 26th at Marion. We hope that some of the seed sown at these meetings may have fallen on good On October 31st Elder Benjamin Zim

merman came into our midst and preached at the Marion M. II., in the forenoon when votes were taken for the ordination of a deacon; in the afternoon services were held at the Williamson meeting house for the same purpose. the brotherhood at those places forming one congregation. In the evening preparatory services were held at Williamson, and on the morning of November 1st communion was observed. An instruction meeting was held on the morning of the 2nd when three brethren who were voted for, with their companions, were taught by the bishop, from God's word, the duties of a deacon. In the afternoon the services were again public at Marion when the lot was cast. which fell on Bro. George W. Ernst. May the Lord bless and sustain him in his duties, and may he ever be-as taught by a beautiful hymn that was sung:-

"Looking up with trustful eyes-Cast his burden; On the arm that built the skies." COR.

McVeytown, Pa., Oct. 27th .- We shall not soon forget the visit of Bro. C. Z. Yoder and wife of Ohio and Bro. S. F. Coffman of Indiana, Bro. Coffman preached for us very acceptably on Saturday evening Oct. 24th and early the next morning hled away across Jacks mountain, to fill appointments near Allensville and Belleville. Bro. C. Z. Yoder and wife and several other brethren and sisters were with us at our communion meeting on Sunday, October 25th. All were glad to have Bro. Yoder with us also at our Bible class, in our meeting house, on Sunday evening. Through the Lord's blessing and presence, we had a profitable and delightful Bible reading on the subject of peace. The exercises were interspersed by "teaching and admonishing one another with psalms and hymns and spiritual songs" in which the house,

well filled, entered with heartiness.

A BROTHER. WEAVERLAND, LANCASTER Co., PA., Nov. 5th 1896 -On Nov. 4th Bro. M. S. Steiner, of Cranberry, Ohio, came here full of love, sympathy and the Holy Ghost, and endued with power from on high. He brought with him the encouraging news, that in the l'equea or Hershey's district where he had just been laboring there is a deep spiritual awakening, and when he left them on Tuesday night, the total number that ame forth to seek salvation and confess Christ including others that had come shortly before had increased to eighty-three. Oh what joy there must be in beaven for the word tells us there is more joy in heaven over one slnner that repenteth than over ninetynine just ones. He took for his text at Weaverland Hosea 10:12, and he plowed up some of this fallow ground like the text says, and pointed us to our duties in order to prepare this fallow ground, so that it might bring forth fruit. In order to do this we must work, we must plant, and water and God will give the increase. 11e filled four appointments in this district all of which were well attended and before he left us he had the pleas ure to hear that seven more souls have come out on the Lord's side to serve Him. Many others are almost persnaded. Let us he up and doing and like the text says, break up this fallow ground, and pray God for the increase. D. S. WENGER.

TROUSDALE, KANS., Nov. 2d 1896,-In the last thirty days we have enjoyed many spiritual feasts. There have been our two conferences at West Liberty, the Sunday school conference and the Annual Church conference-and one series of meetings in Harvey Co., with eight souls confessing Christ. About four thousand people were present at the opening of the Home for the Friendless near Hillsboro in Marlon ('o., Kans., where 8623 were donated for its sun port. It is a fine 45x45 ft., 4 storey build ing with 70 acres of beautiful land with no indebtedness and the above cash on hand to have children brought from Chicago or elsewhere and to care for

Another conference was held by some of our Russian brethren five miles south of this place, where about 2000 people were present, and again several hundred dollars were contributed for the Foreign Mission and support of an Orphan's Home in Berne, Ind. The Alluemeine Conference,-mostly of the Russian

brotherhood-was also very largely at tended from far and near. The news paper states that fifty teams came to Newton to take out from the depot those that came from abroad.

Recent guests among us ln Harvey county have been Bro. Jacob Eby and wife of Maryland, Pre. Wm. Tielenhaus of Rush Co., Kansas and I're Lewis Shank and wife of Virginia. We feel grateful to God and the brethren for their visits to us and the seasons of grace we were privileged to mutually enjoy together to the honor of Him who always is giving more than we are worthy to receive.

INMAN, KANS., OCT. 29th 1896, -A

very sad accident happened here on the 23rd of October. Bro. Lewis Keim with his next younger brother Ira, were out rabbit hunting. They had only one double barrel breach loading shot gun Ira had shot at a rabbit, and was reloading the gun wheu it accidently discharged. The end of the barrel was only about ten or twelve inches from Lewis' right thigh and the whole load entered the outside of the leg about ten Inches below the hip, tearing a ghastly wound of about one and a half inches in di ameter, and shattering about three inches of the bone into fine fragments Fortunately he was only about eighty rods from his father's house and Bro Christian J. Bontrager was there with the buggy and the writer was only about three or four rods away. We hastened to the scene and assisted the unfortunate young man into Bro. Bontrager's buggy, who took him home. Three doctors were employed to dress the wound, but all the skill of the doctors could not save him. The accident occurred about 4 o'clock P. M. on Friday October 23rd. Blood poison set in soon after the accident occurred, and on Sunday morning at 8:30 o'clock he passed quietly away, only living about 401, hours after the accident Funeral on the 26th at the Amish M. II. at 3 o'clock P. M. where a large concourse of relatives, friends and neighbors assembled to pay the last tribute of respect to the departed one. Services by Jonas Bontrager, of Reno Co., Kans., in German from 1st Thess 4:13, 14, and J. J. Zimmerman lu English from James 4:13, 14. The age of deceased was 23 years, 6 months and 15 days.

Soon after the accident occurred, he said it would kill him. He suffered terribly, but he bore it with Christian fortitude and sald he did not live as close to Jesus as he should have done Then he repeatedly asked God to be merciful to him. He continued very earnestly in prayer for sometime, and repeatedly asked God to take him home out of his great misery, but always said "Not my will, but Thine, oh Lord, be done" He then closed his prayer with the "Lord's prayer.

Then he was quiet for a little while when he said he was ready to go home. Then he said God had given him some thing he must say, or he would not be clear, and he was going to say it, so God would not require the blood of those present at his hands. He then very earnestly admonished his parents to try and do their duty in bringing up their children in the unrture and ad monition of the Lord, and that they should try and live closer to Jesus. He then admonished his brothers and sister. He lovingly embraced Ira around the neck and kissed him, then said he did

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not blame him for the accident, but he believed it to be God's will, but would like if he would promise him to unite with the people of God, He then called for his sister Martha also embracing her, he made the same request of her. He then admonished his two young brothers to a more perfect obedience to their parents. He talked to all that were present, admonishing them to a more perfect life. He spoke not less than thirty or forty minutes very earnestly, then asked for testimony which was given. He then requested to have prayer which was offered after which a few verses were sung of the German hynin, "Ach, bleib bei uns, Herr Jesu Christ," etc.

lle then said he had a bright hope to meet his God in peace. The deceased was a consistent member of the Old Amish church He went to Beno Co., Kansas on Monday before the accident occurred and on Tuesday took part in communion there and returned home on Wednesday. Oh! what a loud call to all unconverted souls. If only more could have heard his admonitions and the bright hope he had in Jesus.

J. C. Hershberger

Epon Curexeo Mission Nov 2nd 1896. The busy days glide on, and God blesses us even amid the toil and turmoil of moving. The past week has been a very busy one: we have moved and now have for our meetings and work a good hall. Our living rooms also are quite comfortable and more convenient than the ones we formerly occupied, as we now have our work all in one place instead of in three as formerly.

Bro. Metzler has come to join our force of workers, and on Sunday morning he preached his first sermon to a small congregation. We believe that the gospel meetings will be much appreciated when once they get better started. Sunday P. M. was the largest Sunday school that we have yet had, the main school numbered seventy six, while the primary department numbered forty-nine, making 125 in all.

The children especially are very eager to come: one little girl came through the chilly November air in her bare feet and a thin calico dress. Her little brother also was very poorly clad. But some of these poorest little tots make the Sunday school songs just ring with

Many of the parents seem to fairly tremble with dread of the cold weather, and we can scarcely wonder much as they usually live as well as their income will permit and when they are out of work they are out of money too, then where shall they find coal and ciothing for the cold weather? Most of these people are foreigners and they are not only poor but very ignorant, and their lives are very dark, hence the great need of pointing them to the Savior, and helping the children to noble, better

From the Doylestown, Pa. Con-GREGATION .- Bro. A. D. Wenger from Missourl has been laboring in our several congregations of the eastern districts of Penusylvania for several weeks past. His work as a servent ln the Lord's vineyard has been appreciated by both young and old, especially has it aroused a spiritual feeling among the young people. May God bless the young brother that he will keen himself close to the feet of Jesus, so that many of the went to other fields of labor.

young may do likewise. This is a work in the right direction. Start all young people to work in the Lord's vineyard in the morning of their lives. COR

PLUMSTEADVILLE, PA., OCT. 26th 1896, — On Sunday October 25th the brethren John Beidler, of Shelly, Pa., and Christian Allebach of Kulpsville. Ps. paid a visit to the congregation at Deep Run, Pa., Bro. Beidler opened the services, and Bro. Allebach followed with a text from Gen. 3rd chapter last part of 9th verse, "Where art thou." The house was well filled, and the brethren snoke very instructively. May God bless the words that were spoken by them. that much good may result therefrom To-day Bro Jacob Rush, of Plumsteadville Pa. and Bro. David Gehman of Dovlestown Pa. expect to leave for a visit to the congregations in Lancaster Co. Pa. May God protect and be with the dear young brethren, and help and bless them in their efforts to proclaim the gospel truth.

FROM LAGRANGE CO., IND.-Two more young persons were recently received at the Forks M. H. by water bantism. October 25th we had communion services and were glad to have so many brethren and sisters of our neighboring congregations present and commune with us. After the observation of the ordinance of foot-washing votes were taken for a deacon. Four brethren received votes, and Bro. Andrew Hostetler was chosen by lot May the Lord bless him and give him grace in his new field of labor and ever direct him in the upbuilding of Christ's kingdom. God be praised for His goodness and many blessings. The brethren J. P. Smucker, D. J. Johns and Daniel Trover were present on the occasion.

Cor

CHICAGO, ILL, OCT, 23d 1896,-Dear HERALD readers. The Chicago Mission workers earnestly desire that the work here be made the subject of special prayer by all God's people, and especially those who are co-workers in this work by contributions, etc. We feel the need of God's grace and Ilis Spirit at all times, but now when the work is enlarged and gospel meetings again opened we tremble at the thought of the new responsibilities, and we wish that you who realize the worth of prayer would pray earnestly to the dear Father would take us and so fill us with His love and His Spirit that we may be instruments in His hand ready and willing to work whatever it may he in His name. His strength and to His glory. "The fervent effectual prayer of a righteous man availeth much," Jas. 5:16. Will you help us in this way?

THE WORKERS,

FROM VERSAILLES, Mo.-We always have reasons for rejoicing in the Lord, but there seems to he times of special rejoicing. Such has been our lot here during the past few months. On the 7th of August Bro. E. C. Shank of Augusta Co., Va., came to us and remained until the 12th. During his stay here he preached five sermons and visited among the brotherhood, This was indeed a season of refreshing to us and many were the warm "God bless you" that went with the brother as he

Then came our conference time in September with about thirty visiting brethren and sisters from different parts of this state and other states. It is encouraging to know that though we are separated in person, we are united in heart, and purpose to do the will of Him who gave His Son as a ransom for the sin of the world.

Again on the 15th of October Bro Lewis Shank and wife of Rockingham Co., Va., arrived in our midst. They re mained with us until the 26th visiting the brotherhood and friends. During this time five meetings were held in which the hrother faithfully admonished us to walk in that strait and narrow was that leadeth to everlasting life. Our prayer is that the brethren may faith fully carry the glad tidings of a free salvation to poor benighted and sin-slck souls wherever they may go. COR.

ROSELAND LA OCT 98th 1896 ... Greeting in the name of the Lord. We and all the brotherhood here are blessed with reasonable health just at present for which we feel grateful to the Giver of all good and perfect gifts. But our community has recently been visited by the messenger of death which was a heavy blow as our number is but small, but we are all willing to submit to the will of the Lord (see death notices .-LEVINAU KORNHAUS.

CONFERENCES

The Sunday School Conference for York Co., Ontario will be held in the Wideman Mennonite meeting house, in Markham Twp., on Tuesday Dec. 29th. A cordial invitation is extended to all The nearest station in Markham, on the Grand Trunk Ry.

The conference for the Minnesota and Dakota District will be held from the 16th to the 18th of November, in Bonhomme Co., South Dakota, Ou railway station is Tyndall, and brethren coming from a distance will be met there on the 13th and 14th. On the 14th the ministers will meet to arrange the questions to be considered at conference. Sunday the 15th ordination services will be held. In the name of the congregation, a cordial invitation is hereby extended to all lovers of the truth to be present with us on the occasion.

Loretta, S. Dak.

MINISTERS' MEETING

HENRY P. UNRIIII.

We desire to inform those who expect to attend the Ministers' Meeting to be held at the Pike M. H. near Elida. O. that the time has now been set for the meeting to begin Dec. 10th, 1896.

Would further say, for the benefit of those desiring information, the object of the meeting is to better fit and qualify the ministers, deacons, and workers in general for the work assigned them. Scriptural subjects will be assigned to quite a number of ministers and deacons to speak upon individually and for general discussion afterwards by all

It is believed that in this way the meeting will be a means of mutual enlightenment and edification, and of hullding each other up in our most holy faith. A cordial invitation is extended to all who desire to attend. The meeting will be continued from day to day for ten days or two weeks.

DANIEL SHENK.

November 15

For the Horald of Truth AN OPEN LETTER.

Home Mission, Chicago, Ill., Nov. 6, 1896 .- I was requested by a number of our brethren and sisters to write them a letter when at the Home Mission.

l arrived in the city Oct, the 30th, and was received in love by the workers of the Mission.

God giving me grace, and the editor allowing space in our church paper, I will, in order to save time, give you an open letter. May you all enjoy love, peace and the communion with God our Father and the indwelling of the Holy Chost now and ever.

Are you enjoying health? Spiritually, I am reconciled to the will of God, regardless what my lot may be in life. and this affords inward joy, and joy and hope are a help and support to the body, yet with this I realize that my few remaining days on earth are passing swiftly by, but I, a pilgrim stranger, "would not detain them as they fly," for the child of God often longs to see Him who so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have eternal life, and also meet with the church triumphant which the Father has purchased unto Himself with the blood of His dear Son I cannot refrain from weening for joy to think that there is a day coming when we shall, on the evergreen shores of eternal deliverance, strike glad hands of great joy, never to sever. Oh dear brother and sister, let us ever he faith ful, "for the crowning day is coming by and hy."

"llow do you like the work in the new field?" As well as can be ex pected, considering the change. Changing a quiet country life for a restless, noisy city life, leaving a spiritual, moral and intelligent people for a class of people far away from God, down in sin and sin's devices, and strangers to the Savior who died for them-all this ls not without its effects on the mind. I have one evening counted from my window, over forty children on the street at one time and I came to the conclusion, judging from their conduct that outside of that which they have learned at the Home Mission concern ing a spiritual, devoted life to God. they are not any better off than the child in an African land, or on an Indian plain. What a sad state of affairs on earth at present! Was it any worse hefore the flood? God only knows, This great religious and moral panic in this our day and age of the world is all due to the want of proper teaching, and in not accepting that which is taught. Thus one part of the human family is Christless for want of knowledge, the other part is so by choice.

It should no longer be a question with any one as to whether the Sunday school and Bible meetings, conducted in accordance with the Bible, are acceptable to God and a blessing to the church and family. I say this after seeing the condition of things in this city on Sunday morning. Childrenboys and girls-who should be in the Sunday school are carrying lager beer in gallon pails from the saloon to the home, Blessed and hallowed is that land and home which open their church doors for Sunday school work and where both parent and child step across the threshold into the sanctuary of the Lord, there to learn from the life-giving word of God which elevates us spiritually, morally and temporally and thus makes the sublimest being that God bas on earth.

The profanity of parents and children in the slums of this city enables me to say as never before, Blessed is that child which has a praying father and mother, and twice blessed is that child which obeys his Christian parents.

A word to my dear companion: I entreat you by the mercies of God not to cease praying for our dear children and to admonish them in the Lord, for it would be terrible if one should stray away and miss heaven. To my dear hrethren and sisters in Christ I would say: Consecrate yourselves anew to God and for His service, ever looking to Jesus, the author and finisher of our faith, for we all need to become more successful workers in winning souls for Christ. "What do you think of the Home Mission?" The Home Mission including other missions are heaven sent institutions. I will not say that the Mennonite church will ever be able to establish or organize a church in this city in the order and custom of the church, yet all things are possible with God I cannot belt believing that even if the Mennonite church fails to lead one soul to God, her workers and helpers will, in the judgment day, neverthe less be rewarded for every dollar speni and for every effort put forth in holding up Christ to this dear people as the Savior of the world. We would not stop and think for a moment that God could, or ever would, judge these people without first warning them and inviting them to come to Christ and live. Before God can complete or finish His work on earth He must first have the Gospel preached to all people.

God never punishes without first warning His people, as we see in the time of the flood and of Nineveh. Paul says, "Doth our law condemn a man be fore he is heard?" The commission is, "Go and teach all nations," and the missions are reaching a class of people

which the church fails to reach I will say in conclusion that eternity only can reveal the good accomplished hy and through our people. My stay in this city may he, for aught I know, of but short duration, yet will I ever be thankful for the privilege of preaching Christ to this dear people. I close, hoping to hear soon from at least some of you. From your well wishing hrother NOAH METZLER. 168 West 18th St., Chicago, Ill.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD. VINANCIAL REPORT FOR THE MONTH

DECEMPE Evangelizing. A Sister, Cullom, Illinois, Isajah Christophel. 1.00 A Friend, Reedsville, Pa. C. Eby S. S., Berlin, Ontario Hettie Ranck Strasburg, Pa. 5.00 N. S. Gingerich, Breslau, Ont. Elkhart Cong., Quarterly Col. 17 14 Fanny Tschantz, Orrville, Ohlo. 1.00 Kansas and Nebraska Conf. Total

8110.84 A friend, 6 shares Mennonite Puhlishing Co. Stock. 8150.00 Chicago Mission

3.00

1.00

McVeytown, Pa., Bible Class. John Neuschwander. A Brother, Allensville, Pa. D. L. Christophel.

HERALD OF TRUTH

7.40

1.00

5.30

8125.23

Fanny Tschantz, Orrville, Ohlo. 3.00 Hettie Ranck, Strasburg, Pa. N. S. Gingerich, Breslau, Ont. 5.00 Anna V. Yoder, Wayne Co., O. 1.00 Susanna Gebhardt, Bucyrus, O. Oak Grove Cong., Wayne Co., O. 9.65

837.30 Total Orphan's Home. Aaron O. Ressler, Lancaster Co., Pa.

DISDI'DSEMENTS. Evangelizing. J. S. Coffman balance of West-

ern trip, S. F. Coffman, part pay to West ern Pa. R. J. Heatwole for different work

Friends, Elkhart.

A Friend, Reedsville, Pa.

50.00 ers in the West. L. E. Yoder for different workers 25.00 in Missouri.

Amos Cripe for Clay and Owen Cos., Indiana,

7.50 Total Chicago Mission.
Rent for living rooms, 83 55 Rent for missions rooms, 13.89 Living expenses. 14.00 Two stoves, 1.00 Chairs. Coal. 1.76 Stove pipes Moving expenses, 1.50 Cleaning hall. Sunday school supplies, 1.80 Postage. Dravage Incidentals. Rent for new hall for November and December, Rent for new living rooms for

November and December Traveling expenses, Total.

We also received \$7.20 from sisters at Cullom, Ill., which was for the Mission sisters' personal use. So we sent that direct to them without reporting it with the monthly receipts. This shows the warm feeling the Cullom sisters have for the sisters at the Mission. Any one desiring to help the workers personally can do so, and any money sent us in that way will he sent to them personally. They will much appreciate your aid, and it will not come amiss in the purchase of clothing, etc. A large hall has been rented for \$20,00 per month, and living rooms, consisting of four nice rooms over the hall, for \$8,00 per month. The hall and rooms are located on the Corner of W. 18th and Union Streets. This hall formerly rented for \$50.00 and the other rooms for \$11.00

per month. The Mission is now in good condition to do work, the workers consisting of three sisters and Bro. Metzler as minister. Bro. Noah Byers, who is attending school at Evanston, Ills., has kindly consented to superintend the Sunday school during Bro. E. J. Berkey's absence.

Those desiring to help the Mission who have not the money can assist by sending provisions such as flour, butter. apples, potatoes, ham, etc. And as there are many poor children who will appreciate articles of clothing during the winter, things in that line will be very acceptable. Ship to 168 W. 18th Street, Chicago, Ills., but in all cases pay shipping charges. You can probably get a better idea what the workers

can use in the line of provisions by writing to them direct. Address them at 168 W. 18th Street, Chicago, Ill. We are very glad that the mission

work is prospering as it is and that it is getting the support that it does. God will surely bless His work and

Executive Committee A. B. KOLB, Pres. G. L. BENDER, See'y, C. K. HOSTETLER, Treas.

DEDODT

of Southwestern Pennsylvania Confer-

The Annual Conference for the Southwestern Pennsylvania District convened at the Scottdale Mennonite neeting house on Oct. 16, 1896, at 9 A. M and was opened by singing from Hymns and Tunes, reading from the 20th chapter of Acts and prayer by C. B. Brenneman of Elida, Ohio.

Bish, J. N. Durr was elected moderator and J. A. Ressler and D. H. Bender secretaries. The moderator then gave a short but earnest and spirited talk to Conference, taking for a scriptural foundation Eph. 3: I1-13, followed by short talks and testimonies.

The remainder of the forenoon sess ion was taken up in hearing the reports of committees and of the various congregations.

The Bullding committee reported no huildings erected, but the erection of one meeting house under contempla-

tion. The Mission committee reported considerable work done outside of our regular congregations, but not satisfactory because of the lack of laborers.

The General Conference committeeman reported a meeting held in Illinois and another appointed for Elkhart, Ind. By vote of Conference the three

above committees were retained for the ensuing year. The church reports, in general, were quite favorable, showing an increase in members of about 40 during the year,

and a total contribution for church and benevolent work of nearly \$700,00. The afternoon session was opened by

devotional exercises by Bish. Jours Blauch of Johnstown, Pa. The greater part of this session was

occupied in revising the Rules and Discipline of Conference; the following questions and resolutions were however discussed and adopted:

1. A question unsatisfactorily decided to some at our last conference as to whether we are allowed to draw from the Poor Fund to maintain our poor, was again discussed and the following resolution finally adopted:

Resolved, That our members may draw from the poor fund, but shall refrain from doing so as much as possible, 1 Jno. 3:17. 2. Does this conference approve of

the use of unfermented wine in the communion? Resolved, That we advise our mem

bers to use unfermented wine in preference to the fermented. 3. Does this conference approve

the mutual benefit of Christian workers? Resolved, That we approve of the

holding of a Bible Conference if conducted on Rible principles. 4. Resolved. That a committee be ap

pointed to hold, apportion, and apply all money raised for use in the district con-

Jos. R. Loucks, Levi Blauch and D. S Loucks were appointed.

5. Resolved, That provisions be made to pay the doctor bills of Bro. James Clouser and family of Rockton, Pa in their present illness. Our obli gations to cease as soon as medical aid

6. Resolved, That the brethren Aaron Loueks, J. A. Ressler and G. D. Miller serve as a committee to arrange for the Bible Conference.

7. Resolved, That the request of Bro J. N. Durr to ordain another bishop in hls district be granted.

8 Resolved. That the next Sunda school Conference be held at Mason town, Pa. in connection with the church conference.

9 Resulted. That the Southwestern

Pennsylvania conference believe that God has qualified Bro. S. G. Shetler for the office of the ministry and we unant mously call him to that office in the fear of the Lord and authorize Bish. Jonas Blanch to ordain him by the counsel and consent of the church.

10. Resolved, That we extend our heartfelt thanks to the brethren and sisters from a distance for their support and encouragement given us during this conference and we cordially invite them to come again.

11. At the request of Bish, J. N. Durr a committee composed of L. A. Blough, Aaron Loucks and D. H. Bender was appointed to assist him in church work if needed.

After singing, and prayer by C. Z. Yoder of Weilersville, Ohio, Conference adjourned to meet at Masontown, Pa. on the third Friday in Oct., 1897, (D. V.)

The following bishops, ministers and deacons were present:

Bisnops J. N. Durr, Woodside, Pa. Jonas Blauch, Johnstown, Pa. Henry Yother, Blue Springs, Neb.

MINISTERS Witmer, Lancaster Co., Pa. C. B. Brenneman, Elida, Ohio, Joseph Byler, Belleville, Pa. S. F. Coffman, Elkhart, Ind. Gindlesperger, Davidsville, l'a. 1 A Blough Davidsville, Pa. Simon Layman, Davidsville, l'a. Abram Snyder, Roaring Spring, Pa. Aaron Loueks, Scottdale, Pa.

I. A. Ressler, Scottdale, I'a. G. D. Miller, Tub. Pa. D. H. Bender, Tub, Pa.

DEACONS. C Z Voder Weilersville, C J. L. Yoder, Columbiana, O. Jos. R. Loucks, Scottdale, Pa. S. G. Shetler, Holsopple, Pa.

J. A. RESSLER (Secretaries, D. H. Bender (

SPIRITUAL PROGRESS. HOW ATTAINED. BY ANNA KULU.

It is the law of nature that the more the members of the body are exercised the stronger they become, and the better the holding of a Bible Conference for qualified to perform their respective duties. Without exercise they become weak, weaker, and in course of time altogether useless. So with those faculties which prompt us to our religious aspirations and duties. If we neglect feeding, nurturing and exercising these faculties with spiritual food, training and work, they also will become useless To this cause nearly all the failures of Christian life with good intentions and noble resolutions, but for lack of exercise in the way of truth the spiritual life seems to fade away. But instead of a fading or decay the Word of God teaches a growth "Grow in grace and in the knowledge of our Lord and Savior. Jesus Christ," 2 Peter 3:18. What is grace? The unmerited favor, the boundless love of God, given to us. In order to grow in grace the soul must be planted in the very heart of this divine 1.ove

A seed requires earth, heat and moisture that it may send forth a plant, The young plant then requires sunlight. air and culture that it may develop into a full-grown plant. As it is with the natural so the spiritual. Let your heart be cultivated by the divine Husbandman, be in the sunshine of Ilis presence, and let the dew of heaven come down upon you and see what the recuit will be. Drink of the waters of His goodness and keep your face turned upward to Him as the flowers do to the sun.

Growth, to be real, is progressive. No. parent would be satisfied if year after year his child would remain the same helpless being that it was in the first months of its life. Are we then satisfied to remain in the same spiritual position that we were at first?

We should long earnestly for more fruits of the Spirit, for more love faith nationce, humility and holiness

Get within you the growing life and then you cannot help growing and this life is the life "hid with Christ in God," the wonderful divine life of an indwell. ing Holy Ghost, Yield yourself to His loving control, trusting our Heavenly Father always. In everything by prayer and supplication with thanksgiving, let your requests be made known unto God And the peace of God that passeth all understanding shall keen your hearts and minds through Christ Jesus. For the Psalmist says "Those that be planted in the house of the Lord shall flourish in the courts of our God,"

HOW TO PDAY

liow necessary for us to know what right praying is. Doubtless it was with a sense of their need that the disciples, on one occasion, asked the Lord that He would teach them how to pray. Why this request? Had they never prayed before? Yes, but when they heard the Master pray they felt that they had never prayed. They saw how near to God He was, how strong His faith, how well He could express His wants and theirs. How poor and lame and faitering our prayers seem to us, when sometimes we catch a glimpse of what they ought to be, or listen to some dear old saint who has lived very near the throne for years.

At some dedicatory service it was asked, "Who will preach the sermon?" and an aged minister replied, "Any one may do that, but who will pray?" It was said of Spurgeon that his prayers were even more impressive than his sermons, And for one I never fear for the sermon if the Lord blesses me and leads me ont in prayer. "Lord, teach us to pray?" was itself a prayer and of the best kind. It is short, simple, direct. It exhibits a deep sense of need. It is humble, reverential, appropriate, "We know not what to pray for as we ought." But the "Spirit helpcth our infirmities," We

people in religious life may be at- are taught to pray boldly, persistently, tributed. They have started in the confidently. We are to pray expecting an answer. We are to be on the alert to discover God's way of giving us answer. His wisdom and goodness preclude an swers that we might expect, but answers are sure to come. We are to pray for what the Spirit teaches us to ask We should pray in the spirit of the New Testament; in the spirit of the coming kingdom, in the spirit of the Master. Prayer should have a deal of Gethsen. ane and Calvary in it. Infirmities attach to prayer as to everything else human. Do not be discouraged because you have painfully found this ont Keep on praying. God will teach you in time how to pray.

ORITHADV PRE, SAMUEL GODSHALE

of the Deep Run Cong., Bucks Co., Pa., passed away quietly from this present life to the life immortal for which he so diligently labored during all these years as far back as the writer can remember. Having been under his eharge in school during many terms, and attended church services with him for many years, listening to his teachings and admonitions, and having had many private conversations with him or neligious subjects, I will try and give a brief sketch of some of the trials of his life in this word, was married in his youth to Elisabeth Myers. At her death she left him nine children, His second marriage, Oct. 1855. was as far back as the writer can remembe

At her death she left him nine children. Ilis second marriage, 0ct, 1855, was with Susannah Yoder (maiden name Young, who died a little more than a year ago. When the writer was a boy of not many years, Bro. Golshakk's family consisted of himself, his wife, nine children and an aged grandmother. On the 28th of April 1853, his wife, the worder of viac children and the contractions of the contraction of the con the 24th of April 1853, his wife, the mother of nine children, died suddenly of heart disease, apparently without any premonition of the sudden call, at the age of 35 years. At this time the brother with his children must no doubt often have realized the force of the words: "What is home without a

mother?"
In the spring of 1861 the dread disease diphtheria broke out among his children and in a very short time four of them were dead, viz, samuel, Chrissie, Elizabeth and Lydia, aged 11, 5, 16, and tyears after the spring of the spring

away. In 1879 his son Henry went to Kansas, and there out on the open prairie, ali aione, he was taken with an epileptic atone, he was taken with an epileptic fit and passed from this world of sorrow to the life heyond, at the age of 27 years. This no doubt was one of the severest afflictions of Bro. Godshalk's life.

In 1889 his oldest daughter, Sarah,

in 1889 his oldest daughter, Sarah wife of Abraham C. Gross, died at the age of 47 years, leaving a husband and four children. In—his second daughter, Anna, wife of William Gross, died. being about the same age as her sister Sarah at the time of her death. His third daughter, Catharine, wife of Pete third daughter, Catharine, wife of Pete betweiler, was called away in Jan, 1834 at the age of 49 years, leaving a sorrow ing hisband and seven children to mourn her death. Her husband died in March 1896. His only remaining child Abraham, who had always lived with him on the old homestead, had married nim on the old homestead, had married his second wife, who died about a year ago, so that at the funeral of the aged father there was, of all his children, but one to follow him to his last resting place.

Bro, Godshalk was an earnest, faithful minister in the ful minister in the Mennonite church for many years. I le also followed the profession of teaching for a number of years; was greatly interested in music and taught many singing schools. He was a special friend of the young peowas a special friend of the young peo-ple and took an active interest in the HERALD OF TRITHI from the time of its publication, greatly enjoyed reading it and frequently contributed to its col-umns. His father also, many years be-fore the ILERALD had an existence, felt the necessity of a church paper and left writings in which he expressed his views on this subject views on this subject.

He died on the 20th of October 1896, He died on the 20th of October 1846, aged 73 years, 5 months, and 3 days, He was buried at the Deep Run M. H., mear his home, at which place his voice so often was heard to declare the word ducted at the house by Michael Moyer and Abel Horning and at the M. H. by Josiah C. Chemmer and Henry Rosenberger from Heb. 13:17. His funeral was largely attended. He was the fourther than the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the church what has been supported by the state of the state moved In this church district from time into eternity in a little more than a year's time. Surely God's thoughts are not our thoughts,

MARRIAGES.

KAUFFMAN — KRAYBILL. — October 13th 1896, at the house of and by Bish. J. N. Brubacher, Bro. Reuben G. Kauff-man of East Hempfield Twp., and sister Ellen N. Kraybill of Rapho Twp., Lan-gaster Co. Brussell of Rapho Twp., Lancaster Co., Pa.

MILLER—STUMP.—On October 29th ISM, at Menges Mills, York Co., Pa., by II. H. Loose, Charles M. Miller and Sadie Stump both of near Hanover, Pa.

DEATHS

NICE.—On the 25th of Oct. 1896, near Note.—On the 25th of Oct. 1896, near Roseland, Tangipahoa Co., La., of a complication of diseases, Mabel, oldest daughter of Pre. Jonas and Rebecca Nice. She was born May 20th 1894 and was aged 12 years, 5 months, and 5 days Mabel was sick three weeks, and suf since was sick three weeks, and suf-fered much, though she bore it with pa-tience. Funeral services at the house by Pre. Morrison, and Pre. Keener of the M. E. church at the church. She was Arcola cemetery, by a host of sorrowing friends and neighbors. Peace to her

"Dearest Mabel, thou hast left us, Here thy loss we deeply feel, But 'tis God that hath bereft us; He can all our sorrows heal

Mabel must be sweetly resting; On the lovely Savior's breast For the angels sweetly whispered, Come and live with us, the blessed,

SEL. BY HER PARENTS

Good — Bro, John Good departed this life on the sth of October 1888, of paralysis, at the age of 5d years, 4 months, 28 days. He was twice married,—to his first wife, Maria Ehrisman, on the 5th direction of the state of the st -Bro. John Good departed this tion and was highly esteemed, as was shown by the very large funeral assembly. Bro. G. endured his sufferings with great patience. Peace to his ashes.

MICHAEL KINSINGER.

WISMER.—On the 18th of October 1856, in the Asylum at Ortilla, Ontarlo, Elsabeth Wismer, daughter of Isace and Mary Wismer, near Preston, Waterloo Twp., aged 14 years, 13 days. Buried on the 16th in the IBair graveyard. Services by Noah Stauffer in English from Rev. 21:4, and J. B. Gingrich, in German from Job 14:1, 2.

HORST.-Emma, daughter of David Holes:—Emilia, daughter of David and Susannah Horst of Blue Ball, Lancaster Co., Pa. Died in the bloom of youth, on Thursday Sept. 10th, after an illness of about ten days, of typhoid executions of the serventeenth year even level. See was in her seventeenth year even level of the serventeenth of the serv to mourn their loss, which is her gain. Ah, no more will she join us in our Sahbath school, nor in our homes in singing God's praises, for her home, we have every reason to helieve, is in the heavenly mansions above where all is

love. She was a kind, obedient child love. She was a kind, obedient child, brought up and admonished in the fear of the Lord; and during her illness was converted, and baptized in the name of Jesus by B. G. Welder of the Lutheran church. The funeral was held on Monday and was largely attended. Interment at Weaverland and services in the Weaverland church by Pre. Welder. Text Matt. 58. Beceased was a member of the Weaverland S. S. since its organization, and a regular attendant organization, and a regular attendant there. The services at the grave were very solemn and impressive; while the corpse was being viewed by the many friends assembled there, the pupils of the S. S. mld scenes of distress and sorrow, sang the solemn and appropriate, well-known hymn No. 78 in Hymns and Tunes, selected by the bereft family: "Sister, thou wast mild and lovely," etc.

November 15

LONG.-Oct. 9th 1896, in Manheim. Lancaster Co., Pa., Bro. John Long, aged 84 years, 6 days. Funeral on the 12th. Text, John 5:25. Buried at Hernly's M. H. One son survives.

MARTIN.—On the 19th of Oct. 1896, In Woolwich Twp., Waterloo Co., Ont., sister Anna Martin, beloved wife of Jonas Martin, aged 34 years, I month, 24 days; leaving a sorrowing hushand and one son to mourn their loss. Buried on the 22d in the W. Woolwich grave-yard, near Elmira. Services by Paul Martin and David Martin, from Heb. 4:1, and 1 Pet. 1:23—25.

WEBER.—On Oct, 30th, 1896, near Centerville, Waterloo Twp., Waterloo Co, Ont., Susannah, daughter of Theo-dore and —— Weber and wife of Cyrus Weber, aged 24 years, 21 days. She was buried on the 2nd of Nov. in C. Eby's cemetery. Sister Susannah and husband had been converted and received into the Mennonite church about a year and a half ago. She remained faithful to her Savior to the end, bearing her sufferings patiently, and ready to go at the call of her Master. Funeral services by D. Wismer and N. Stauffer

SHANK—On the 29th of Oct, 1896, of dlphtheria, Ada Margaret, daughter of Perry and Rebecca Shank, aged 2 years, 4 months, 17 days. Burfed on the 27th at the Weaver church near Harrison-burg, Rockingham Co., Va., in the pres-ence of many sympathizing friends. Services by John Blosser and J. M., Khenk

"Go to thy rest, fair child, Go to thy dreamless bed; While yet so gentle, undefiled, With blessings on thy head."

WEAVER.-Laura Weaver was born WEAVER.—LAUTA Weaver was born June 7th 1876, died of typhoid fever and heart failure on Oct, 15th 1881, aged 20 years, 4 months, 8 days, after an illness of three weeks. Her remains, which were laid to rest in the Brickehurch burying ground, were followed by a very large aumber of sorrowing the state of and strength remain.

RICE.—On Sept. 11th 1896, in Bedminster, Pa., of dysentery, Susie, daughter of Bro. Samuel and sister Mary Rice, aged 5 years, 7 months, 20 days.

SHADDINGER.—On the 18th of Sept, 1896, at Pt. Pleasant, Pa., Abraham Shaddinger, aged 92 years, 8 months, and 3 days.

GROBB.-On the 9th of Oct. 1896, of GROBE—On the 9th of Oct, 1896, of congestion of the lungs, Susan Grobb, aged 77 years and some days. She was born in Bayham Twp,, and when about 24 years old she came to Lincoln Co., Clinton Twp., Ont., and took charge of the family of small children of Dayld Grobb, wildower, and afterwards was married to him. To this union were born two sons and three daughters, of born two sons and three daughters, of whom one son and two daughters sur-vive her. On son and one daughter of the first mariage survive her. Her hus-band preceded her to the spirit world about six years ago. She was a very kind mother and heighbor and a devoted Christian and Bible reader. She was buried at the Mover church on the 18th

where a large number of relatives and where a large number of relatives and friends assembled to pay the last tribute of respect to a friend of all. Peace to her ashes.

1896

SNYDER.—On Friday evening Oct. 30, tlowed

SNYDER.—On Friday evening Oct. 30, 1896, near Bloomingdale, Waterloo Twp., Waterloo Co., Ont., of consumption, Irwin, son of Arnos and Lydla Snyder, aged 21 years, 7 months, 6 days. Irwin was resigned to the will of 6 od and was anxious to be relieved from this body of suffering and to be will of the day of the control this body of suffering and to be with his Redeemer; especially so after God had used him as an instrument in help-ing in the conversion of the remaining unconverted part of the family. Buried at the Snyder M. H. Nov. 2d. Services by J. B. Bowman in German and Pre-Springer and M. Bowman in English.

LINEWEAVER .-- Oct. 20th 1896, in El-LINEWEAVER.—Oct. 2011 ISBN, IN E-sonville, Lancaster Co., Pa., sister Anna, wife of Jacob Lineweaver, aged 43 years, I month, 16 days. Funeral on the 23d, Text, 2 Tim. 4:7, 8. Buried in the Man-heim cemetery. Sister Lineweaver left a husband and three children. She embraced religion a few months before her

SHELLEY.—Oct. 20th 1893, in Lancas-ter, Pa., Susan Shelley of Salunga, Lan-caster Co., Pa. Funeral on the 23d. ter, 72, Susan Shelley of Saturga, Lan-caster Co., Pa. Funeral on the 23d. Text, Job 5:26. Buried at the White Oak church. A mother, one brother and four sisters mourn her departure. She was very modest and God-fearing.

HARTRANFT.—On Oct. 10th 18%, at the Lancaster Junction, Pa., of paralysis, Bro. George Hartranft, aged 70 years, 6 Bro. George Hartranft, aged 70 years, nomths, 29 days. Funeral services were conducted by John Landis in German, and J. K. Brubaker in English. Text, Luke 9:58—62. He leaves a wife, one son and seven daughters to mourn the loss of a dear father. Eight children have preceded him to the spirit world. The deceased was a member of the Mennonite church for many years. He was fully resigned to the will of God, and told his wife and children at his hedside that they shall not forget to hedside that they shall not roget to pray. He will be greatly missed by his friends and neighbors. His remains were laid to rest on the 14th in the Petersburg Mennonite burying ground, where a large concourse of friends and neighbors were assembled to pay their last tribute of respect for the aged

"Farewell, dear wife, God has called me, Ween not for me when I am gone. But prepare to meet me yonder,
When the Christian's work is done.

Farewell, dear children, God has called

I have gone with Christ above. here no pain or sickness enters, And where all is peace and love God saw fit to call me higher. From this world of sin and care,
To my home beyond the river,
And I hope you'll meet me there."

Rich.—On the 26th of September 1896, near Rocky Ford, Colorado, of moun-tain typhoid, spine and brain fever, Mary Anna Rich, daughter of Christian Mary Anna Rich, daughter of Christian and Elizabeth Rich, aged 6 years, 6 months, 2 days. Buried on the 28th in the Rocky Ford graveyard. Services at the house by Tre. Jones from 1 Cor. 15: 16in English and by Jacob Yoder in German from John 5: 21—29. She was a bright and cheerful little girl. She came and was a joy and blessing to us, and though she is now gone she is not forgotten.

"A precious one from us is gone. A place is vacant in our home Which never can be filled. Go to thy rest fair little child. Go to thy dreamless bed; While yet so gentie, undefiled, With blessings on thy head.

The Master loved our little one And took her from our care; May we then say, Thy will be done, We'll meet our Mary there," FROM FATHER AND MOTHER

YODER.-On the 18th of Oct. 1896. n oder. —On the 18th of Oct. 1858, near Shipshewana, Ind., Wrayburn, son of Wallace and Sarah Yoder, aged 5 months and 12 days. Buried Oct. 30th. Services at the Shore M. II. by Jacob Weaver and D. D. Miller.

ITEMS.

HERALD OF TRUTH.

ROME. Nov. 8 .- The floods in Italy have been renewed. The town of Riminl, on the Adriatic, has been sub-merged and the River Cerfone has over-

-London, Nov. 8.—A severe gale prevailed on the English coast on Saturday night and there were many wrecks, accompanied by exciting lifeboat and

—A NEW and less destructive method of getting rubber has been discovered. Heretofore the trees were cut down, but it has been found that the leaves yield a purer and more ahundant art-icle, wherefore the trees can be spared.

RELIGIONS IN ARMENIA. - The Province of Armenia has a population Province of Armenia has a population of, roughly speaking, 5,500,000 of souls, of which the professing Christians— Gregorians (691,519), Roman Catholics (57,647), and Protestants (79,680)—number only 17 per cent.

—The longest Egyptain railway now extends to Girgeh, 326 miles from Cairo. It is soon to be extended to the first cataract, 710 miles from the coast. This means, of course, an uitimate rail-way connection with the British possessions in Sou h Africa.

-CRIME IN SCOTLAND.-The judicial CRIME IN SCOTLAND.—The Judicial statistics of Scotland for last year, just published, show a reduction of serions crime during the year. More than 100,000 persons were arrested for drunkenness and disturbance, nearly one-fifth of which number was in Glasgow alone.

-SAN FRANCISCO, CAL., NOV. 8 .-Advices from the Orient per steamer Rio de Janeiro say choiera seems to have established a footing in Yoko-hama. Five cases were reported within

a few days.

Advices from Manila state that the

Advices from Manual State of the hackbone of the rebellion has been broken and business reviving.

Dr. Mackay, an English missionary, died of cholera at Wu Chang in Sep-

-Bombay, Nov. 8. The Earl of Elgin, Viceroy of India, speaking at a banquet at Alwar on the famine outlook, said that recent news from the Punjab and that recent news from the Pinjab and the north-west provinces was somewhat reassuring. The fact that the Pinjab had not yet felt the need of relief works showed that the distress was not yet acute. The measures adopted in the north-west provinces had encouraged the people, who were facing the situa-tion creditably and hopefully.

-THE United States and Great Britain have finally come to an amica-Britain have finally come to an amica-ble understanding regarding the Vene-zuelan boundary matter, and the case will be submitted to a court of arbitra-tors, two to be appointed by the Chief Justice of Great Britain, two by the Chief Justice of the U.S. and King Justice of the U. S. and King Oscar II. of Sweden to form the fifth. It is the pleasant outcome of a long standing trouble, and all interested parties can but pray that it may still further establish peaceful relations between the two great English speaking nations of the earth.

—MUSKEGON, MICH., NOV. S.—The three-masted schooner Wankesha, Cap-tain Duncan Corbett, with salt from Laddington for South Chicago, foundered off this port last night, taking six men to a watery grave with her. Fank De-lach, the sole survivority after davlight. lach, the sole survivor, was taken off a raft of wreckage shortly after daylight. Delach asserts that Captain Corbett was directly responsible for the loss of the vessel and the death of five men of her crew. He says that Captain Corbett was insane with drink, and not only refused to take proper steps to save the vessel, but also prevented the crew from taking measures to save themselves.

BEAVER FALLS, PA., Nov. 8,-One of the largest petitions ever seen in this or any other country will result from or any other country will result from an appeal that will go out through the mails to-morrow from the National Reform Association of the Covenant Church. Last evening 60,000 memorials

and blank petitions were placed in the and blank petitions were placed in the Beaver Falls postofile with special in-struction to the postmaster that they must not be mailed on Sunday. They were addressed to people all over the country, who were requested to secure signers to the petitions. The latter were signers to the petitions. The latter were addressed to Congress and urged that the joint resolution asking for the rec-ognition of God in the constitution be adopted. It required 200 mail sacks to hold the 60,000 large envelopes, and the be sent to Congress, and is expected to attract much attention.

SPELLING REFORM. - Some months ago the Funk & Wagnalls Pub months ago the Funk & Wagnalls Pub-lishing Company issued a circular letter inviting the signatures of authors, editors, journalists, and publishers, as well as of other professional and busi-ness men, to Rule L of a series of eleven ness men, to Rule I. of a series of eleven rules proposed in connection with a list of reformed spellings which accom-panied the circular; the Rule to be binding upon those signing when the list of signatures should reach three

This rule has now received the inorsement of more than the requisite number of prominent persons, many of whom are willing to support the move-ment in its entirety. Rule I, which will go into effect shortly throughout the

publications of the Funk & Wagnalls Company, reads:

RULE I.
(Based on Rule 7 of the "Ten Rules" of the Philological societies.)

Change final ed to t when so pronounced, as in ahashed (abashi) wished, (wisht), etc., and, if a double consonant precedes drop one of the consonants, as in chipped (chipt), dressed (drest), dressed in chipped (chip hopped (hopt), etc.

Retain final ed when the eaffects a receding sound:

(1) When the preceding vowel sound

is long and expressed by a single letter, as the following:

baked, not bakt, be-cause bukk would chafed, not chaft, naturally be pro-nounced like bucked. caked, not cakt draued, not drant.

M. B.—The e does not affect the pre-ceding vowel sound when expressed by two or more letters, as in booked (bookt), bleached (bleacht), crouched

(croucht).

(2) When a preceding c has the sound of s, as in chanced (not chanct), forced (not forct), faced (not fact), etc.

Among the signers who have agreed

mony the signers who have agreed to adhere to the proposition embodied in the foregoing Ifalie are the following: Authors: William Dean Howells, Edgar Fawcett, Thomas W. Knox detecased, Gen. James Graw W. Knox detecased, Gen. James Graw Grosse Mythology, and Abbey Morton Diaz. Publishers: Henry Holt (for personal correspondence), Bl. Sanborn of Boston, and J. Mott of Chicago; Funk & Wag. William Hayes Ward, of the "New York Independent" (for himself); Richard Burton, Literary Editor of the "Hartford Courant"; A. A. Murra, of the Courant's C Educators: Prof. Max Muller, of Oxford University, England; Presidents E. B. Andrews, of Brown University, and M. Kellogg, of the University of California; J. H. Gladstone, of the London School Board. A. MacKay, Superintendent of Education of the Province of Nova Sectia; Prof. Money, of the Bureau of Ethnology, Smith-Series Institution Washington. or the Bureau of Ethnology, Smith-sonian Institution, Washington; Pro-fessors Goodell and Palmer, of Yale; Owen, of Lafayette, and Principals Sheldon, of Oswego, and Hovey, of Newark, N. J., and Dr. Herrick John-son, of McCormick Theological Semison, of McCormick Theological Semi-nary, Chicago, Newspapers: "The Bur-lington Hawk Eye", "The Yankee Blade," of Boston, and "The Star" of San Francisco, Cal. Business Men: Chas. E. Sprague, President of the Union Dime Savings Institution, New York; Oscar S. Strauss, of New York; O.C. Blackmer, of Chicago, and E. L. Toscab, of Battinors.

Test It - A skentical chemist asked how any one could know that Christ gives life to believers "By experiment. was the response. He lived in the lab oratory and felt the force of the reply. Reverently he began to pray; faith by degrees sprang up; at length a great love filled his heart and all doubt was gone. The most wonderful results in science art and life have been reached by experiment; the fact of salvation is disclosed by the same process, Jesus said "He that believeth on the son hath everlasting life." He said, "hath," not shall have after death. He promsed present results. Millions have tried it and found the promise sure. According to their faith the new life has come to them. Weak faith has brought feeble life, and strong faith a fullness of life With the Christ life comes the assurance of its eternal nature. They believe spontaneously, ir resistibly, that they have eternal life: that their quickened souls cannot die: that the Christ who quickened them is eternal and they will share His glory Do any doubt? Try it God is pleased with honest experimenters. "To him that knocketh it shail be opened." "Come and see" "Prove all things "

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into the range.
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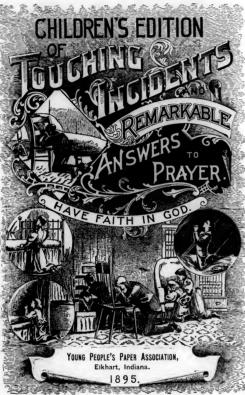
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up to the end of 1897 and send us ten cents additional for postage and packing, and the reason why we ask for a few bona fide names of non-subscribers is that there are many in every locality who are not yet taking the paper, but whom we would like to have on our list of subscribers. We are making an effort to secure 1,000 new subscribers for the HERALD, and we need your help. Let every one be an agent ln this work to the extent of sending us the names of friends who are not yet subscribers. We will try to do the rest. Let us hear from you at once as

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Semi-Monthly

ELKHART, IND., DECEMBER 1, 1896

VOL. XXXIII. No. 23.

JOHN F. FUNK, EDITOR. J. S. COFFMAN, ASSISTANT EDITORS ABRAM B. KOLB.

being deprived of father and mother Entered at the Post Office at Eikhart, as love, claim our pity and our care. Con-

Contents of this number.

Ministers' Meeting
Duty of Giving
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Onty of Parents to Children
Religious Instruction of Children
Fhe Orphans' Home
Fhe Lesson of Armenia
Urlumph for Christianity
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Model Christian Title-tattle
Loss of Spiritual Power
A beautiful Incident
Report of Pa. S. S. Conference
Conflets now, Crowns later
Sunday School Lessons
Contamination with the World spondence rt of Kars -Nebr. S. S. Conference t the Gospel has done for India ormity to the World ssion and Performance rt of Menn. S. S. Mission Meeting

EDITORIAL NOTES.

Change of address:-Pre. D. Z. Yoder from Smithville, Wayne Co., Ohio, to Onal Fanguier Co., Va.

Change of address:-Bro. E. B. Shupe from Birch Tree, Shannon Co., Mo., to Carthage, Jasper Co., Mo.

The new meeting house at Manheim, Lancaster Co., Pa., which was begun last summer is completed, and the date for opening it for worship was set for Nov. 24th, and regular meetings will be held Sunday afternoon every four weeks.

Bro I F Funk writes from Tyndall S. Dakota that the North Western District conference was well attended, and very good. The proceedings will appear in the next issue. Bro. Em. Hartman. of Illinois, was also present at the above conference.

Bro. D. S. Brunk of Elida. Ohlo. informs us that the time set for the oneuing of the new meeting house near Elida. Alleu Co., has been changed from Dec. 10th to Dec. 13th, and that the ministers' meeting will begin on the 14th. See notice on page 2 of this issue.

There are now six orphan children at the Orphan's Home, near Orrville, Wayne Co., Ohio to be cared for. Orphans! What a tale of sorrow that word so often tells. We trust that our dear brethren will not forget this new institution of the church, and which, we

tributions may be sent to David Garber, Orrville, Wayne Co., Ohio, Bro. Henry E. Fast. of Mountain Lake, Minn, expects to visit our congregations in Indiana and farther east this winter. He will probably he on his way eastward before this issue reaches our readers. We besneak for him a

warm welcome from all our eastern

believe, has been opened purely out

of love for those dear little ones who,

Bro. Ananias Shantz who, after the death of Bro. A. B. Ramer of Mark ham Ontario acted as our agent at the above place has recently moved to Berlin, Ont., and we desire to state that Bro. M. R. Fretz of Markham has been au thorized to act in the capacity of agent in that vicinity for our Publishing

Abraham K. Herr of Lancaster, Pa., recently deceased, has bequeathed \$4000 to the Reformed Mennonite church (Longenecker's) at Strashurg, Pa., the interest of which is to go toward the support of the poor members of the congregation. After the death of his widow \$4000 more will be given to the

No doubt our brethren and sisters in Clay county, Indiana, were disappointed in not having Bro. Amos Cripe of the Shore congregation pay them a visit the latter part of November. Bro Cripe had made all arrangements for the visit and had actually left home on the 13th for the South, but unfortunately he went to the wrong depot at Lakeville, Ind., and did not discover his mistake until he saw the train on the Vandatia Road which he should have taken rush up to the other depot several hundred yards away and leave again before he could reach it. Seeing that he could not get to his destination before Sunday, and having, as he states in a letter to us, many home duties to attend to, he concluded to go home. We hope arrangements can soon be made to have the appointment for meetings in Clay

Editor of the HEROLD DER WARRIEIT, In the United States endeavoring to thousand. We believe however that now Professor of Greek and modern

widow of the late Bish, Jacob Horsch of Gelchsheim, Bavaria, Germany, thinks of moving with her family to America. They will probably settle in California, as Dr. Jacob Horsch, formerly of Elkhart, Ind., and also a son of Sister Horsch, is now residing there. It is probable that quite a number of Mennonites from Gelchsheim and vicinity will come together and will form a congregation on a tract of land recently purchased in California by Bish. Jacob Hege, of Wisner, Neb., formerly of Germany, Pre. John Laudes of the Wurzburg and Giebelstadt congregation, Bavaria, Germany, and father of Bro. John 11. Landes, at present Assist ant Editor of the HEROLD DER WAHR HEIT, is also seriously considering the matter of bringing his family to America. In this event it is probable that a large part of his congregation would follow their beloved pastor to the New World. No doubt the mild climate and fertile soil of California would prove to them a delightful place to settle, though much we would be pleased

to have them settle in the vicinity of

The Armenians, what will become

languages at the Western University.

Fulton, Ill., informs us that his mother,

of them? Many people are under the impression that the troubles in Armenia are about over, but in reality the true condition of things there at present is appalling, if recent reports may be relied upon. Fresh massacres are reported. and the suffering is intense in some quarters. What adds a sadness to it all and which moves every father and mother heart is that so many poor little destitute orphans, whose fathers and mothers have perished, are exposed to all the terrors of death from cold and starvation. Already many of these poor little ones have succumbed; many more will follow, even with the best efforts of those interested to help them, but much, very much, can be done toward helping thousands who are being temmany poor, little, innocent children, left alone in the world to die such a cruel death is well nigh heart-rending. Miss Clara Barton, who with her corps of helpers has done so much good in Bro. John Horsch, formely Assistant Turkey in the last six months, is again stir up the people to the necessity of nearly all those who wear these phinnes

continuing to give for the sustenance of the much afflicted Armenians. Our own neonle have not been found wanting in practical sympathy for this people, and we believe that there will be a ready response when our people know that help is still needed and needed at once. Let contributions be held, and let them be given with the assurance that those who give unto the poor are simply lend ing unto the Lord. All contributions for the Armenians may be sent to C. K. Hostetler, Elkhart, Ind., Treas, Armenian Fund, who will promptly forward the same to the field of need

In the schools of Toronto, Canada. a pledge, so we are told, was put in a conspicuous place in the public schools for teachers to sign, pledging them selves to abstain from wearing feathers of birds that are killed solely for their plumage, some in a very barbarous manner. The pledge however remained without a signature. A few days later the pledge was placed before the 600 lady teachers of the public schools of that city as they received their monthly pay, with the result that sia signatures were placed thereon. And these 594 teachers are to mold the thought, train the young mind of Toronto? And Toronto looked upon as the model city of Canada? It is pleasant though to note the position taken and example set by that excellent lady, the Countess of Aberdeen, wife of the Covernor-General of Canada in the matter of wearing feathers and birds, In a recent letter she says:

"I frankly confess that I have allowed these (egret) plumes to he used on my own bounets without realizing how they were obtained, and I hope the Toronto llumane Society will be able to persnade the women of Canada, as they have persuaded me, to put their faces against this custom. I have always felt that the wearing of little stuffed singing birds on hats not only destroys all of our songsters, but is inartistic, and porarily cared for. The thought of so I am glad to think the fashion is pass-

> We have before this spoken of the crnelty practiced in connection with the gathering of egret plumes at breeding time, and of how the poor young motherless hirds are left to perish by the

are ignorant of the above fact. Those ultra radical measures taken, and who rests the Father's approval and we shall that to honor the Lord with their subwho are not and yet wear them may be -because he could not subscribe to considered in the same light as aiders them-was, according to their revised and abettors in crime are considered in discipline, forced to the alternative of the light of the law-equally guilty with those who do the killing of these resigning his charge as minister. He birds. And we believe the folly, the took the latter course and has since sin of this and the many other harmful fashions of this thoughtless age should. It is always a matter of deep regret be continually kept before the people; when such steps are taken, but we fear for the education of the conscience is of that, owing to the stringent formality more importance than the education of the head, and the false education of clpline and work, there will be more the fashionable society and much of the difficulty stored up for the future. Bro. education in the public school is of a Lambert has, since his withdrawal, nature that ignores the finer, nobler part of man and must be counteracted, step he has taken and explaining his or at least supplemented by the educa- reasons for doing so. tion of the heart to the true principles of humanity, which after all are the principles of the great young Reformer of Nazareth, the Savior of the world.

In our last issue we mentioned the adoption of a constitution by the Mennouite Brethren in Christ branch of the Mennonite denomination There has been some inquiry why a church should have a constitution and by-laws. It is because in some states at least, a constitution is necessary in order to legally hold church property. The constitution of the Mennonite church proper is embudged in the eighteen articles adopted at Dort in 1632 and subscribed to by the ministers present. The reason why the world in general considers our 16 conferences the original Mennonite denomnation is because they still adhere to these eighteen articles as their constitution and discipline. Other branches have drawn up and adopted other confessions and disciplines, and this of necessity would compel them to adopt a distinguishing name. The M. B. C. branch however is now the most radical in its constitution and discipline of all calling, the dress question, etc. the different branches of the Menuonite of 1632 is remarkable for its scope, and work according to their conception of God's teaching on the points of doctrine presented therein, the constitution adopted at Coopersburg, Pa., it seems bers into the very same position to which those who went out of our denomination about 20 years ago and now Monday, Dec. 14th. form the M. B. C. branch charged the parent church with, viz., forcing people to certain forms, or disowning all who would not acquiesce in all of the restrictions and limitations. This course it seems to us, conflicts with anostolic the very end for which the M. B. C. right of existence. It is but natural that dissatisfaction should result, and at least one of their ministers, Bro. George

being untrue to his convictions or of severed his connection with the church. prescribed in some lines of church diswritten an open letter, announcing the

For the Herald of Truth MINISTERS' MEETING.

As there are some who seem to have taken a wrong impression regarding the nature and purpose of the ministers' meeting I feel to give some further explanation

The meeting is not to be held on the order of a school with one or two em ployed as teachers and the rest to be pupils, learning and receiving instructions from the teachers, but every min ister and deacon present will be expected or invited at least to give some thoughts or explanation on some given subject after which the subject will be open for further remarks from any one present, and a mutual exchange of thoughts, asking and answering questions on the subject, thus mutually assisting each other, giving and receiving instruction, helping each other to a bet ter understanding of the word and will of God and their duties as workers in the Lord's vineyard, encouraging and building each other up in the most holy faith

The subjects to be discussed will be taken mostly from the sermon on the mount but some others will also be considered, as the evangelizing and mission work, the minister's and deacon's

Would further say, that while we shall need all the help and all the good denomination; for while the confession thoughts we can get from the brotherhood yet no one in particular will be breadth, giving to all perfect liberty to depended upon to make the meeting success save that One the great Teacher without whose presence and guidance the meeting would be worse

Since writing the former notice, time to us, is forcing the ministers and mem. for holding the meeting has been changed. First services are to be held in the new church on Sunday, Dec. 13th, ministers' meeting to begin next day.

DANIEL SHENK

sor the Herald of Truth DUTY OF GIVING

BY JOHN R. LOUCKS.

precedent, and must, in the end, defeat God and have learned to love Him be-We who have experienced peace with cause of His supreme majesty and what branch in its early years claimed the He has done for us, should be ever anyious to do something, to render some service, as an evidence of that love and that falth which we profess. We must be co-workers with God. Our efforts Lambert of Wakarusa, Ind., who was may be feeble and even futile, but if we conscientiously opposed to some of the try to help, if we do our best, upon us

share His glory. It is not ours to put a limit on the amount we may do for the Word says, Solikewise ye, when ye shall have done all those things which are commanded you, say. We are unprofitable servants: we have done that which was our duty to do. Luke 17: 10.

But human nature in the natural man is all too selfish, to banish which requires faith in the atoning merits of Christ our Lord, Before we are converted self is the sole motive nower of our lives: our kindest and best actions originate in this root. And after we are converted it strives to insinuate itself into our religious life.

Satan will not prohibit us from being religious-if only self is the mainspring of our devotion. Hence it is that Jesus Christ is so unrelenting in His demand for self-denial And it has been the aviom of saintship in all ages-"Whereso ever thou findest thyself, deny thuself, Sword in band, we must pursue this evil thing-this selfhood-through all the disguises beneath which it hides itself, But there are times when we clearly

know the Lord's will, but seem unable to do it. Our heart and flesh fail. We cower before strong opposition. The good we would we do not. The evil we would not we do. With the spirit of service must also come the spirit of giring, which is more particularly to occupy our thoughts, and that it is important, no one who has the welfare and the progress of the work of the church at heart, can deny.

Our duty as Christians is clearly and very strongly defined by our Saviour in the parable of the good Samaritan. He sets him up as a noble type of the true man. His love for the sufferer overleaped national boundaries and distinctions, and he stood upon the wide platform of Christ Jesus, where "there is neither Greek nor Jew, circumcision nor uncircumcision. Rarbarian Sevthian, bond nor free; but Christ is all and/in all." His love expressed itself in helpfulness. He bound up his wounds and poured in oil and wine, in self-de-He forgot his own comforts, and set him on his own beast. He took him to an inn and took care of him: in continuance, "Whatsoever more thou spendest I will repay thee." Does-this not teach us that close and intimate re lationship which exists between Christ and humanity? Oh what a Master we have! For our sake He gave up heaven for a hovel, riches for poverty, adoration for men's mockery and hell's assaults. crown of creation for crown of thorns, scentre for spikes and then when we treat Him with decent honesty He calls us not servants but friends.

To be loval, then, requires not only personal service for the Master, but it must express itself also in the consecration of our earthly possessions. Men invest their money in this world to increase their wealth, and it is often placed "where moth and rust corrupt, and where thieves break through and steal." Many thousands counted secure by professedly Christian Investors have taken wings within a few years. How much better for the investors and the needy had they invested in the guaranteed stocks of heaven.

But men are so sure they can increase their capital by reinvestment. They cannot afford to give now, but must in vest all in the delusive hope of larger future glfts to the Lord. They forget

stance and with the first fruits of their Increase is the sure road to filling their "barns with plenty "We could safely say that more money has been lost by with holding God's share than has ever been gained by its selfish investment, and more has been thus lost than it would have cost to carry on the Lord's work. Unless we as a church awake to the opportunities at hand to supply that which ls lacking in great measure, she will lose her nower which would eventually make her a potent factor in the bistory of Christian organizations. Can we afford to count any pacrifice too dear that she through her adherents, may arise to the emergency of the hour, that she may take her place as she should? Perhaps there are those who have never been enlightened on the subject of the church's need, nor would I be able to onumerate, but the fact is too plain to be ignored that we have come short in the beneficence bestowed on that which has already been attempted. How shall we acquit ourselves at that great trihunal har if we intentionally withhold that which is required of us? The prophet called it robbery. Do we want that reproach to rest upon us? Is the "Inasmuch as ye did it not to one of the least of these" not emphatic enough, with the sentence pronounced by the Master Himself, to urge us to be more vigilant in that direction? Let us hone that the self-sacrificing spirit that prompted the poor widow to give her two mites, may prompt us to give according as the Lord has prospered us and thus receive as she did the blessing of the Lord our Master. Or will we on the contrary commit that sln which sent Ananias and his wife to the lowest hell? In view of the vastness of the field before us and of the agencies at our command, we should cover our faces in shame when we see how little we have done. We can give the cup of cold water in His name by contributing to the support of those who labor to bring precious souls to the light of the gosnel We thus "Honor the Lord with our sub stance" in acknowledgment that all comes from Him. Scotldale Pa.

For the Herald of Truth. DUTY OF PARENTS TO CHILDREN.

BY JOS. R. LOUCKS.

The duty and responsibility of a parent is so often talked about, that we are in danger of losing, by reason of the triteness of the word, the seriousness of the fact. None of us have ever risen to a full appreciation of it; none of us can reach it unless we be able to explore all the hidden averues by which one soul approaches another, or look over the eternal tract of a soul's history, and follow the connected chain of causes which make it what it is and what it will be It is said that, In a certain gallery of paintings are two pictures hanging side by side: the one is that of a boy at his mother's knee, with the angel smile of happy childhood upon a face of passing purity and sweetness: the other is that of a prisoner in his cell, man prematurely old, with grizzly locks and heard an eye flerce and wicked, and from every feature the hardened villain glaring out.

You look upon the one and are entranced with its beavenly beauty, and you instinctively shrink from the sin

the same person; the angel-like child and the demon-like man are one.

1896.

The difference is vast between them, but the gulf has very often been passed in this sinful world. How shall the father as he stands meditatingly beside the cradle of his boy, tell through wbat scenes of virtue or of crime that boy shall go? How shall the mother tell whether or not the sweet baby girl in her arms shall die, a lonely and forsaken ontcast, in some garret on a cold winter uight? Such thoughts as these have a sort of truthfulness in them, and yet they are not all true. The coming history of a child is uncertain, only when contemplated as a future unrelated to present influences. I believe that God as made this especially true in the enhere of parental influence. Here the laws of cause and effect are found to be marked and palpable. If there were no other observation and experience to teach us, the words of the Scripture are sufficient: "Train up a child in the way he should go, and when he is old he will not depart from it" The language is very plain and emphatic. Here is cause and effect; right parental training will not only produce good results in the life of the child, but these results will be permanent: he shall not only walk in the right way, but no future influences shall be strong enough to turn him

away from it. One of the important duties we as parents owe to our God is the right training of our children. Not to train at all, is to train badly and wickedly. A true appreciation of parental power and position will go far toward a right performance of parental duty. There are some points, however, which are perhaps not thought of by parents as much as they should be; among them let me

SUMPATHY WITH CHILDHOOD

It is very easy for a parent to err here. You can do no one much good if he thinks you do not understand him nor enter into his feelings; and none are so mick as children to detect and measure the inner attitude of any one toward them. There are some persons who, do what they will, strive hard as they may, can never be favorites with children. Then there are others who, seemingly without an effort, attract them to their side; slmply, I suppose, because the one has what the other has not, a natural sympathy with childhood; and the quick intuition of the child feels it This sympathy is not, therefore, a mere mater of will; some have it by nature and some are without it: but it can be cultivated. Fathers are more in danger of coming short here than mothers. They are less with their children, and this were there no other reason—tends to remove them somewhat away from the child's world. So it often occurs that the father, returning from husiness cares, does not readily walk in the naths that have been trodden all day by the little ones at home. Their noise and their questions trouble him, and they easily understand that the hour that hastens them off to bed is very welcome to him. Parents should make this sympathy with their children a direct object of attainment. They should never forget that they were once children themselves, and to remember just

with the strange contrast, but have a more kept in mind, children would be deeper interest awakened when you are saved hours of fruitless longing and told that they are life portraits, and of tears of bitter disappointment which ought never to oppress their tender, in nocent, loving hearts, nor mark their cheeks. There is something wrong when children do not care to be where their parents are, or do not feel free at their play when father or mother is near and it ought to awaken thoughtfulness when a parent finds that his presence is to them no welcome thing. On the other hand. I know of few more pleasing sights or sounds than the glad shout of welcome which greets a father as his children catch a glimpse of his form in the distance, and the merry race for the prize of his hand to hold as he comes to his door. We need not be told that here ls one who is not far from the circle in which his children move. It is this rec ognized sympathy which draws a child to his parents. This leads me to an other topic:

PARENTS SHOULD BIND THEIR CHIL

DREN LOVINGLY TO THEM. This may seem like an odd remark but I am well aware that, while every father and mother wishes to secure the love of their children, there are multitudes who entirely fail in doing it Their children when young prefer to be with them rather because they are ac customed to their society, than from any deep seated affection; but as soon as they are old enough to seek other companionships and associations, those of futher and mother are gladly forsaken. I fear the filial love does not exist as it should, and who is to blame but the the parent. No child, however sentiparent. Filial love is natural; children are born to love their parents, and if this love never grows, or only dies when it is just above the ground, it is because no culture has kept it alive.

PARENTS MUST CULTIVATE THE AF-FECTION OF THEIR CHILDREN WITH GREATER CARE THAN THEY CULTI-VATE THEIR MINDS.

The heart of your child is to you of more importance than his intellect, and it will not add to your happiness, if, while you have made the one brilliant, you have turned the other away from you. Here in the deep-toned love of your child is a jewel of priceless value to him and to you; you can afford to give care and labor to keep it safely. With this end in view, teach your chil dren to confide in you. In whom should a child confide if not in father or mother? They would seem the natural resort in any time of perplexity. Yet who does not know that the sons and daughters who unbosom themselves to father and mother are exceptional childron: the most seek their confidants everywhere rather than at home, If from the first the sympathy, of which I have snoken has been cultivated and through the early years of childhood the boys or girls have grown up with the idea that father and mother understand all about them, and take the deepest Interest in their affairs, those concealments which are so often sorrowful to the parent, and dangerous to the child, would not be so frequent.

A CHILD SHOULD BE ABLE TO FIND A SYMPATHETIC FRIEND IN FATHER OR MOTHER.

We should out ourselves, while they are young, on the plane of their thoughts and feelings and encourage them to tell

ister look of the other. You are struck and girls. If their bygone days were front matters on which, perhaps, hang tbelr life's happiness, we shall not be strangers to them; and we shall be able to help them with counsel such as a parent alone can give. Especially should a parent be lovingly watchful of that delicate and critical time when the child passes out of youth into manhood or womanhood. You must not too long think of them as children. Gently, gracefully and naturally as you can, lift them to the level of your man and woman thought and feeling, walk and talk with them as if you had forgotten! that they were lately children, consult, with them as if you had confidence in

them and their judgment. It also should be the aim of every parent to make home as attractive as possible to their children. There is such a thing as throwing round a home so many beautiful things-I do not mean beautiful in art to catch the eye, but beautiful in thought and association, holding the heart_that children shall cling to it with an undying love. The point is that of binding our children to us, and I believe that here in making homes pleasant, is an instrumentality whose importance is not understood as it should be. The complaint is often made by parents-and sadly true that as soon as their children become old enough to mingle in society their home is foreaken they seem nnessy and restless when compelled to remain even for a single evening at home: they prefer al most any other place. The complaint is made with a tone of deep regret, but at the same time the cause may be mental, will love a home simply because it has the name of one. If we would have our children love it, we must make it lovely-we must give them something to love in the home. Now, If the principal ideas a child has of his home are that it is a place where he gets his meals and where he sleeps; where, if he is little, he is perpetually found fault with; where he must keep quiet; where at nightfall he must sit stupidly waiting till bedtime; or, if having grown older, he can only deem it a dreary room in which he must employ himself as hest he may, while the father sits at his paper or dozes in his chair, and the mo ther is silently busy with her sewing or her book: if such be the aspect of home, is it any wonder that children learn to look elsewhere for pleasure, and seek to find amusement in other circles, or that home is forsaken as soon as it is possible It is practical and possible to make

to leave it. the home so delightful and attractive that it shall not only hold our own loved ones but draw others into its cheerful circle. Let the home all day long be the scene of pleasant looks, pleasant words and kind acts: let there be some kept, like silks and satins, to show to company, but music in which father. mother sister and brother join in a years ago. word, let the home be surrounded by an air of cozy and cheerful good-will, then children need not be exhorted to love it.

There is, just here, one mistake against which I would guard you. It is this: the idea that you can best secure them because they cannot understand the affection of your children by allowing them to be disohedient. No error could be more fatal. A parent never yet held the love of his children by any by step, little by little, the tender minds such process; and thousands have lost their little troubles to us. Then in the it forever. If you wish your child to how they felt when they were little boys after years, when they are called to congrow up with no love for you, and little teachings of God's word.

for anyone else, let him have his own way. If you excuse his faults, instead of condemning them: If you shield him from punishment because you do not care to see him suffer, you will not be diagnnainted

If the future brings to you some bltter experience of the utter heartlessness of your childs if your very heart dies to see how little he cares for you remember that it was because you would be a wicked parent, and would permit your child to be disobedient. Obedience makes love and joy. I will only ask you to look at families where obedience is

There is one other suggestion which I make for the training of children: Train your children for usefulness and higher life. In the material world there are a great many things which are made only for ornament, and they fulfill their end when they have given pleas ure to the eye. It is not so in the social world. No man, woman or child is simply ornamental. Many, no doubt think themselves so, but they are mis taken. If they are not positively useful they are excrescences. Every child should be trained to do some good in this world. Teach them, both boys and girls, how to work, and above all other things, teach them the Word of God. So parents train up your children in the way they should go, and when they are old they will not depart from it. Essan read at 8, 8, Conference, Scott dale, Pa., Oct. 15th, 1896.

For the Herald of Truth RELIGIOUS INSTRUCTION OF CHIL DREN UNDER SIX YEARS.

AN ESSAY BY LINA ZOOK.

When we remember that the topic as signed us comes so near the sacred trust given to a mother, we tremble to en deavor to treat it. Still we know that the religious training of children in the Sunday school is or should be only a continuation of the training begun in the home, therefore well may the guide and teacher in the S. S. and the queer of the home circle confer together and work together hand in hand

God adds the little jewels to the hom circle, not for amusement, not for pleas are not for a trial, as we are sorry to say some of them are sometimes looked upon, but as a priceless blessing to be loved and taught and trained for Him to grow up to His glory, into His very When we look into the eage image. little faces meet the earnest, bright eyes hear the sweet lips lisp the sacred truths from God's word with such evident en joyment, we cannot doubt that the Saylor knew that His lambs would be hungry when He gave to His disciples the sacred commission, "Feed my lambs." This command comes to us of music in the household. Not such as is the nineteenth century with the same force and meaning that it had when it came from the Savior's lips so many

We are very apt to consider children too young to learn Bible truths. They can learn games, saucy answers, brigh sayings, but we feel as though Bible truths were thrown away if given to them. True, little minds cannot grass the deep spiritual teachings of the blessed Book as older ones can; but ster can grasp, the little hearts understand, the little lives exemplify the simple

medan persecution.

for a great change.

have a faith that enables them to "resist

unto blood," They suffer the most cruel

torture and death rather than say

Mohammed is Lord and not Jesus of

Navareth There is another great and

unexpected result from this Moham-

The old Armenian church, which has

survived all the vicissitudes and perse-

cutions of fifteen centuries, became gen-

erally hostile to the evangelical move-

ment luaugurated by the missionaries.

Under the influence of St. Petersburg.

it became for a time a persecuting

church. But for the last twenty-five

years it has been growing less hostile.

and in many cases positively frieudly.

The distribution of the excellent trans-

lation of the Scriptures and of many

school hooks and a great deal of Sunday

school literature had prepared the way

That change has come through this

persecution. The Gregorian churches

are now all open for the missionaries or

the native pastors of Protestant churches

to preach in them. Meetings for prayer

are held in which there is no distinction

funds collected by the late Armenian

Patriarch for his people was entrusted

to the American missionaries, who were

requested to use their own judgment as

to the mode of distribution. A letter

from a large Armenian village, or city,

as it might be called, speaks of the per-

fect harmony between the Gregoriaus

and Protestants. Their evening meet-

ings were crowded, and Gregorians and

Protestants took part in them with

equal fervor. This same spirit of union

is found in all the regions of the bloody

persecution. Their sufferings lead them.

to the Bible, to prayer and to Christian

sympathy. They have nearly ceased to

look for any aid or protection from

Christian Governments, but they are

cheered and strengthened by the gifts

of Christian people in foreign lands.

They know that they have friends who

It is now everywhere acknowledged

that Russia is determined to have all

the American missious destroyed, but

she will use the Turks for this and and

proclaim her own innocence. That is a

way she has of doing things. The great

In Harpoot the college was in full

increase of evangelical power has not

blast again; the desolated people were

getting under cover; the churches not

who have failed to become Moslems.

This was equally displeasing to Russia

and to Turkey. The missionaries were

evidently continuing their work with

most atrocious ln some respects, is to

close all the schools and churches there.

The people shall have no comfort from

religion nor light from knowledge.

They are now expecting another slaugh-

ter--one of extermination. It is hardly

probable that this will take place,

Russia prefers to work by gradual ex-

haustion. She is never in a hurry. She

bldes her time. She may get the Ameri-

can missionaries out of the country, but

she will never get their work out. In

The last Government order, and the

lestroyed were filled with worshipers

are mindful of them.

escaped her notice.

unahated influence.

of sect whatever. The distribution of

Shall the best food of Rible truth be denied the very ones whose hearts are vet pure and whose lives unstained by the sins that mar the good impressions we receive later in life?

However a mistake frequently made with the jufant class is the endeavor to teach too much at one time. It is of course very nice to have the little ones reneat answer after answer and to hear them mechanically repeat the texts reneated by the older ones, but a better way is to have them fully comprehend only one truly wholesome truth in each recitation; it may be only one line, one thought, but let it be repeated over and over and the truth in it explained again and again. Who can say? perhaps that very thought, patiently, prayerfully taught may some day fortify the life against the wily attacks of the evil one.

How soon shall I bring my little one to the infant class asks some earnest loving mother. It is difficult to lay down a definite rule, as much depends upon the natural ability and previous training of the child, but we are safe in saying that they are seldom brought too young; even though they cannot retain much of the teaching they surely will remember some of the precious truths and beside this, a love for the class, the S. S., and for God's word will be cultivated.

The lesson of Timothy gives us a very beautiful example for the teaching of children. Paul says, "From a child thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." Commentators say that Timothy's age as a "child" in this could not have been more than three years, Thank God for that faithful grand mother Lois and that wise mother Ennice away back in the first century They teach us of the nineteenth century when the instruction of children in the word of God should begin. Not only this, they also teach that through such instruction and influence salvation may be reached.

We remember a little experience in gathering pupils for the infant class. One little girl sitting with her mother, was casting longing glances at our little folks' corner, so when class time came we went to invite her to join the class at the same time asking the mother if we might have her. "Oh ves." said the mother, "if she is not too small," so she gladly came. Not long after this we approached another mother who was lovingly holding her little boy and asked for him for the class. "I'm afraid he don't want to go," said the mother but he can go if he wants to.' The child is naturally shy, and as the decision was left wholly to him, he dld not want to go, and did not. Time has not vet developed the difference between these two children, but the little girl comes to S. S. regularly and gladly, knows a number of Bible verses and re members the lesson story of a number of lessons while the little voice does its best to join in the sweet children's songs. The little boy still clings to his mother's lap; and although it may be better so,-we trust the wisdom of mother love yet we cannot help thinking of some mothers who at one time cared little for religious instruction for their little ones, and now they weep over prodigals who are wandering farther and farther away from the good

Bring the lambs to the Saylor while they are young; they will love Hlm better and trust Ilim more fully if they know Him long and well

Infant class work is, we are sorry to say, sometimes considered trifling. Indifferent teachers are sometimes given them because some people think the lesson need not be so fully prepared for the little ones. Remember, my dear coworkers the spiritual food for the lambs should be so perfectly prepared that they need to do but very little of the thinking for themselves. The kernel of the thought should be given in all its simplicity.

Believe me, my dear teacher, what you tell the infant class is believed. every word, and unquestionably. Go then, in God's name, from the closet to the class. A noble sentiment may lead heavenward, a wrong one downward. Shall we not then depend more fully upon the Fountain of wisdom for

supplies for the precions trust given us? The work is not easy; it takes much thought and prayer and consecrated toil to teach the infant class, vet who shall say that it does not pay? If we are truly consecrated and work with love and zeal, the devotion and interest of our sweet charge abundantly repays the toil here, while the real reward is only coming.

Sometime the hard work will all be over, sometime the hands that lead the little ones will be quiet and the weary brain at rest, then, as the pearly gates are opened, may not some of those whom you loved and for whom you so faithfully toiled in the S. S. be waiting and watching to welcome you to the beautiful home of rest and joy.

Chicago, Ill.

For the Herald of Truth THE ORPHANS' HOME It might interest at least some of the

readers of the Herald of Truth, if we would write a few lines in regard to the Home. To the glory of God we wish to say, that thus far He has gra ciously helped us, and favored the work which is yet in its infancy; and showed us tokens for good even as every young and tender plant needs nonrishment and care. Recently it caused tears of joy and sympathy to gush forth in this that we were privileged to admit six poor, motherless, children into the Home, which the children seem to appreciate so much since they can all be together and need not be separated for a while at least. May the Good Shep herd impart grace and commit to our trust meaus sufficient to supply hoth their spiritual and natural wants even as we know Him who has said. "My grace is sufficient for thee"; and also, "The gold and silver is mine"; and "Ev ery beast of the forest is mine, and the cattle upon a thousand hills." 2 Cor. 12:

9; Hag. 2;8; Psa. 50:10. Now the question arises in the minds of many, "How shall they be supported? Shall the church be taxed or compelled to pay so much? No: it was begun in the fear of the Lord, and was our intention and is still to carry it on as the Lord gives grace and moves upon the hearts of His children to send in freewill offerings, and with the products of the farm as far as it will reach. but if God does not want this work to go on doubtless He will make it manlfest in His own good way, and it would be unwise in us to fight against God.

providence, so arranges matters to have some one else carry on the work that is now begun we are willing submissively to say, "The will of the Lord he done. No, kind reader, we repeat, there is no compulsion in the matter of donating for the support of the Home. In our estimation, when compulsion is needed to carry forward any good work, it is an unmistakable sign that love and cheer. fulness is on the wane if not altogether extinct; it is the cheerful worker and giver that is the beloved of God

Furthermore it is our intention to teach the children that are intrusted to our care, how to work, and give them a common education, and to teach them the fear of the Lord; and also to find Christian homes for them when they arrive at the proper age, or according to agreement with the parties intrusting children to our care. Now, while we wish to make the Home self-supporting as much and as soon as possible, yet it will take means to bring it to that. Oh how glad we would be if we would have the means to make it self-supporting at once, knowing that the Home would have more friends if it were not for the expense connected with it. Now let us consider that "A man's life consists not in the abundance of things which he possesses," but that we are merely "stewards" of these things. A good brother in the Dunkard church near Mexico, Ind., huilt an Old Folks' and Orphans' Home costing him \$8,000! Will be get a reward for his liberality? Yes; if not before, he certainly will "At the resurrection of the just," yea "A liberal soul shall be made fat."

In conclusion we would say that there is still room for more children, and they will be welcomed in the Home. The Home has some warm friends that not only pray for its success, hut also send or give a portion of their consecrated means which is thank fully received. There will appear, in a later number of the HERALD OF TRUTH, a report of the donations received, and thereafter every quarter. May all the readers of the HERALD and all whom it may concern give this work a due and prayerful consideration and then act accordingly in the fear and to the praise of a benevolent God

DAVID GARRER Orrrille Ohio

THE LESSON OF ARMENIA.

CYRUS HAMLIN. Never has an innocent and faithful people been subjected to such an ordeal as the Armenians in the Turkish Em. pire. The terrible massacre at Sassoun was only the heginning of horrors which continue here and there to this day. In Constantinople where there is a population of more than 100,000, they are hunted from their hiding places and cilled with clubs by furlons mobs, as though they were wild beasts. Eighty to a hundred thousand have fallen or died of want, and hundreds of thousands are without homes and destitute of all the comforts of life. All the Armenians of Asia Minor and Mesopotamia are tremhling for their lives and suffering from want. Never in the history of man has a nation been so long and brutally tried by torture and death, without a form of trial, without a notice of impending doom. Thousands have been clubbed to death in the streets of the capital-where carts

Furthermore, if God, in His unerring were ready to receive their bodies and carry them off for hurial or to be thrown into the see

This great "temptation." this time of fearful trial, has taken hold of every Armenian man, woman and child. In some it has induced desperation and de spair. Christians do not care for us, they cry. Christian nations do not listen to our cry of anguish. Our property is gone: our homes are in ruins. Many of our dearest ones are killed because they would not deny their Lord. We are all devoted to a cruel death at the hands of those to whom we have done no wrong Oh that another slaughter might come and end our misery!

Such words have repeatedly been heard from this despairing and agonized It is from such deengiring ones that

the infamous "Hunchags," or revolutionists, recrult their insignilicant numbers. This undesirable organization originated in Russia. The secret design of its orginators is to exasperate the Moslems to exterminate the Armenians. It is well known that this Sultan is au enemy to the Armenians and wishes to destroy them unless they recant and be come Moslems. Russian policy has taken advantage of this, and sent into Turkey these pretended patriots to stimulate revolutionary assassins to murder Moslems and then make their escape. This gives the Sultan a much desired excuse for his harharous treat ment of an innocent people.

These Russian-Armenian Hunchags are themselves murderers and assassins They have caused the massacre of many thousands of their innocent fellow Ar

menians. But there is one noble trait that has come out in this terrible persecution which has astonished the world and has enraged the bloody persecutors.

It is the firm refusal of men and women-of young men as well as of old to save life by professing Islam. The confession is very brief. Only say "There is but one God and Mohanimed is his Prophet," and wear the Moslem turban, and your life is spared.

The eighty to one hundred thousand who have perished might have saved their lives by this confession, and hy then adopting the Moslem dress and worship, and trampling upon the cross. They have died the death of martyrs. Many have saved their lives by this confession, it is true, but most of these acknowledge their present extreme wretchedness, and some have been killed for showing this keen regret.

There is now an immense number of sufferers scattered through all the regions where massacres have occurred. who have lost fathers, brothers, property. dwellings, and who are simply fighting for life Many thousands of them will perish of cold and famine next winter. Their number is estimated at from three to four hundred thousand. They suffer for clothes, for food and for shelter. As all their tools have been destroyed or stolen, their miserable "dug-outs" resemble the lairs of wild

And yet all this they endure rather than deny the faith. They suffer "scourgings, and cruel mockings, yea, moreover, of bonds and imprisonments-they wander about in sheep-skins and goatskins, being destitute, afflicted, tormented." Heb. 11:35, etc.

All these can escape their misery by professing Islam. They, as well as the thousands slain, are martyrs of Jesus. Russis that work will abide among a could not be satisfied with the "travail They may be much less enlightened in Christian doctrine than we, but they millions shall all be destroyed. -Sel,

For the Herald of Tru A TRIUMPH FOR CHRISTIANITY. BY E. W. WEAVER.

Four hundred years ago a remnant. a few scattered people here and there believed that the precepts of Christianity were to be a law to regulate the dally intercourse between men and also between nations. They preached it and they offered up their lives for their heliefs in which they were uncompromising. How utterly feeble and insignificant seemed their cry and their protests in a world filled by noisy blood thirsty armed bands instigated to every form of violence by those who claimed to be their divinely appointed leaders.

That their feeble cries have born fruit is not doubted by those who have read with thankful hearts the an nouncement that there is a prospect of a treaty between the two great nations of the earth by which they shall agree not only to submit their difficulties to arhitration but that they shall use their combined influences to prevent interna tional wars.

That the feeble protests of a few Mennonites and Quakers of a few hundred years ago have caused people to think about to discuss and finally to see the enormities of war, should give us courage to persist in advocating ev ery needed reform even though our voices seem as "one crying in the wilderness.

Paris, Ku.

GAVE HIMSELF. Commenting on Titus 2:14, ar

writer says: "The purchaser was Christ, and the price paid was Christ. God the Son hought us, and He gave Himself, the Son of God, for us. He freely gave Himself for us, not that He might simply pay our debt to divine justice, nor that He might save us in our sins, but that He might tredeem us from all iniquity.' He gave Himself to purify unto Himself a peculiar people; not only to obtain a pardon, but a new man. created after God's own image. Redemption from the curse and from the love of sin go together; where one is the other is, and both are united in the neculiar people. Therefore, of the teaching of our words this is the sum: Christ gave Himself for sinners that they might be holy; a treasure for Ilimself, And the mark by which they are known as His is zeal in well-doing. One thing we need, that which an old Choctaw Indian prayed for-'a clean heart, a white heart, a true heart, a hig heart. large enough to fill the whole body. We need our hody full of heart, and our hearts full of Christ, full of faith and the Holy Ghost. Then shall we he zealous of good works.

The idea of too many Christians is that Christ died merely to redeem us from the curse or condemnation of the law. That was not the end in Ilis great sacrifice, but only a means to the end His real object, as stated by Paul in his letter to Titus, was: "That he might redeem us from all iniquity, and purlfy unto himself a peculiar people, zealous the spiritual world she is weak. The of good works." To save a race of sinwork of spiritual renovation among the ners, and take them to heaven just as Armenians is the work of God, and so they are, could not meet the longing of long as He is stronger and wiser than a heart as holy as that of Christ. He

remnant, unless the two and a half of his soul," if by it He merely filled a hospital with moral lepers who were kept alive by His redeeming grace. No. He toiled and taught and suffered that we might become new creatures that we might be holy even as God is holy. The now I will throw myself into His arms high ideal of a holy race was before His mind during all the years of His humiliation and sufferings on the earth. That is the ideal which He seeks to realize by His intercession. He would save "to

HERALD OF TRUTH.

the uttermost." John reports, in the fifth chapter of Revelation the song that he heard in heaven-the new song of the whiterobed saints. They saug that the Lamb was worthy not simply because He had redeemed them, but because He had made them "kings and priests unto God." These words refer not to position, but to character. God's priests must be holy; His kings must be worthy of their scepters and their crowns.

In Hab 19.93 we are told that there are two classes of glorified beings in the New Jerusalem-"an innumerable company of angels," "and the spirits of just men made perfect." Just men are those who have been justified by faith, and made "meet for the inheritance of the saints in light." It is only the just "made perfect" that can shine in the presence of God with the angels.

From these and many kindred passages we learn that redemption is from the love and the power of sin as well as from its penalty. It is manifested in two ways by being purified from all iniquity, and by being zealous of good works. The man who indulges in any known sin, or who does not long and strive to be useful, should doubt the reality of his union with Christ. He did not give Himself for self-indulgent dreamers, but for self-denying workers, "Ye shall know them by their fruits." C. E. B., in Herald and Presbuter.

"AS ONE WHOM HIS MOTHER COMFORTETH.

At a summer resort, not long since, a clergyman and a lady sat on the piazza of the hotel. The lady's heart heavily burdened, and she talked of her sorrows to the aged minister, who tried to lead her in her hour of need to the

Great Comforter. His efforts seemed to be in vain. The lady had heard all her life of the promise that if a tired soul casts its burdens on the Lord it will be sustained, no matter how heavy that burden may be. but she seemed to lack the faith to thus cast herself upon the Lord.

A half-hour afterward a severe thunder-storm came up in the western sky, With the first flash of lightning, the mother jumped out of her chair and ran up and down the piazza, exclaim-"Where is Freddie? He is so ter ribly frightened in a thunder-storm don't know what he will do without

In a few moments afterward her boy came running up the walk, almost breathless and his face plainly showing the great fear that was in his heart. "Oh mother" he exclaimed "I was so frightened. I ran just as fast as ever I could to get to you!" The mother sat down and took the frightened child into her arms. She allayed his fear and quieted him until his head rested calmly on her loving heart

The good minister stepped up gently. and putting his hand on the mother's

shoulder, he whispered, "As one whom his mother comforteth, so will I com fort you" (Isaiah #8-13)

"I understand it now." she replied, as she looked up with tearful face. "I due not trust Him as my hoy trusts me, hut as a little child, and remember His promise. 'As one whom his mother comforteth, so will I comfort you.' I never felt the depth of Divine love as shown in that promise before."

May we not all, as mothers, learn the meaning of this precious promise? We know how full our hearts are of love and sympathy for the little ones, who come to us in their hour of trouble and fear, and how tenderly we gather them in our arms and comfort them with our words of love and cheer.

Is it not strange that, with this sweet, practical demonstration of truth in our daily lives with our children, we so often forget the precious promise, and try to struggle on alone with our bur dens of sorrow and fear?

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isalah 66 13) _Selected

A MODEL CHRISTIAN

I was in a great machine shop some years ago with a party of friends. The superintendent said:

"Come here. I want to show you something.

On a little track about ten inches wide stood a locomotive about two feet long and one foot high.

"Isn't that a beauty!" we all ex claimed

But after we had looked and ad mired, I ventured to ask: "What does this splendid piece of machinery do?"

"Oh nothing of course" was the reply. "It is the model. It just stays here to be looked at and copied. Sometimes we get up steam in its boiler and send it spurting to and fro on the track just to show our workmen how their engines ought to work."

I thought of that model the other day when I was listening to an eloquent speech in a Christian convention. Some one near me sald, when the speaker sal lown: "Wasn't that splendid?"

Yes, it was. I never heard more about what I ought to do, and how I ought to do, in the same number of minutes in all my life. But what did it amount to unless we, the hearers, use it as the workmen in the machine shop use that engine which is before them day after day, not for admiration, but for imitation?

A model is of no practical value save as it helps in the building of working lo comotives. One such on the track drawing its train of cars, is worth more to the world than all the models in the Patent Office. It is very easy to pre sent in glowing words and figures the theory of a true Christian life. But to live that life, day after day, up grade and down grade, drawing our load of care, carrying with us multitudes in the narrow way-that is not so easy. - Sri

THE GOSPEL ACCORDING TO YOU

REV. CHAS. II. JONES.

The fifth Gospel-have you read it? In the New Testament there are four records of the life of Christ While they agree as to the great fundamental facts Each writer has left the impress of his own individuality upon the record, according as the truth passed through the orism of each mind.

But the fifth Gospel-where is that and what is that? It is the Gospel according to you. It is a book read by people who never have read the Gospel according to Matthew Mark Luke or John and who probably never will. Is it not worth while asking the question. then. "What is the Gospel according to you?" What impression do the men and women with whom you mingle all the week long gain of the value of the religion of Jesus Christ from the way you are living it? What conception of thrist as a Divine utility are they forming from your presentation of the Gos ool in your life?

Every man and woman of us is writing some sort of record daily: and we are transcribing it in a dialect which all men understand and read: "Known and read of all men." We are usually anxious about those outside the Church: Christ was equally anxious about those inside the Church: for an unholy Church is the only thing that can hinder the triumph of His kingdom. It is not so much a matter of what we have in Jesus, as it is a matter of what Jesus has in us. That is the thought before us. What is the Gospel according to

We need to be very clear as to one thing, viz.: We cannot determine whether we will be witnesses or not. The more fact that we go up to the house of God and have to do with religious matters and religious people, is sufficient to make the world judge religion by our example. We bear witness unconsciously as well as conscious-Men are born imitators. Mere as sociation produces a powerful influence upon the formation of character. Jesus Christ is daily at the bar of public opinion; and whether men accept or reject Him depends very largely upon the evidence we give as to His divinity, and upon the influence we exert over those who are not His followers.

The solemn obligation that rests upon every Christian is that he shall lift the acts of his daily life up to the same level as his profession. The religion that is not good enough for every place is not good enough for any place. See how this works in business. A church member buys wheat by the thousand bushels wheat that has not yet been planted. He speculates. A voung man. not a Christian, goes into a pool-room. and invests more than he earns. He pecubites. There is only one letter between the two words, but that is the crookedest letter in the alphabet. One speculates the other peculates:- no, both gamble! Men of the world do not discriminate as some fastidious church members do, but judge of a man's religion by the way he lives that religion .- Sel.

THOUGHTS ON EPH. 2:19-22.

"Now therefore ye are no more stran gers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ve also are builded together for a habitation of God through the Spirit."

The apostie Paul in speaking to the Enhasians refers to the church of Christ. as a holy temple in the Lord, then, if in the Lord," His people are the living stones of which the habitation of Good through the Spirit is "fitly framed."

There is a fitness in anniving the term living stones to beings once dead, who have heen quickened into life. The quickening into life of souls dead in trespasses and sins, from nature's darkness into the realized possession of life eternal, is the act of superhuman agency. The selection and the number ing of the living stones in the temple, of which Christ will be the chief corner stone in the world to come, will be the uparring work of God

The preparations of the living stones for their respective places in the temple is the work of the Holy Spirit. Every stone, great or small, in the temple at Jerusalem, had to be hewn into form. Not one was fit by nature for its appointed place. No more can the living stones hope to attain fitness for the new and better temple without strines and afflictions "from the unseen Sculptor's

To endure in patience is the great preparatory process. The afflictions of the righteous are many, but their deliverance is ever compensating and sure, albeit that deliverance may not be manifest in this life. Christians live for the life to come. No individual child of God can shrink from the needed stripes of discipline without incurring loss. He will have his place in the temple, but it will be obscure or important in proportion to the fitting process to which as a living stone he has yielded submissive ohedience, or the reverse. Afflictive dis cipline is not welcomed by the unrenewed heart. God's free grace alone can prepare it to say "let this cup pass from me, nevertheless, not as I will, but as thou wilt." Matt. 26:39.

-Sel. by L. M. J.

THE RUSSIAN JEW. An American traveler in Russia in

a journey up the Volga in a steamer, says, "A few Israelites on board en abled us to study the Jewish question which from a Russian standpoint is largely a social and industrial one like the Chinese question in America. The superior sagacity of the Jew we believe to be the secret of his persecution in this as ln many other lands. The Jew will educate his children. If hindered in any part of Russia, he sends them off to German Universities; and when they come back the uneducated Russian is unable to cope with them. Hence their persecution. Superior education will assert its power and will finally rule in every land unless restrained by persecution. The potentiality of Joseph in Egypt, of Daniel in Babylon and of Beaconstield in England was not the result of fortuitous accident, but of superior preparation and education for superior work. The more we study this gulf stream of Judaism. flowing on through the cold, unsympathetic ocean of humanity, but still retaining its identity and distinct differentiation through all the centuries the more we are impressed with its superiority as a race, and of its prophetic fulfillment. In every age and land, the imperishable and irrefutable monument. of the truth of our Bible Is the Jew."

THE DEDEECTING OF CHRISTIAN GRACES.

When the Holy Spirit has effected that marvelous transformation of the heart which Jesus called being "born again" we find in its renewed state the elements of all happiness. These are "love, joy, peace, gentleness, goodness, meekness, temperance, falth." These constituents of hanniness are not the ephemeral impulses of emotion; they are divine implantations in the soul and become a part of itself. As we progress in the new life it is the office of the Holy Spirit to intensify and enlarge these fruits by His abiding presence For example, if we yield to His guidance. He will bring us into a state in which love for His law and will alone will actuate us. He will open such a fount of joy that we shall be able to "rejoice evermore, pray without ceasing, and in everything give thanks," He will make our peace as a river, and our faith equal to being tried as silver is tried. Nor is this perfecting of graces restricted to the chosen few. The work of the Spirit is part of the blessed Goenel

"Whose streens the whole creation reach So plenteous is the store, Enough for all, enough for each,

Enough for evermore," If we doubt the possibility of this, we have but to consider the illustra tions of it in persons whom we know. If we look around, we will find more of these than we think. By simply oheying the law of the Spirit of life, thousand of saints, better known to God than to the world, have been made free from the law of sin and death. The law of the Spirit of life is, "Be ye filled with the Spirit," and being filled, the perfection of the heavenly graces follows naturally. as the perfection of flower and fruit in sunshine and rain

The reason then that the fruits of love, joy, peace, gentleness, goodness, meekness, temperance, and faith de velop so slowly and imperfectly in so many Christians must be that they do not obey the law of life. If we ask, the Spirit wili surely be given; for no promise of God is more unconditional and full than this. If we cherish His preseuce and follow His light, He will

fulfill His work within us. We must neglect not (1 Tim. 4:14). grieve not (Eph. 4:30), resist not (Acts 6:51), quench not (1 Thess. 5:19) the Holy Spirit if we would realize the promise, "When the poor and needy seek water, and there is none, and their tongue falleth for thirst, I the Lord will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." It is said that far and high ln the heart of the Andes Mountains there are lands which are watered by rain only once in a century. In the intervening years there is no sign of vegetation. But when the rainfall comes, immediately the rocks are covered with delicate grasses and flowers, springing from seed long unfruit ful, but not utterly lost. It is somewhat thus with many Christian hearts. The seeds of eternal life have been sown, hut they are lying dormant; no frui annears. Under the conlons rainfall of the Spirit how quickly all is changed: and in His constant refreshment hov rapid and permanent is the growth of every precious grace - Christian Advo-

EVIDAVAGANCE

December 1

Perhaps there is scarcely any thing more destructive to a young man's character than the reputation of extravagance - spending more than circumstances warrant, more than can honor ably he repaid. The difficulties in which a spendthrift is continually involved are very disgusting to all steady people, They disapprove, and justly, of such conduct: they fear to connect the m selves with persons who must often hecome burdensome to them; for he that gets a habit of exceeding his in come is seldom cured of it. All the sufferings he endures himself, all the vexations he brings upon his relatives and friends, affect him in a slight or transient manner. His being assisted out of his trouble will only encourage further imprudences; tlll, having wear ied friend after friend in rapid succession he becomes an outcast from society, and eventually aims to ohviate the consequences of his follies by crime, some disgraceful or desperate crime.

For your own comfort, for your friend's solace, for the sake of your eventual prosperity, cultivate a strict manly habit of economy. It is impossible to raise a good character without it And this one single article, connected with moderate talent, will recommend you to all from whom you may wish confidence, or expect remuneration Assistance, should you need lt. will not be withheld, if it is known that your care of personal expenses is correct. But as nothing can essential ly benefit or relieve a man inattentive in this point; so those who might otherwise be inclined to favor you will be backward to do it, perhaps will roughly refuse all connection or concern in your ruinous affairs. Do not esteem the practice of it mean. Generons, free, call it, what you will, are terms which do not apply, unless it is literally and truly your own money with which you are sporting; nor then if you sport more than your rank and circumstances warrant.

TITTLE-TATTLE. How neaceable should we be if there were no tale-bearers amongst us; but,

rather, let me say-for it is the more profitable and the more Christian was of expressing it-if there were not with in each of our hearts so much of the spirit of the tale-bearer! It is the cry ing sin of social life. We cannot meet for half an hour's friendly converse without taking away one or two charac ters. Of us, in reference to speech at least, the words of the wise man are too true: "They sleep not unless they have done mischief; and their sleep is taken away unless they have caused some to fall." God give us all a better wisdom. Let us store our minds with things val uable, and meet one another to give out what we have first taken in. Let us talk less of persons. Constituted as falleu nature is, if we speak of persons we shall be sure to speak ill of persons. If we must talk so much of persons, let us practice ourselves in speaking wel of them. Let us see their good side while we can, and, when we cannot but see the evil, then let us go on our way and be silent about it. Above all-for here lies the root of almost every Christian grace-let us know ourselves a little better. Let us enter into judgment with our own hearts, and compare our own lives, outward and inward, with

the standard of God's will and Christ's was gradually successful. First, there example. I believe that if we did this more we should have little heart for scandal or for slander. We should be stopped, as by an audihle voice within, when we were opening our lips to censure or to malign. It is the want of self knowledge which makes us so keen sighted It is want of acquaintance with Christ, as our propitiation first and then as our example, which makes it possible for us to sit in the tribunal of judgment - Deau Vanahan

LOSS OF SPIRITUAL POWER.

Power is lost through self-Indulgence. The one who would have God's power must lead a life of self-denial There are many things which are not sinful in the ordinary understanding of the word 'sin' but which hinder spirit uality and rob men of power. I do not believe that any man can lead a luxuri ous life, over indulge his natural appetites indulge extensively in dainties and enjoy the fulness of God's power. The gratification of the flesh and the fulness of the Spirit do not go hand in hand. 'The flesh lusteth against the Spirit, and the Spirit against the flesh: and these two are contrary the one to the other' (Gal. 5:17). Paul wrote. 'I keep under my body, and bring it into

subjection' (1 Cor. 9:27) see R. V., Greek note; also, Eph. 5:18). "We live in a day when the tempte tion to the indulgence of the flesh is very great. Luxuries are common Piety and prosperity not often go hand in hand, and in many a case the prosperity that plenty and power have brought has been the ruin of the man to whom it has come. Not a few ministers of power have become popular and in demand. With the increasing popularity has come an increase of pay and the comforts of life Inverious living has come in, and the power of the Spirit has gone ont. It would not be difficult to cite specific instances of this sad truth. If we would know the continuance of the Spirit's power, we need to be on guard to lead lives of simplic ity, free from indulgence and surfeiting. be ready to 'endure hardness as a good soldier of Jesus Christ' (2 Tim. 2:3). I frankly confess I am afraid of luxury not as afraid of it as I am of sin: but it comes next as an object of dread. It is a very subtle but a very potent enemy of power. There are devils to-day that 'go not out but hy prayer and fasting.'

A BEAUTIFUL INCIDENT

A man blind from his hirth, a man of much intellectual vigor, and with many engaging qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him, and hecome his wife. Several bright, beautiful children became theirs, who teuderly and equally loved both their parents An eminent French surgeon, while in this country, called upon them, and examining the blind man with much in terest and care, said to him "Your blindness is wholly artificial. Your eyes are naturally good, and could I have operated on them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that." was the reply, "so you but enable me to see." The surgeon operated upon him and

were faint glimmerings of light, ther more distinct vision. The blind father was handed a rose. He had smelt one before but he had never seen one Then he looked upon the face of his wife, who had been so true and faithful to him, and then the children were brought, whom he had so often fondled. and whose charming prattle had so fre quently fallen upon his ears. He then xclaimed, "Oh, why have I seen all these, before inquiring for the man by whose skill I have been enabled to be hold them! Show me the doctor." And when he was pointed out to him, he embraced him with tears of gratitude and joy. So, when we reach heaven, and look upon its glories, we shall not be content with a view of these No we shall say, "Where is Christ? He to whom I am indebted for what heaven is. Show me Him, that with all my soul I may adore and proise Him through endless ages."-Christian at Work.

A PREACHER'S PLEASURES.

Preaching a sermon is a very pleasant business. If it is read, people say it is not the preacher's own. If it premeditated, they say he told us all he knew. If it is extempore, they say it is no more than a habble. If it is got up in easy form, they say it is confusi confounded. If it is methodical, they say it is nothing but bold divisions. If it is finely composed, they say the style is too ornate. If it is intended to arouse they say the language is too violent. If it is full of illustrations, they say it is far too shallow. If it has none, they say it is too deep. If it is practical, people turn up their noses at it. If it is doctrinal, they say we get no good. If it contains scriptural quotations, they say we could read them at home. If it has none they declare the preacher is not acquainted with the Bible. If original, it is termed heavy. If it is ortho dox, people say it is the old thing over again If it is earnest, they say the preacher is a raving revivalist. If it is calm. they say the man's heart is not in his work If it is controversial, they say the preacher is dogmatic. If it is free from controversy, they say he is not up to the spirit and ideas of the age. If it denounces sin, they say it is too strong and unfit for ears polite. If it is broad. they say it has no point and not worth listening to. If it is easily understood they say the preacher is courting the applause of the poor. If it is packed with thought, they say the poor are utterly neglected. If it is long, they say they don't like long sermons. If it is short. they say they prefer longer sermons. If it speaks to the heart, they say the preacher is too personal. If it does not, they say he preaches over our heads, If it is accompanied with gestures, they eav he is affectations and sensational If it is not, they declare the preacher is as stiff as a poker.

"THE DAY closes in darkness the year fades in desolation, and man sleeps in the dust; but there is a morning and a springtime for all. Youth that is cut. down in its loveliness, like a morning flower, shall bloom afresh in the garden of God: and age that shines in righteous ness, till it sinks beneath the sod, shall rise again iu glory, like the sun in the

REPORT OF S. S. CONFERENCE.

The Second Annual S. S. Conference of the Southwestern District of Pa., met at Scottdale Pa. Oct. 14th and 15th 1896. Conference opened by singing "All hall the power of Jesus' name" and devotional exercises conducted by Bro. I N Durr Bro D H Bender was chosen moderator. Bro. Aaron Loucks in the address of welcome said, "We meet to gather strength to further the cause which is a worthy one and to this end we welcome you most heartily.

Bro. D. S. Yoder responded in behalf of the many representatives by saying, "Words from the heart go to the heart, and we thus feel thankful for being welcomed into your midst.

"Character or Reputation, Which?" Was discussed by Bro. D. H. Bender from a human and a spiritual standpoint. Reputation, something, or what man sees. ('haracter, everything, or what God and angels know of us.

Christ the example of character as cused of everything to the contrary, and yet had a reputation so as to be followed by thousands to hear Him

King Saul of widest reputation falls, because he lacked character. Character marred sears remain forever. Man. who has the real character, though assailed, will stand. Closing prayer by Bro. S. F. Coffman.

THURSDAY FORENOON

ession opened by song service con ducted by Bro. C. Z. Yoder and Bro. S. D. Yoder.

Devotional exercises consisted of the reading of the 8th Psalm and prayer by Bro I A Ressler

"Qualifications of S. S. Superintendent" was discussed by Bro. J. H. Mellinger and Bro. C. B. Brenneman. He should be a zealous, praying, consecrated, and Bible loving Christian, who keeps in touch with his pupils and leads them to a higher Christian life.

Bro. G. D. Miller and Bro. Levi A Blough discussed "The minister's work in the S. S." He should gain the affections of children by becoming acquainted with them and by respecting their

rights. The S. S. is a nursery to the church and on her depends the future work of the church. Ministers should encourage

by words of sympathy. An able essay, entitled, "How Does Conformity to the World Affect Christian Work," was read by Sister Annie Hershey, Bro. C. Z. Yoder further dis cussed this subject. World in this sense means unregenerated mankind and the corruptions thereof. Many forms of worldliness among which are love of money, intemperance, secret organizations, church festivals, Sabbath day desecrations, worldly conversation and van ity of dress.

Bro. S. F. Coffman very ably, plainly, and impressively presented some methods of Bible study.

In the absence of Sister Lina Zook an essay "Power of Prayer." written by her was read by Sister Anna F. Durr.

The S. S. reports showed a marked increase in attendance and interest Prayer led by Bro. S. F. Coffman and song by the congregation, conference adjourned for an hour's intermission.

AFTERNOON SESSION opened hy song service conducted by Bro. A. A. Blough, and scripture reading by Bro Simon Layman

An essay entitled, "Duties of Parents to Children" was read by Bro. Jos. R

Loucks, "Duties of Children to Parents" was then discussed by Bro Levi Blauch. Don't leave parental love when we leave the parental roof. Mother's love is the greatest thing on earth. Children should respect and obey parents.

Bro. S. H. Mussulman and J. K. Hooley discussed "How May the S S do Better Work." Success depends on individual effort, and hy being fully consecrated. Things undone are the causes of fallure. Schools should be well organized work systematically and above all, have good teachers.

An essay on "Personal Work" by sister Mary Denlinger was followed by a discussion by Bro. E. J. Berkey on the same subject. Personal work is a work with a person to bring him to Christ. The worker must be fully consecrated, prayerful, earnest, cheerful and contented, approaching all with whom he comes in contact as a messenger of God in the spirit of meekness. Don't make yourself disagreeable or argue about a certain passage of scripture, but have Christ as a standard.

An essay, entitled "Duty of Giving," read by Bro John R Loncks was followed by a discussion on "The Spirit of Giving." by the brethren J. H. Biter and J. K. Hartzler. Love to God confers the right spirit of giving. The minister's duty to bring before the people the necessity and spirit of giving. Nothing that is given in the right spirit will be unnoticed by our Lord

During the time allotted to miscel laneous business a number of resolu tions were presented by the committee which were unanimously adopted by the conference. The brethren J. N Durr, Aaron Loucks and Bennett Kaufman were appointed a committee on program for the next annual S. S. Con ference to be held at Masontown, Oct 13th and 14th, 1897. Closing prayer offered by Rro Rerkey

EVENING SESSION

opened by song service by Bro. Edw Miller, followed by scripture reading by Bro, Levi A. Blough and prayer offered hy Bro. J. L. Yoder.

"The Vineyard and its Laborers" was discussed by Bro. S. G. Shetler and Bro J. L. Yoder.

The Lord's vineyard is the whole field of work God has given to man. The vineyard should be cultivated to save

man and glorify God. More workers who let the Lord direct their work and more organized efforts are needed. Labor daily with all thy might whatsoever thou findest to do and thou shalt he blessed in this life and finally receive the crown which is laid up for all those who finish the work allotted to them.

A collection, amounting to \$50, was taken up by the treasurer Bro. J. R. Loucks; said money to defray the expenses of the S. S. Conference and the surplus to be devoted to assist in bear ing the travelling expenses of the workers in the Chicago Home Mission. After closing remarks and prayer led by the moderator, conference closed by singing "God be with you till we meet

NOTE .- To abbreviate the report only a few quotations are given from each speaker. Essays will be sent in for publication in the HERALD and YOUNG PEOPLE'S PAPER.

Secretaries

Pelouhet

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Monthly Calender for December, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat
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13	14	15	16	17	18	19
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27	28	29	30	31		

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CONFLICTS NOW CROWNS LATER

Our business is to conquer the world This is a greater task than most of us realize, and involves a wider view of life than we ordinarily take. We are not merely to kill sin in our own hearts, but are to make the entire world better in its social, political, intellectual, and religious life. Every department of human activity is to be infused with the sweet spirit of Jesus Christ. Then take your place in the battle. Be cheered by the fact that the faithful soldier of the cross will never lose his reward. As the traveler stands in the old Grevfriars' churchyard at Stirling, Scotland, he may look up to the castle that towers above him like a huge sentinel of Scotland's rights. On the esplanade stands an imposing statue of Robert Bruce. He is clad in full armor, and is looking out over the valley that was once the scene of the battle of Bannockburn In the old burying ground beneath the castle there is a more modest monument known as "The Martyrs' Monument" erected to the memory of those who laid down their lives for the testimony of Jesus. It is a simple, brown-stone shaft and might he easily passed by. On each of its four sides are carved four plain figures. The lowest is a Bihle, with its pages opened wide: the second is a star the next is a cross. Topmost of all is a crown. Ilow striking the symbolism! The Word points to Jesus, "the bright and morning star." To follow Him means to carry a cross. Carrying a cross is a guaranty of a crown. Thus the Word points upward to Jesus, through Him to the cross, and through the cross to the crown.

Since I must fight if I would reign, Increase my courage, Lord.

I'il hear the toil, endure the pain, Supported by Thy Word." -Christian Herald.

MACHINERY is not in itself power At the hest it only furnishes the means of power when connected with the source of supply. A steam engine is useless without fire and water. An electric motor amounts to nothing up. less it secures a current from the dy namo. Gas pipes and fixtures give no more light thau black lead, without a working connection with a supply of gas. A fountain pen cannot write a word when the lnk is gone from it The wisest man in the world has in himself no spiritual power, save as he is in free communion with the source of all spiritual power. Preacher and teacher and private Christian alike must remember that they are not in themselves vines, but branches of the one Vine-apart from which they cannot bear fruit.

NOTICE the splendid offers of good books advertised in this number of the HERALD.

December 1.

LESSON XI -DECEMBER 13 CAUTIONS AGAINST INTEMPER ANCE,-Prov. 23:15-25,

[Read Prov 28:1_35]

GOLDEN TEXT .- For the drunkard and the glutton shall come to poverty.

INTRODUCTION

LOOKING AHEAD. - "Every young person has a future before him. Stand ing on the threshold of life, at the parting of the ways, he will, if wise, car fully look forward and note where each nath leads and what stands at its and before he makes his choice.

OTHERS "LOOKING AT US."-A great crowd of witnesses are looking at the young person who is making his choice for good or for evil. They are looking with intense interest. The on-lookers are angels in heaven, friends upon earth naments brothers sisters teachers and most of ali, our heavenly Father Should not the young person tremble under such a gaze, and decide for the right?

DAILY READINGS.

M. (Dec. 7.) Cautions Against Intemper ance. Prov. 23: 15-25 "Who hath sorrow?" Prov.23: 29-35 W. Woe to the drunkard. Isa. 5: 11-19 God's anger against sln. Isa, 5:20-25 Wine a mocker. Prov. 20:1-1 S. Avoiding evildoers. Psalm 26 2 Cor. 6: 11-18 S. Be separate.

> LESSON XII - DECEMBER 20 THE BIRTH OF CHRIST.-Matt. 2:1-12.

GOLDEN TEXT.-And the angel said unto them, Fear not: for, behold, I hring you good tidings of great joy which shall be to all people.-Luke 2:10

INTRODUCTION

Time.—The last of December, B. C. 5, four years before the commencemen of our common era, A. D. 1, so that Christ was born 1900 not 1896 years ago The visit of the wise men was in Feb ruary B. C. 4, when Jesus was six or eight weeks old.

PLACE.—Bethlehem of Judea, a village five or six miles south of Jerusa

THE FAR EAST,-This expression in cludes the iands of the captivities,-Assyria, Bahylonia, and Persia where Ezekiel prophesied, and Daniel ruled. and Esther was queen.

MATTHEW AND LUKE .- "Matthey telis none of the details of the nativity (see Luke 2:1-20), and makes no allusion to the fact that Joseph and Mary had previously resided in Nazareth. H brings into the foreground Joseph while Luke tells of Mary. This difference is an evidence of truthfulness Each chooses those facts which best accord with his purposes. The pictures were taken from different points of view."-Schaff.

WHO JESUS WAS BEFORE HE CAME. John 1:1-4; Heh. 1:2, 3. The Word who became Jesus on earth was the eternal Son of God. By Him the worldwere created. He was with God. and was God. From His glorious home He came to this world, as the highest ex pression of God's love, to take upon

HERALD OF TRUTH.

himself our human nature for the salva tion of the world from sin to holiness and heaven. It was thus that Jesus from His personal knowledge could tel us about God and His infinite love, His readiness to forgive sins, and about heaven and the way to reach it,-

Luke 2:25.35

PROPHECIES OF HIS COMING .- One of the strongest assurances that Jesus is the true Savior from heaven is the fact that He comes as a part of a great divine plan. He was foretold, promised. typified from the very beginning. There was a promise to Adam (Gen. 3:15); to Ahraham (Gen. 22:18); to Jacoh (Ger 49:10): to David (2 Sam. 7:12-16): hv Issish (9:6.7:11:1-9): by Daniel (9:24) The sacrifices typlfied Him. More fre quently stiil were foretold the blessed times He would bring.

DAILY READINGS.

M. (Dec. 14.) The Birth of Christ. Matt. 2: 1-12

- T The sojourn in Egypt, Matt. 2: 13-23 W. The angel choir.
- Simeon's prophecy. E Filled with wiedom
- Luka 2:36-40 LJohn 4:7-14 Sent to save. S. The incarnate God. John 1:1-14

CONTAMINATION WITH THE WORLD

It is quite possible to have peace ever in this dark world. People who have much trouble in this world are probably walking away from God's law and God has said that with those who act con trary to Him He will act contrary to them. God has made a law re garding the Sabbath day, and see how that law is kept in this age! See how i has been disregarded and the fruits of it are seen all around us.

One of the great complaints made about the Rible is that it is old, but its teachings are as true, as life-giving, and as bright as they ever were. We have got hand and glove with the world in these days, and what we want in the American church is a strong line drawn between the church and the world. We have been voked too long with un

helievers. Look at the young girls from Christian homes marrying ungodly, Christ less men, and the Christian busines man entering into partnership with up believers. We certainly are not going to have any Holy Ghost power until we get away from those unholy alliances

The weakness of the church to-day lies in the fact that it has lost its testi mony and if there is anything that the world dislikes it is a worldly Christian When the church stoops to the world for power it is then that she loses her high standing.

Either stay altogether in the world or get entirely out of it. It is the border Christian that gets assailed from hoth sides. If you desire perfect peace, live in daily communion with God. If you must go into the world, let it simply be to get some one else out. The moment you lose your Christian testimony you begin to be scoffed at. A ship in the water is all right, but let the water get into the ship and down she goes. It is then communion services at which time the same with Christian people, as soon as they get contaminated with the world they are in a fair way to be lost.

—D. L. Moody, in Record of Christian munion is. He also with us partook of

Lord and Master. In the evening he CODDESDONDENCE preached again to a large audience who FROM CUMBERLAND Co., PA .-- On gave their closest attention while he Nov 14th Bro S F Coffman of Elk was speaking on the subject. "Who can hart Ind came here and preached be saved?" On Monday night he three sermons at what is known as the preached the last sermon. Text, "No Diller meeting house. The dear brother man careth for my soul," Ps. 142:4. Ile very ably pointed to a solid faith in Jetook the night train for Shiremanstown sus Christ for salvation. He preached Pa., where he expects to be engaged for his last sermon on Sunday night and some time in the work. The Diller con took for his subject, "Why halt ye begregation certainly were very glad to tween two opinions?" A large auhave the dear brother with them, he dlance had assembled and gave close lleving he has made lasting impres attention while the dear brother spoke. sions. May the good Lord bless the May the good Lord richly bless him in dear brother in the efforts he is putting his field of labor. COR forth to win souls to Christ. We should feel glad that the Lord has placed such FROM JOHNSTOWN PA -On October useful, willing young ministers to work 9th G 1) Miller of Tub Pa came to us to do what the Lord has to do for them. and the same evening he preached in We believe that by earnest work and the Stahl meeting house from Rom. 5:8. prayer to the good Lord, Christ's king Saturday the 10th preparatory services dom can be built up and Satan's strong were held in the Blauch meeting house holds pulied down. May the dear Lord on which occasion three persons were bless this young brother wherever he added to the church by haptism. May may he and lead and guide him in the

God help them to be faithful. In the

evening Bro. Miller preached again at

the same place. Sunday the 11th com

munion services were held at the same

place and also preaching in the evening

Monday he left for home. May God

bless the effort put forth by our hrother

while with us. Our aged brother II. H.

Blanch and wife of Tub, were also with

us on this occasion. Thursday the 22d

Bro. S. F. Coffman of Elkhart, Ind.,

came to us. The same evening he

preached in the Blauch meeting house

Friday evening the 23d in the Weaver

May God bless him. On Tuesday. Oct

the 27th, Bro. C. B. Brenneman and

wife and sister Anna Stapath of Elida

Ohio, came to us. That evening and

the next evening he preached in the

Stahl meeting house; these meetings

were not well attended on account of

frolice in the neighborhood. May God

hasten the time when people will more

appreclate church services than the

place of frolic. Thursday, Friday and

Saturday evenings he preached in the

Weaver meeting house; Sunday and

Sunday evening again in the Stahl

meeting house; Monday and Tuesday

evenings in the Thomas meeting house;

Wednesday and Thursday evenings in

the Blauch meeting house. Friday they

FROM CUMBERLAND Co., PA.-On

Nov. 7th, 1896, Bro. A. D. Wenger from

Iowa came here and held five meetings

at the Diller church. Saturday after

noon he preached a haptism sermon in a

of all the necessity of making a cove-

nant with God in water haptism. He

also explained to the audience the

meaning of baptism, also showing that

no one can find salvation in outward

ordinances but that they are an outward

sign of the grace of God working in the

heart. After this two precious young

souls were received into church-fellow

ship by baptism. Bish, Benjamin Zim

merman from Shiremanstown officiated

in administering the ordinances. In the

evening Bro. Wenger again preached to

an attentive congregation. On Sunday

forenoon we had Sunday school and

the Bro, preached the communion ser

mon, very clearly pointing out what the

the emblems of the broken body of our

LEVI BLAUCH.

left for Ohio May God bless them.

eeting house. Saturday he went east.

RICO, MOHGAN CO., MO., OCT. 20, 1896,-On the 12th of Sept., Bro. M. S. Steiner came to this vicinity for the purpose of holding a series of meetings for the salvation of souls. We rejoic that the effort was not in vain. Six young souls became willing to enlist under the banner of King Emanuel and the saints were much edified and en couraged to make redoubled effort for the cause of the Master. The Savior of the world told 11is followers when He was here that there was great joy in beaven over one sinner that repented. so we cannot but helieve that every saint feels to rejoice over one or mor that comes into the fold of Christ. On Sept, 25 the Missouri State Conference was held at this place. We again had reason to praise God for His wondrous grace. How blessed it is for hrethren to dwell together in unity. Some im portant matters were brought before this conference for action, such as the ordination of hishon and minister: there were two bishops chosen and or dained, the one being Bro. Andrew Shenk of Jasper Co., Mo., and the other Bro Daniel Kauffman of Garden City. Cass Co., Mo. We were much im pressed by these solemn services, seeing that the church seems to comprehend that there is necessity for careful and farseeing men, for faithful, consistent and Godfearing men, and noticing that there is such a great responsibility resting upon such laborers that they do not feel to assume such a charge without very abie way, impressing on the minds the full co-operation of the church, and that they cannot acceptably fuitill such a work without divine aid beside the instruction of the word of God. Following this important church work, on the 28th the S. S. Conference commenced its work. There seems to be much interest manifested in this part of the Christian work, as was apparent here. All the brethren and sisters, old and young, wanted to be present. Although the weather was somewhat inclement still they came and manifested an interest and earnestness that seemed to be uncommon. There were two days of this work, and the Interest grew to the very last and many appeared to be disappointed that it should close. Following the S S Conference there was another solemn service performed, that of choosing and ordaining a minister. Bro. Jos. C. Driver of this place was the

unanimous choice and was sojemniy or dained, mld very solemn scenes, all seeming to realize the responsibilities and solemnity of the occasion. would ask the prayers of the brotherhood of the church of God upon the work done here, "for other foundation can no man lay than that is laid, which is Jesus Christ." Now if any man build upon this foundation, * * * wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it because it shall he reyeared by tire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burnt be shall suffer joss, but he himself shall be saved, yet so as by fire. L. H. SHANK.

SUNDAY SCHOOL MEETING held at Slate Hill meeting house, Shiremans town, Cumberland Co., Pa., Nov. 5th, 1896,-By request we will give a short report of the meeting. There were three sessions held, morning, afternoon and evening. On account of the inclement weather the attendance was not so large. The afternoon and evening sessions were fairly well attended and good interest was manifested. There were a number of hrethren and sisters present from a distance; Bro. A. D. Wenger of Oskaloosa, Iowa and Bro. S. F. Coffman of Elkhart, Ind., were among the number. The time was used in singing appropriate hypins, discussing topics and reading essays bearing on S. S. work. Among the discussions and essays there were many truths and facts brought out that we believe if heeded will fit us hetter for S. S. work. If the advice and principles given by the different speakers are followed they may be the means of doing much good in the S. S. We should take courage and work with more zeal, to bring the blessed truths to the young and rising generation, and especially so when we consider the fact stated by one of the brethren, "That the future hope of the church is the Sunday school." The meeting was closed by prayer and sing-"God be with you till we meet

H. W. ESHLEMAN, Sec'y. I. I. LESHER, Asst. Sec.

Green Sond Springs Franklin Co. Pa Nov 5rm 1896. We notice reports in HERALD OF TRUTH of many familiar churches and friends and read them with much interest, and in return we find it a duty to say that we fee thankful to the ministers who visited our different churches. It seems their labors were not in vain, for at the Chambersburg church twelve young converts were baptized in October and on Monday, the 2nd of November, the vacancy was filled which was caused by the death of deacon Michael Hege, at the Marion and the Williamson church The lot fell on Bro. George W. Ernst. May the Lord assist and bless him Bish, Benjamin Zimmerman officiated. On account of need of help in the Lord's work we trust the visiting ministers will notice the churches here and not slight us, the weaker ones need heip, but we do not murmur and still return thanks for past favors. We pray the Lord for more laborers, as the harvest is great and the laborers too few.

More self-sacrifice on the part of the

churches and the pastors is an urgent

necessity, so that the former may con-

tribute more liberally and the latter be

satisfied with what the churches are

considerably in importance and respecta-bility as a class. There were but very

few occupying high positions, from

worldly point of view, when I came to

India. Now they commendably push

themselves forward in the race of life,

and compete successfully with other

classes for positions of honor and emol-

uments. They are found to-day among

all trades and professious, among those

who occupy positions of trust in the

Revenne, Judicial, and Medical Depart-

ments of Government, and one has

lately been elected a member of the

Legislative Council. Many more would

be occupying high positions had Mis-

sionary Societies expended half the sum

in educating them, which they annually

expend in educating Brahmans and

2. The changes (a) Social, (b) Moral

and (c) Religious, which I have wit-

nessed, give ample evidence that the

work of Missions has not been a failure.

female education. When I arrived they

were grappling with the initial difficul-

tice and pushing on the work in the face

of formidable opposition. Now female

education has taken such a hold upon

the people that Mission, Government

and private schools are scarcely equal

to the demand. It is also successfully

Both customs are being gradually un-

infant marriage is so pronounced as to

anable the Covernment to raise the age

of consent, and several widow marriages

have taken place. The contemptibly

(a) Missionaries are the pioneers of

well-to-do middle class Hindus.

The Native Christians have grown

able to give.

FROM MAHONING CO., OHIO,-Bro. C. B. Brenneman of Ellda, Ohlo, accompanled by his wife, stopped with us over Sunday, Nov. 8th, on their way home from Pa. Bro. Brenneman filled several appointments at which he spoke very impressively. Bro. J. B. Hostetler Weilersville, Ohio, is at present teaching three classes in vocal music at the Yold Oberholzer and Metzler churches, meeting with each class twice a week. He is an efficient teacher and awakens quite an interest in a line of work that has been neglected too much Cor.

DALTON WAYNE CO., OHIO, NOV. 14ru 1896 - A short report from here may be interesting to at least some readers; since our last letter from the Sonnenberg congregation, a space of time has passed away that will uever return, but in which time the pleasant visit of the brethren J. P. Smucker of Goshen 1nd Beni Gerig of Smithville, Ohio and David Garber will be in memory to our congregation. We feel thankful to God and to the dear brethren that they were moved to visit us; they pointed out to us the great need to make a preparation to meet the hour of death when the great change is to be made for all eternity.

D. A. SCHNECK.

FROM INTERCOURSE, LANCASTER Co., PA.-We have recently been blessed with spiritual showers at Hershey church district near Buyerstown, Lancaster Co., Pa., on Saturday the 7th inst Twenty precious souls were added to the church by baptism. On November 19th thirty-six will be received into the church at Paradise church and 38 more will be received into the church later at Hershey's. There had in all been 94 applicants and they are still coming. "and yet there is room" for many more. MAGDALENA HERSHEY.

ST. KILLIAN, MINN., NOV. 15TH. 1896.-Bro. Emanuel Hartman of Washington, Ill., came to Fulda, Minn., on the 9th and visited the members of the Gerber congregation and on the 12th he preached at C. C. Goods in the Grieser congregation. God bless his labors The brethren John and Christian Kennel and Pre. Valentine Gerber, who came from 11olt Co., Neb., to Minnesota about three years ago, again moved to Holt County, Nebraska, the latter part of October. May our heavenly Father bless them and us, now and ev-DANIEL JANTZI.

THURMAN, COLO., NOV. 14th, 1896,-On the 6th of November, Bro, Joseph Schlegel of Milford, Seward Co., Neb., came here and remained until the 9th He faithfully admonished and encouraged us in our labors for God, and con ducted the communion services for us. We feel thankful to God and His faithful servant for this favor. May our brother's labors bear abundant fruit here and wherever he goes with the Gospel message. His intention upon leaving here was to visit the scattered members in Colorado and some congregations in Nebraska.

JOSEPH SCHROCK.

FROM MANSON, CALHOUN CO., IOWA. The brethren Joseph Schlegel of Mil a very pleasant visit, and we feasted on the Word of God as preached by the

brethren. They also conducted com munion services here and two persons united with us in church fellowship. May our God continue to bless our work here. D. D. ZEHR.

SUNDAY SCHOOL ITEMS

FROM JOHNSTOWN, PA .- On Sept. the 27th the Sunday school in the Stahl congregation was closed for the term of 1896. Bro. John N. Durr of Woodside. Pa., was with us and gave an interesting address to all present. The Weaver. Blauch and Thomas schools were also closed in October. May a kind heav enly Father bless the work done in the Sunday schools the world over and may the time soon come when we will have "Evergreen" Sunday schools the world over, for we cannot do too much for our children and young people. Oh brethren and sisters, let us consider the value of the souls of the young and rising generation, for if one soul is worth more than the whole world like this what will be the value of thousands of souls? May God help us all to become more earnest in all our Christian duties. LEVI BLAUCH.

SHIREMANSTOWN, Pa., Nov. 11, 1896. Report of the Slate Hill Sunday school, Cumberland Co., Pa., third quarter 1896 Names enrolled 130 av. erage attendance, 81: verses committed. 440; male teachers, 8; female teachers, 10. We have teachers' meeting ten minutes before the Sunday school hour We held interesting Bible Readings every two weeks during the summer months. How thankful we should be for these means of grace and should make use of all opportunities for becoming better acquainted with the word of God. We are enjoying a rich spiritual feast. The bretbren A. D. Wenger and S. F. Coffman stopped with us a few days and preached a number of sermons We believe God blesses all efforts put forth to do good in His name and trust for good results. Bro. J. S. Coffman also stopped with us Nov. 11th and preached one sermon at Slate Itill. We were forcibly taught of our duty as well as privilege to make an effort to grow in the Christian life. May God bless the brethren who labor so earnestly, and may we as Christian peo ple remember the command given by our Lord, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his bary-MINNIE A. RUPP. est.

CONFERENCE.

(ANNUAL.)

Sunday School Conference for York Co., Ontario will be held in the Wideman Mennonite meeting house in Markham Twp., on Tuesday Dec. 29th. A cordial invitation is extended to all, The nearest station in Markham, on the Grand Trunk Ry.

FREE HERALD FUND.

Balance in treasury, May 1, 1895, 89.18 Received from May 1st 1895 to Nov. 1st 836.35 Total 845.53 ford, Neb., and S. Gerlg of Iowa paid us Sent free papers fom May 1st 1895 to Nov. 1st 1896 . . . 8120.44 Deficit 874.91 ing No. 49, G. H., and prayer.

DEDODT

of the Third Annual S. S. Conference of the Kansas and Nebraska Dlstrict

According to previous announcement, the S S Conference for Kanege and Nebraska convened at the West Liberty church house, in McPherson county, eight miles north-west of Inman, on the gratifying to see so many from a distance with us to help the work along by presence and words.

Conference was opened by singing No. 85 G. II. followed by the reading of Deut, 11:18-21, and prayer by Bro T. M. Erb.

Richon S. C. Miller feelingly made the introductory remarks and address

The Conference was then organized, Bro. T. M. Erb acting as temporary chairman. Officers elected were, Moderator, R. J. Heatwole: Assist. Moderator, T. M. Erb: Sec'v. Caleb Winey: Assistant Secretary, T. J. Cooprider. Some from a distance being absent it was decided to have their papers read by the Secretary.

T. M. Erb opened the first topic, What are the difficulties in S. S. Work, and bow to overcome them?" by a few terse remarks and by reading an essay setting forth many practical thoughts which encouraged all engaged in S. S. work to be brave in dealing with difficulties, fearlessly advocating the right, and asking God's grace and wisdom to help overcome

Condensed thoughts: Difficulties; the making of excuses-lack of interest in lay members-loss of punctuality-inattentiveness and irreverence-old time prejudices-want of devoted teachersto keep up boldness and true courage,

How to overcome: Interest and promptness shown by teachers produclng the same in the class-all should have the Word so studied that they would be prepared to conduct the class in the absence of any teacher-by looking to Jesus in prayer.

Bro, Daniel Kauffman's paper on the same subject was read by the Secretary and ordered to be published along with Bro. Erb's.

Topic 2.- "What meetings are neces sarv to have a successful S. S. y"

Bro. David Weaver read a paper containing many edifying thoughts. Among others were these thoughts: Social and spiritual meetings are necessary ln order to edify one anotherteachers' meetings, if conducted in the fear of the Lord, conduce to more unity of thought and harmony of action-devotional singling promotes the S. S. work.

Topic 3,-"Lesson Helps-Their uses and abuses."

Bro. G. R. Brunk said, we need help from God primarily, and secondarily from one another. The church and Sunday school work need instructive, intellectual helps and should be accepted whenever at all helpful. It is God-like to help, but it is stubbornness to refuse proffered help. "Tell it out," was then sung. Bro, E. M. Shellenber ger then concluded the remarks on the subject by saying, good seed has to contend with weeds, Lesson Helps had been a great help to him; good thoughts, from here and there, should be used in S. S. Many other good thoughts were presented in regard to their use and abuse by the bretbren. Closed by singDecember 1,

TUESDAY EVENING SESSION. Session opened by reading eight verses of Psalm 78, and prayer. Nos. 97 and 363 G H were then sung

Topic 4,-" What are the duties and qualifications of the S. S. Superintendont w

Bro A Schiffler below absent Bro R. J. Heatwole opened the discussion. These are some of the remarks: Punctuality and preparation are among the most prominent qualifications All should be made to feel welcome. The Superintendent should be a man born of God: should have talent tact and avperlence. A striking illustration was given. There are many "stoppers" and arters" but few engineers.

Tople 5 .- "How may teachers wield a good influence over their pupils during the week

Sister Minnie Yoder read an essay on the subject. Gleanings-We become a part of everyone we meet-teachers should practice what they teach—should never indulge in questionable amusement. "Fix your eyes upon Jesus,"was then sung

Topic 6.—"How can the class encourage the teacher ?"

Bro J C Harshberger said to be regular in attendance is a great helpalso well prepared lessons-by encouraging the class, the teacher is encour aged-a sympathizing spirit. Bro. Chas. Yoder also read an excellent paper on the subject. Session closed by singing No. 354, G. H., and prayer.

WEDNESDAY FORENOON.

Session opened by reading scripture lesson Col. 3; 1-16 and prayer. No. 360 G. H. was then sung.

Topic 7 .- "Primary work: its Import ance and requirements and how made most Interesting ?"

Sister Lizzie Brenneman not being present her paper was read by the Soc'y Thoughts advanced-parents a prominent factor-best officers should be selected-children must be educated in holiness to counteract sin_the salvation of their souls the true aim-object lessons a source of great Interest-co-operation of parents and teachers necessary

Topic 8,-"Should prizes be given to members of younger classes as incentives, etc ?"

Bro R C Voder snoke in favor of prize-giving. Said prizes should be of such a nature as would elevate the mind. T. J. Cooprider spoke on the negative side of the question. Many hove and girls are discouraged by the granting of

prizes to superlors. If given at all let them be as presents Topic 9,-"How can parents belp .in the S. S. work?"

Bro. J. A. Cooprider said to first get qualified by receiving the new birth. Then be missionaries-set good examples-pray earnestly. Hymn No. 289 G. H, was then song and the session closed by prayer.

WEDNESDAY AFTERNOON

Session opened with song service. Scripture lesson was read from Rom. 3: 19 to end of the chapter: followed by

Topic 10,-"Should S. S. be held be fore or after preaching "

The speakers appointed not being present a general discussion followed. It was decided to leave the question to the option of the church and the locality where the question might arise,

Topic 11,-"Why should mission work be encouraged, and how ?"

Bro. Daniel Lapp sald it was the mission of the church to save souls,-Thousands are perisbing every year.-Money and good courage necessary requisites Bro C. Winey said that the mission field was so great that we can hardly comprehend it.—Be filled with holy zeal—look to God for divine guidance. Bro. Jno. Weaver then spoke at length telling of the missions of Chicago. He strikingly portrayed the suffering and misery of that place. The above addresses were so impressive that a collection, taken immediately after, resulted in \$33.28 for the mission fund.

Topic 12.-"How may children be led to give cheerfully to the support of the Gospel ?

Bro. J. L. Winey's essay read by the Sec'v. Some of the thoughts -covetousness the popular sin of the day-holy lives inspire the hearts of childreu. Teach-"He that giveth," simply "lend eth to the Lord." Many other thoughts were advanced by the brethren. Children need an opportunity to exercise a giving spirit.-Let them have some way of earning the money. Session closed with singing and prayer,

WEDNESDAY EVENING Topic 13 .- "The benefit of good singing in S S work "

Bro. Benj. King sald,—Singing has a powerful influence on the minds of men for good,-Light, trashy songs should be discouraged. Singing brings a unity of feeling, leading to great spiritual good. Many other edifying remarks were brought forth by the brethren.

After all the topics were disposed of the conference transacted some miscellaneous business and closed by singing No. 288 (2 II and prayer by Bro. Nunemacher of Nebraska.

Thus closed one of the most interesting sessions of this district. It was truly good to have been present. God be praised for His loving kindness and when this life shall have closed for us the good work may go on and His name be glorified.

R. J. HEATWOLE, Moderator, T M ERR Asst.

C WINEY Secretary. T. J. COOPRIDER, Asst. Sec'y.

WHAT THE GOSPEL HAS DONE FOR INDIA.

REV. MAURICE PHILLIPS. I am asked, as a missionary of more than thirty years' service, to write a short article "describing changes that have taken place, developments that bave occurred, and expressing opinion as to the future prospects of misslonary

work in India." low feelings with which Hindus regarded their women are slowly giving way be . The work of Christian Missions has developed marvelonsly during the fore nobler sentiments. Caste as system is still supreme, but last thirty-five years. In 1861, the year in which I arrived, there were 479 forit is closing its power over individuals. who, if they could act with impunity, eign Protestant missionaries and 97 ordained natives in the whole of India would discard it. Many of the parents In 1890 there were 857 of the former and and relatives of those who embrace 797 of the latter. The Native Christian Christianity would gladly allow them to community increased from 138,731 in dwell in their homes were it not for fear 1861 to 559,631 in 1890; and the number of the degradation and suffering juof communicants from 24,976 to 182,722, volved in being outcasted. In propor tion, however, as individuals emanci-In 1861 there were 75,995 pupils in mis-

pated from caste prejudices increase. slop schools, but in 1890 there were 279.716. In 1861 there were but few the power of caste must decrease, and lady missionaries in India; in 1890 there ultimately vanish. (b) There is a keener sense of right were 711 Europeans and Eurasians and 3.278 Natives. As six years have elapsed and wrong, and a greater desire to do the former and shun the latter than since the above census was taken the used to be. There is less corruption increase is much greater at present, among those in authority, less oppression

The Native church has developed not of the poor and outcaste by the higher only in number, but also in intelligence. manliness, self-government and self-supclasses, and less falsehood and impurity.

It is a singular fact, well worth menport. When I arrived there were small tloning, that much more horror is exchurches scattered bere and there under pressed when a Christian is found tripthe pastoral care of missionaries assisted by catechists, the majority of whom plng than when a Hindu is found trip ping. Hindus expect Christians to be were men of comparatively low attain ments. Now there are large churches better than themselves, and oh! that all Christlans would always work with that in charge of well-trained Native pastors, self-governing and either partly or fact before them! Efforts are being made to purify the wholly self-supporting. No doubt that many more might be self-supporting if the Native Christians could be moved to feel their responsibilities more keenly.

homes and the temples. Many denounce the presence of dancing girls. the recognized prostitutes of India, in the temples; and a movement is going on to exclude them from their feasts and social entertainments. Some time ago a large number of Hindus in Madras sent a petition to the late Viceroy and the late Governor of Madras begging those august representatives of the Queen-Empress to help them to put down this evil by abstaining from entertainments where dancing girls are present. They received a curt reply in the negative! Alas! English ladies and gentlemen, aye and some missionaries too, find pleasure in such degrading entertainments!

(c) Though the Hindus as a nation are still gross idolators, there is ample evideuce that the Christian idea of God is dawning upon them. They clothe Vishnu and Siva with that idea, for they like to think of each as a spirit, invisi ble, almighty, omniscieut, full of love and full of pity, rather than as the monsters of iniquity which their sacred books represent them. And the Vedantist, whose creed demands him to regard God as void of all qualities, as an abstract entity, the sum total of all existences which can only be described by "Wo, Wo," as one who is sentient and capable of sympathy. This gradual evolution of the Christian idea of God is very interesting and of profound significance.

The Christian doctrine of prayer is also gradually banishing the old doctrine of Mantras, and many Hindus find prayer in the Christian sense their consolation rather than the mechanical repetition of vain and, often, to them, meaningless forms.

introduced into the homes of the people Christ is widely acknowledged as not by lady missionaries, so that those wives who were deprived of its advantages in only an incarnation God, but as possessyouth may enjoy it blessings in mature ing an ethical character much more like the idea of God than Rama or Krishna. And the future state of the Infant marriage and the re-marriage Gospel is liked better than that exof widows are acitating Hindu Society. dermined. The change of opinion on

pressed by metaupsychosis. A general movement towards Christianity has lately commenced on the part of the pariahs and other low castes. The motives behind this movement are not the purest. It is not caused by a deep conviction of sin and a strong desire to be saved, as much as by a desire to better their worldly con dition, to emancipate themselves from their social misery and the tyranny of the higher classes. They want friends and guides and they find them lu missionaries; they want a power to elevate them and they find it in the Gospel. Are we to despise them on account of their motives? By uo means. Let us do all we can to elevate them. God has always worked from the lower to the higher: this is the divine method as re vealed in nature and grace. Let us then do all we can to evangelize the lower classes. They are the foundation of the Hindu caste system, and if by evangelizing them, we destroy the foundation, the caste system of Indla must disappear.

3. I have no space to write more on the last point than to say that the pros-

nect of mission work in India to-day is as bright as the promises of God, and the promises of God are as bright as the sun at noon day.

CONFORMITY TO THE WORLD. "Be not conformed to this world,"-

Rom. 19: 2. Conformity to the world in business is one of the greatest stumbling-blocks in the way of the conversion of sinners.

What do wicked meu think when they see professing Christians, with such professions on their lips and pretending to believe what the Bible teaches, and yet driving after the world, as eager as anybody, making the best bargains and dealing as hard as the most worldy? What do they think? I can tell you what they say. They say "I do not see, but these Christians do just as the rest of us do, they act on the same principles, look out as sharp for number one, drive as hard bargains, and get as high interest as anybody. And it must be said that these are not things of which the world accuse Christians slanderously. It is a notorious fact that most of the members of the church pursue the world, so far as appears, in the same spirit, by the same maxims, and to the same degree, that the ungodly do, who maintain a character for uprightness and humanity. The world says: "Look at the church. I don't see as they are any better thau am; they go to the full length that 1 do after the world." If professing Christians act on the same principles with worldly men, as the Lord liveth, they shall have the same reward. They are set down in God's book of remembrance as black hypocrites, pretending to be the friends of God, while they love the world. For whose leveth the world, is the enemy of God. They profess to be governed by principles directly opposite to the world, and if they do the same things with the world, they are hypocrites Another reason for the require meut, "Be not conformed to the world," is the Immense salutary and instantaneous influence it would have, if every body would do business on principles of the Gosnel.

Just turn the tables over and let Christlans do business one year ou Gospel principles, It would shake the world. It would ring londer than thunder. Let the ungodly see professing Christians in every bargain, consulting the good of the person they are trading with - seeking not their own wealthbut every man another's wealth-living above the world-setting no value on the world any farther than it can be a means of glorifying God. What do you think would be the effect? What effeet did it have in Jerusalem, when the whole body of Christians gave up their business and turned out in a body to pursue the salvation of the world? They were only a few ignorant tishermen and a few humble women, but they turned the world upside down. Let the church live so now, and it would cover the world with confusion of face and overwhelm them with convictions of siu. Only let them see the church living above the world, and doing business on Gospel principles, seeking not their own interests, but the interests of their fellowmen, then intidelity would hide its head, heresy would be driven from the church, and this charming blessed spirit of love would go over the world like the waves of the sea.

Charles &. Finney

PROFESSION AND PERFORM-ANCE.

There is a strong tendency to indge: man according to what he does rather than according to what he says. Sometimes preliminary judgment has to be based upon profession. Such judgment, however, is always held open to revision. A process of testing immediately begins. If the man proves worth more than his own valuation we pay him the greater honor. If performance does not match profession, the man has to come down. In the long run a man fluds his level. It may be up or down, but he finds it.

And the ground on which he finds it. is himself. One mighty law of being going on in a satisfactory manner. The saves us from the tyranny of self-conceit. There is a constant translation of character into acts. What a man is that he does. There is a constant parallelism between character and conduct. Life constantly tends toward equality of purpose and performance. This is ourselves the opportunity to weigh a what he does, and that is enough. Our judgment is based on the principle that action reveals character. Thought, heart, life-that is man, Act, performance, deed-that is how we know him.

John gives us an emphatic bit of teaching on this point. He says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The meaning is that a man professes to be in fellowship with God. His life does not agree with the rule of conduct which such fellowship demands. The conclusion is that the profession of fellowship is un-

The proof is clear. God is light. Light is a symbol of purity, of holiness of truth. The man's life is filled with deeds of darkness. God is love. The man's spirit is distorted by hate and hatefulness. God is spirlt. The man lives after the flesh Retween God and such a man there can be no fellowship, His profession is a lie.

We recognize the folly and shame of such false avowal in others. But it is not in others that we need to feel the greatest concern. The question of fellowship with God comes close home to ourselves. The principle of equality between profession and performance goes to the root of much that is insincere in us. What an unmasking of our selves would follow if we took God's test into the secret places of life and judged honestly of what we found

And yet such an unmasking would be good for us. Too much we shrink from facing the facts with regard to ourselves. We may pretend to love light, when as a matter of fact we love darkness. We may pretend to obey, when we care nothing for the divine law. We may pretend to love, when we cherish only hate. But John says that the mar, who does that is a ligr We know John tells the truth. There is no profit in our words when every word is set at naught by deeds. If a man's profession and performance do not agree, John has already described him. Only this sad comfort remains: Such a man does not deceive God. He does ing, half sceptical. We have not enough not deceive his fellows. He does not deceive even himself

REPORT of the Fourth Quarterly Meeting of the Mennonite S. S.

Mission The meeting was called to order at 9 A. M. and the exercises opened by singing from Hymns and Tunes No. 437. Bro. John K. Brubaker of Robrerstown read Psa, 93 and offered prayer.

Bro. Mahlon L. Buchwalter was chosen Moderator for the day.

Gen. Sunt. Bro. John II. Mellinger gave a brief report of the work done during the last three months. There are at present three schools under the care of the Mission. He had visited these schools several times during the summer, and found the work at each place greatest apparent need was more helpers; more brethren and sisters who were

willing to work at their places. Singing No 160 Gosnel Hymns No 5 Sermon by Bish, Isaac Eby. Text Acts 10:34, 35. Bro. Ehy brought out the lesson that Peter had to learn: namely, so much the case that when we have that God is no respector, either of persons, time or place. The souls of rich man, the last question we think of ask- and poor are alike precious in the eyes ing is what he says of himself. We see of God and must all he sayed in the name of Jesus. We should spread the Gospel to all people; and it is the object of this organization to aid in doing this. He rejoiced to see the interest, as well as the work itself, increasing. Good results could already be seen. He admonished us in all our work never to lose sight of the name of Jesus. He invited Christian-like criticism on the work that was being done, but advised those who could not criticise in a Christian-like manner, and from a Bible stand-point. not to criticise at all. And in his conclusion he proved by the Scriptures that different means and methods were required to hring about the desired result at different places as well as in dif-

ferent ages.

Singing, No. 162, Gospel Hymns. The Superintendents of the Misslon schools gave a brief report of their respective schools:-Bro. I. E. Hersbey of Linville Hills, I. R. Buchwalter of Red limited field Well, and J. M. Kreider of the Rank

school. Singing, No. 151 Gospel Hymns

Address, by Bro. M. S. Steiner. Bro. Steiner said it seemed providential that he was here; a week ago he thought it. out of the question for him to be here. Listening to Bro, Eby's discourse, be was made to wonder why it was necessary to teach that "God is no respector of persons" in this day and age, Butwe find that it is necessary, for there are still a great many people who cling to the idea that the salvation of Christ is only for a favored class.

He once heard a brother say that & & work was contagious. The missionary spirit, said he, is also. God's Word is a consuming fire, and will spread.

The work of saving souls is a grand work. We have been too long stingy with our religion. He quoted instances where those low down in sin were brought to Christ, and became consecrated workers in His cause. The Gospel cun save, it does save. The fault is not with the Gospel, nor with Christ. nor with God, but with the sceptical professors. Abraham Lincoln once said "This government cannot stand half slave, half free," "The Church," said Bro. Steiner, "cannot stand, half believfaith in God."

Singing, No. 26 Gospel Hymns.

ing the noon recess, lunch was served to about three hundred people, while many had brought their dinner with them or dined with some of their friends living

In the afternoon the bouse was packed to its utmost capacity. The meeting began by singing hymn No. 130 G. H. followed by prayer offered by Bro. A. D. Wenger.

Upon motion the present officers were re-elected in a body to serve during en-

Singing, No. 165 Gosnel Hymns.

Address: "Impressions received on my trip to the West," By Bro, J. K. Brubaker.

Bro. Brubaker sald he was glad he was to speak of impressions received and not of impressions made. In giving us the impressions he received on his trip, however, he also succeeded in making some impressions on his audience. His talk was intensely interesting throughout; but since the principal incidents of the trip are already being given through the HERALD, we will not repeat them here. Suffice it to give one expression he made near the opening of his talk It conveys to us one general Impression that was made upon bim. He said he had in years gone by, some times stood in the way of Mission work. He thought some of our bretbren were going too fast in the matter. "But' said he, "by God's grave, I'll never be the means of holding back mission work again, either in public or private."

Under the head of miscellaneous busi ness, the brethren Elias Hershey and Jacob F Eby were appointed auditors to audit the treasurer's account for last

Singing No 62 Gospel Hymns Short addresses by the brethren S. F. Coffman and A. D. Wenger, They expressed satisfaction in seeing the mission spirit growing among us, and gave good hints as to how our organization might be useful outside of its present

Remarks by our ministering brothron C. M. Brackbill and David Hostetter. Singing, No. 204 Gospel Hymns.

The Sec'y read the constitution of the M. S. S. Mission for the benefit of those who had not heard it.

Singing, No. 443 Hymns and Tunes, and the meeting adjourned. After adjournment quite a number of

names were added to the roll of members, and the contributions amounted to \$132.98 A MOS A RESULED Soc'v.

TWO PICTURES FROM LIFE. 1

A black-eved baby lay mouning its young life away on the brick bed of a dreary mud house in Peking, China,

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon be dving child. She longed to press it to her aching heart, but she had always beard that demons are all around the dving, waiting to snatch the soul away and so because it was dving she was afraid of her own haby!

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless bahy with a determined air. The

Adjournment for noon recess. Dur. mother shrieked "My haby is not dead! My baby is not dead yet."

December 1

"But it has only one mouthful of breath left" said the old woman: "the cart will soon pass, and then we shall have to keep it in the house all night, There is no belp for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight, She never saw it again.

An old black cart drawn by a black cow passed slowly down the street: the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on. No stone marks the spot: no flower

will ever blossom on that grave. The desolate woman wails, "My baby

is lost; my baby is lost; I can never find lılm again."

The black-eyed baby's mother is a heathen.

A blue eyed baby lay moaning on the downy pillows of its dainty crib, and it was whispered softly through the

mission, "Bahy is dying."

With sorrowing hearts we gathered in the stricken home, but the Comforter

the stricken home, but the comforter bad come before us. "Our baby is going bome," said the mother, and though her voice trembled, she smiled bravely and sweetly upon

"We gave her to the Lord when she came to us. He has but come for His came to us. He has but come for His own," said the father reverently, and he threw his arms lovingly around his

As we watched through our tears the As we watched through our tears the little life slipping away, some one hegan to sing softly:

"Jesus, lover of my soul, Let me to Thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above closed again, and with a gentle sigh the sweet child passed in tbrough the gate to the heav-

"Let us pray," said a low voice. We knelt together, and heaven came so near we could almost see the white-robed ones and hear their songs of welcome.

There are no haby collins to be bought

There are no haby collins to be bought in Pekin, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the

little one.

The next day we followed the tiny

The next day we followed the tiny colin to the cemetery.

With a song of hosp rayer of Taith, we comforted the sorrowing hearts.

Xow a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited of the colon of the sacred spot where we laid her, and flowers blossom on the grave that is visited of the colon of the sacred spot where the control of the colon of the sacred spot when the colon of the colon

glad day."

The blue-eyed baby's mother is a Christlan.—Clara M. Cushman, in Gospel in All Lands

MARRIAGES.

SCHNECK—NUSSBAUM.—On the 12th of November, 1896, in the Sonnenberg meeting house, by Eld. Jacob Nuss-baum, Bro. Daniel S. Schneck and slater Nussbaum, all of Sonnenberg Wayne Co., Ohio

AUGSBURGER- AMSTUTZ - On the AUGSBURGER—AMSTUTZ.—On the lth of November, 1880, at the residence of the bride's parents, John J. Amstutz, by Eld. Jacob Nussbaum, Bro. Elias Augshurger, of Bluffton, Allen county, Ohio, to sister Tenie J. Amstutz of the Sonnenberg congregation, Wayne Co.

HERTZLER - ZIMMERMAN. - On the 29th of October, 1896, at the residence of the officiating minister, Bishop Benjamin F. Zimmerman, Bro. John R Hertzler, of Sbiremanstown, Pa., and sister Sarah N. Zimmerman, of Shep-herdstown, Pa. May their life on earth he a long and happy one, and at last in the city above he crowned with joy and

HERR-HERR.—On November 17th, 1884, by Pre. John L. Landis, at the home of the bridegroom's parents, Bro. Abraham L. Herr, of West Lampeter Twp., and sister Amanda L. Herr, of East Lampeter Twp., Lancaster Co., Pa.

"Grant now Thy presence, gracious Lord, And hearken to our fervent prayer. The nuptial vow in heaven record, And bless the newly married pair.'

HERR - NORTON .- On the 11th of November, in Lancaster Co., Pa., by Bishop Isaac Ehy, Reuben Herr, of Paradise, to Cynthia E. Norton, of Buy-

DEATHS.

MENSCII.—On Nov. 2nd, 1806, Elizabeth, wife of Adam Mensch, aged 62 years, 7 months, and 16 days. Hushand and two children—son and daughter, wife of Jesse Mack—survive her to mourn their grievous loss. She was stomach at first, which proved to be a serious and painful cancerous affection, terminating fatally in less than three months time, during which she suffered intensely, yet bearing it with great patience and Christian fortitude, never nurmuring nor chiding. She was constantly attended by husband and daugh ter and a devoted sister of the deceased whose loving hands and hearts had done all that could be done, yet death claimed her. In her untimely loss the commun-tion her a reprosted page her and ity has lost a respected neighbor, an for many years a strictly honest an for many years a strictly honest and consistent sister in the faith. The fu-neral took place on the 7th, when a large concourse of sorrowing relatives and neighbors gathered to share their sympathes with the bereaved ones. J. B. Hunsberger conducted the services at the house with appropriate remarks on the occasion, and paying a loving tribute to the sacred love of a mother. Prayer by C. Hunsberger. Interment in the Providence meeting house cemetery. Services by C. Allebach in German. Text John 9; last part of 4th verse; also remarks by J. Latshaw.

"We miss thee, gentle sister, We miss thee everywhere: We miss thy loving kindness

We miss thy loving kindness,
We miss thy kindly care.
Forgive, O Lord, our chidings,
Tho' our spirits are undone;
Give grace that we may calmly Say, Evermore Thy will he done

TROYER.— Near Plevna, Howard Co., Ind., on the 17th of Oct., 1986, of diphthenis, Minnie May, daughter of L. incombs, and 18 days. Funeral services were held in the A. M. meeting house, on Sunday, Nov. 15th, by C. K. Yoder, of Logan Co., Ohio, in German. Text. Psa. 10-5, and in English by E. A. Mast, from Iss., 49-68. Funeral sermon was not preached on day of burial on ac-count of the dangerous nature of the disease, some of the rest heing sick in the family at the same time.

KAUFFMAN.—On Friday eve, Sept. 25th, 1896, in Wakarusa, Indiana, Bro. Jesse Kauffman was killed by a falling chimney, aged 28 years and 8 months. This was a sad accident. He had moved Ints was a sad accident. He had moved a few weeks previous from his father's farm (Emanuel Kauffman) to Wakarusa and started as a partner in the boot and shoe business. On this evening while at home with his hahe upon his knee he as nome with his hane upon his kneen easing three hymns and went to his place of business a few moments before eight o'clock. One of the political parties were making preparations for a political speech, they having a rope stretched across the street, with one end fastened actors the steet, with one end lastened to a columney, on which to hang the large flag, which hung low enough for some boys to get hold of. Bro. Kauff-

man was in but a few minutes when he man was in but a few minutes when he said to a young man that was with him, "Let us walk across the street." No one can give his reason for doing so. He walked acro he was the walk was born were boys were pulling upon the head of Jesse. He lived only about ten minutes. He leaves a wife, one child a wagen has been always to be a wife, one child he wagen his departure. Funeral services sourn his departure. Funeral services were held Sunday, Sept. 27th, at the South Union church and cemetery, where fifteen hundred people were assembled. He was a consistent brother in the A mish Mennonite church, a chorister Amish Mennonite church, a cnorisset in the Sunday school and young people's meeting. That voice of song is stilled in death. We bope that voice will be heard in redemption's song. Funeral services in German by J. P. Smucker from Eccl. 83, and by J. H. McGiowen in English from Eccl. 9:10.

GINGRICH. On the 2nd of November GINGRICH.—On the Endors Voltage, 1886, at Evendale, Lostcreek Valley, Juniata Co., Pa., Lydia, wife of John Gingrich, after a lingering ailment of about 6 months, aged 38 years, 3 months, and 8 days. She leaves a sorrowing husband, five daughters and one son to husband, five daughters and the soft of mourn their loss. She was a member of the Mennonite church. She bore her sickness with Christian fortitude and waited with patience for the coming of the Lord. She was a kind mother, and was loved by all that knew her, and he was foven by an that knew her, and her seat was seldom vacant in the house of God. Buried at Lauver's meeting house, where many friends assembled to pay their last respects. Funeral services by Wm. Grayhill and Samuel Lider.

ACKER.—On the 12th of Nov., 1866, near Mexico, Juniata Co., Pa., of lung trouble, sister Catharine (maiden name shirk), wife of Samuel Auker, aged 71 years, 6 months, and 8 days. She was a consistent member of the Mennonite church since her young years. She leaves a kind husband and one grandson to mourt their loss. We have evison to mourn their loss. We have evi-dence of her everlasting happiness, although we weep ver our loss. Buried in Lostcreek grave yard, where many friends and relatives assembled to pay he last tribute of respect. Funeral ser-vices by Wm. Graybill and Wm. Auker from Psa, 37:37.

SOUDER,-On the 7th of October, 1896, SOUDER.—On the 7th of October, ISMR, near Goodville, Lancaster county, Pa., Susanna, daughter of John and Susan-na Souder, aged 2 months, I day. Fu-neral services by John M. Zimmerman, Henry Good and Sammel B. Witmee, Little Susanna has escaped many trails, sany snares of sin, many sorrows and

"Free from sickness, free from pain Free from every sinful snare; Free from Satan's bonds and chains, Keep them, Savior, in Thy care.

Thee we loved, our darling dear, Loved thee more than words can tell: Little thinking death so near,
When with angels thou shouldst
dwell.

BRUNDAGE,-On the 12th of Nov., BRUNDAGE.—On the Lind in Avi-1898, sister Mary Brundage, from near Wakarusa, Ind., calmly passed from this life to her spiritual home. Sister Brun-dage was taken sick a short time before her dear companion was laid to rest; since that time she had been suffering with heart trouble and drousy. with near trouble and dropsy. Diffing the pleasant summer months the Lord was pleased to strengthen her physical body so that she was able to visit her friends and neighbors. She suffered for nearly a year and was confined to her chair most of her time day and night chair most of her time day and night. She was born the 12th of Sept., 1831, in Lancaster Co., Pa. In 1833 her parents moved to Ashland Co., Ohio. In the year 1894, she, with her mother, slater Elizabeth, and brother, Jacob Beutler, moved to Elkhart Co., Ind., where she lived till after the death of her mother. lived till after the death of her mother. In 1877 she was unlted in marriage with Bish. Daniel Brundage, of Newton, Har-vey Co., Kan., where they lived for thir-teen years. In 1890 they returned to their former home in Elkhart Co., Ind. In early years she gave her beart to God and lived a quiet and peaceable

life. She leaves four sisters and a num-ber of friends to mourn their loss. She was buried in the Shaum grave yard. Services were conducted by Amos Text, II Cor. 5:8.

And let this feeble body fail, And let it droop or die: My soul shall quit this mournful vale And soar to worlds on high.

I suffered on my threescore years,
Till my Deliv'rer came,
And wiped away His servant's tears
And took His exile home.

I see a world of spirits bright,
Who taste the pleasures there:
They all are rob'd in spotless white,
And conquering palms they bear.

A NIECE.

Weaver.—On the 13th of Oct, 1886, near Walnut Creek, Holmes Co., Ohio, sister Elnora, daughter of Bro. Moses and Mary Weaver. She was horn Oct. 30th, 1892, and was aged 13 years, 11 months, and 13 days. Buried on the 14th at the Walnut Creek A. M. meeting house. Foneral services by David Heachy, Moses A. Mast and Abraham Mast from 1 Peters 12th, to a large concurse of freiend. December of the object of freiends December of the object of freiends to mourn her departure. oet of friends to mourn her departure host of friends to mourn her departure. Her father, one brother and one sister preceded her to her heavenly home. The deceased united with the Amish Mennonite church on the 2nd of Aug. ISW: at which time fifty persons were 1996, at which time fitty persons were baptized. Of this number she was the first one called away to her heavenly home. She bore her suffering with much patience. Let us all take heed that we

HERR.—John F. Herr was born Sept. 23rd, 1819, died Nov. 6th, 1806, in McCheriestown, Adams Co., Pa, aged 77 years, 1 month, 13 days. Fareweil dear grandfather, thou hast left us alone, for God has called thee home out of pain and sorrow. Long hast thou suffered here, now quickly hast thou passed away. Therefore let us watch and pray

e prepared to meet that last call from

"God moves in a mysterious way. His wonders to perform; lle plants His footsteps in the sea, And rides upon the storm."

Elmer J. Herr.

BOYER.—On the 8th of Oct., 1896, in Kansas City, Missouri, of Bright's disease, David, son of Henry and Esther Boyer, aged 61 years. He leaves a wife, five sons and one daughter, one son living in California, the rest in the city. He leaves two brothers and one sister He leaves two profilers and one sister; Enos, at Kinsley, Kansas; Daniel, near Goshen, Ind.; and Susannah Voldeman, near South Bend, Ind.; also three half-sisters and two half-brothers in Wayne Co., Ohio. He was a brother-in-law of Michael Shelly who died in July at Elk-bert Ind. hart, Ind. HIS SISTER S.

ZOOK.-Barbara, widow of the late Michael Zook, died on the 25th of Oct., 18%, at her residence in Larned, Kansas, aged 77 years, 8 months, 6 days. The sister suffered much at times. vet The sister supered much at times, yet she endured patiently unto the end. She desired to know and hear only God's word, and enjoyed frequent devotional exercises for she desired to depart and with Christ. Of her nine children be with Christ, Of her nine children she leaves seven to mournher death. A number of grand-children and great-grand-children also remain. She was a member in the church since her youth. Buried on the 28th in the Pratt grave-yard Funeral services by D. D. Zook, of Newton, Kans., from 11 Tim. 45t-8. J. B. Zook.

ZIERLEIN -On the 5th of Sent. 1896. near Tiskilwa, Ill., of consumption, s ter Emma Zierlein, aged 19 years, months, 11 days. Buried on the 7th the Willow Spring graveyard in Indian-town, Bureau Co., Ill. Funeral services town, Bureau Co., III. Funeral services by Joseph Buercky and John Stauffer in German from Heb. 49 and by Joseph Zehr of Flanagan, Ill., in English from Rev. 14:13. She leaves three sisters and many other relatives and friends to mourn her early death.

BIXLER .- On the 11th of Nov., 1896 in Leetonia, Obio, after a brief illness, Nicholas Bixler, aged 79 years, 5 months and 26 days. Funeral services were held at the house on the 14th by Allen Rickert from John 14:1-3, assisted by Pre. John Zinn. Deceased was a brother of the late Bish, Jos, Bixler, and was for many years a member of the Mennonite church. Buried in the Ober-holzer grave yard.

BIXLER.—On the 24th of Oct., 1896, near Orrville, Wayne Co., Ohio, of ty-phoid fever, Bro, David Bixler, aged 20 photo fever, Bro. David Divier, aged 29 years, 3 months, and 3 days. Bro. Bix-ler joined the Sonnenberg cong., March 23rd, 1844. Buried on the 26th at the Milton meeting house north of Orrville, O. Fineral services by Jacob Nussbaum in German and D. C. Amstutz in Eng-

Greenen -On the 8th of Nov. 1896 GINGRICH.—On the 8th of Nov., 1899, near Tiskilwa, Bureau Co., Ill., of dropsy of the heart. Bro. Daniel Ging-rich, aged 72 years, 9 months, 6 days. Buried on the 10th in the Mt. Bloom Barried on the form in the Mt. Boom graveyard. Fineral services by Joseph Buercky and Pre. James from I Cor. 15.51, 52. Deceased leaves a sorrowing widow, 4 sons and 5 daughters, 8 grand-children and many other relatives to mourn their loss.

SCHERTZ.—On the 21st of Aug., 1896, sister Louisa (maiden name Yoder), wife of Nicholas Schertz, of near Walwife of Nicholas Schertz, of near war-nut, Bureau Co, Ill., aged 51 years, 4 months, and 27 days. Buried on the 23rd in Ropp's graveyard. Funeral ser-vices by Joseph Buercky and Enos Holt. of Walnut. Deceased leaves her hushand 3 sous and many friends to mourn

HILDEBRAND,—Near New Holland, Lancaster Co., Pa., Nov., 11, 1898, sister Barbara Hildebrand, vidow of the late George Hildebrand, deceased, aged 81 years, 8 months, 28 days. She was con-fined to her bed over 18 months yet she never complained, but bore all her sufnever complanied, but bore all her sur-ferings with Christian fortitude. She leaves behind an only son, a grand-daughter and many kind friends to mourn the loss of one that was near and dear to them. Her desire was to leave this world and be wafted home to meet this world and be warded nome to meet her dear companion who has only gone before. She was buried on the 11th; services at the home by Pre. David Hostetter, and at Hershey's church by Isaac Eby. Text, Rev. 14:12, 13.

"Degreet mother than has left as Here thy loss we deeply feel; but 'tis God that has bereft us, He can all our sorrows heal.

Yet again we hope to meet thee When the day of grace is fled Then in heaven we hope to greet thee Where no farewell tear is shed." A SISTER

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of wild and rugged scenes. of wild and rugged scenes.

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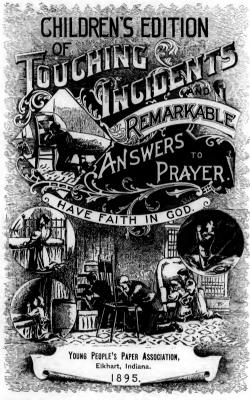
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have been sold, but we propose to give it away to every subscriber who will pay up to the end of 1897 and send as ten cents additional for postage and acking. and the reason why we ask for a few bona fide names of non-subscribers is that there are many in every locality who are not yet taking the paper, but whom we would like to have on our list of subscribers. We are making an effort to secure 1,000 new subscribers for the HERALD, and we need your help. Let every one be an agent in this work to the extent of sending us the names of friends who are not yet subscribers. We will try to do the rest. Let us hear from you at once as . \$2.00 this offer will not last long.

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HERALDOFTRUTH.

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Semi-Monthly

ELKHART, IND., DECEMBER 15, 1896.

VOL. XXXIII. No. 24.

JOHN F. FUNK, EDITOR.

J. S. COFFMAN,
ARBAM R KOLR ARBAM R KOLR

* Entered at the Post Office at Elkhart, as

Contents of this number.

Editorial Notes Shall we assist the Armenlans Are we keeping all the Commandments If not, why not? To the Land of Sunshine, and the Land of the Midnight Sun
The General Conference
Who are the truly Privileged? Child Life in Telugu Land Sunday School Lessons Teach Children Wait to be Honored Financial Report of M. E. and B. B. When thou hast shut thy Door Christ's Cure for Care Saul-Paul God and Conscience lean Thoughts and Words Marriage and Deaths
Contents of Volume XXXIII

EDITORIAL NOTES

A HAPPY CHRISTMAS TO ALL,

Unto us a child is born. But He is born unto us only when we have been born in Him. Then only can we sing, "Glory to God in the highest; on earth peace, good-will to men."

Judging from the programme just received of the S. S. Conference to be held at the Weidman M. H., Markham, Ont., Dec. 29th we would say that there will be a feast of good things in store for all who attend

We have been favored with a copy of the programme of the Rible Conference which is to be held at Scottdale Pa., from Dec. 28th 1896 to Jan. 9th

Bro. Noah Metzler who has been laboring in the Home Mission in Chicago for some time is at present at home. He will also attend the Minis. ter's Bible Conference in Ohio before returning to Chicago. Bro. J. S. Shoemaker of Freeport, Ill., is taking Bro. Metzler's place during his absence

The other day we had another illustration of what acts the craze for drink will drive its victim to. An old man, already the worse for liquor, entered our store and tried to sell two hymn books with which to buy some more "liquid fire,"

Our kind-hearted clerk, thinking the hymn books would do more good than the money, declined to buy them, but gave the poor man a kind admonition, which, if heeded, would save the man from the curse under which he groans and staggers. God have mercy on such poor deluded victims of strong drink,

Correction .- In the obituary notice of Pre Samuel Godshalk it was said that Abraham Godshalk, the only remaining child, who lived on the old homestead. "married his second wife." This had reference to the father, Samuel Godshalk, and not to the son Abraham. Our readers will kindly pardon the mistake.

We again call attention to the offer on our last page. We are glad to state that it is bearing fruit. New subscrip tions are coming in, old ones are re newed, and we hope all will help us to increase the circulation of the HERALD at least 1000 copies. If we all work together it can be done, but all must lend a helping hand if it is to be accom-

I R Kolh recently wrote a letter from Bahia, Brazil, South America to the Converted Catholic of New York. in which he speaks of the conversion of twenty-two Catholics in that state, all brought about by the reading of the Scriptures by one man. The writer states that some of these who are now converts, were, a few years ago, so enraged at a Protestant missionary who the good work of evangelization goes on. May God raise up many faithful laborers everywhere that His precious Word may become known among all men.

In our last Issue we predicted that on account of the ultra radical position assumed by the General Conference of the Mennonite Brethren in Christ held at Coopersburg, Pa., trouble would follow Two of their ablest ministers have already withdrawn from the pastorate, Pre. A. F. Stoltz, an old friend of the writer being the second one to withdraw and others seem much dissatisfied with the decisions of that conference. We can but express our sorrow that such should be the case, but everything works from cause to effect and this is no ex-

the following announcement just issued by the Pennsylvania Ry. Co.

"The Pennsylvania Railroad Com pany announces that for 1897 it will is sue clerical orders to regularly ordained clergymen in charge of churches located on or near its lines east of Pittsburg and Erie. To secure these orders clergymen should make application to the nearest ticket agent as soon as possible. as it is desired that all applications reach the General Office by December

Hitherto considerable difficulty has been experienced by some of our ministers in getting half-fare rates on the Penna. lines east of Pittsburg, and some failed entirely to get rates, hence this announcement will be received with much satisfaction

Minister ordained. A minister was ordained in the early part of November. in the Doylestown Mennonite Church. in Rucks Co. Pa. The lot fell on Bro. Abraham O. Heistand. The ordination of another minister was needful, on account of the death of our aged Bro. Isaac Rickert who was called away from the labors of earth to the triumphs of the better life beyond. The Lord bless Bro. Heistand and make him an earnest and efficient laborer in the vine yard of the Lord. The churches in the East seem to be prospering. We understand there are three converts at the Doylestown church, ten at Line Lexington, and also a number at Blooming Glen. We also hear of a number of tried to preach the Gospel in their village converts in other congregations. May that they pelted him with stones. Thus the Lord still bless His work more and

> an article which appeared recently in the HERALD giving statistics of the Mennonite Brethren in Christ denomination, and adding some of the articles of their confession and of their constitution recently adopted at their General Conference, that the items were given merely for information. It seems that a few readers did not get this idea from reading the article, and thought the HERALD was advocating the matter presented in the article. We repeat that it was given only for the sake of giving information, and, read for this purpose. it could not have been otherwise than instructive and beneficial. We are sorry that a few of the readers misunderstood

Our ministers will do well to notice the HERALD's intentions, and we hope this explanation will fully show the object of the article in question,

Once more the number on the first

page of the paper apprises us of the fact that we are closing the last number of the HERALD OF TRUTH for 1896. Much labor has attended the increased size of the paper, vet the work was cheerfully done, because we had the assurance that the change was universally appreciated, and a large number of faithful correspondents and contributors very ably aided in making the Her-ALD what it is. It gives us pleasure to say that during the past year the paper has contained more original articles, more items of correspondence from every part of our church districts, more reports of conferences and other items of church work in general than in any one year before this. While the increase of subscribers has not been what we had hoped for at the beginning of the year, yet we are, with God's help and grace ready to enter honefully upon another year, feeling that we are borne up by the prayers of all our people who truly have the cause of Christ at heart. and that they will continue to support the effort of the HERALD to place before the world an indispensable paper for the Christian home by liberal and timely contributions to its columns, and by speaking for it at every oppor tunity a word of encouragement and recommendation to those who are not vet subscribers. We believe too that as times bid fair to be better, the circulation of the paper will increase accordingly. It would be a pleasure indeed to We wish to say, in explanation of be able to announce at the end of this season that the HERALD had increased its circulation by 1000 copies, and that the number of correspondents and contributors had grown even more comparatively. Let us all do our best and pray that God may use every in dividual reader of the HERALD in a way that will make the paper more useful than ever before.

> The manager, and two of the editors employed in the Mennonite Publishing House, together with the Secretary of the Evangelizing and Renevolent Roard spent a very pleasant time. Dec. 2 and 3. in Berne, Ind. They visited the office and store of the Mennouite Book Con-

cern which is the property of the Gen- edge manifests itself, show his utter loss above all things do we advocate and beeral Conference of Mennonités of North America, and through the hospitality of the editor of the Bundesbote, Pre. 1, A. Sommer, pastor of the Berne congregation, Pre. S. F. Sprunger, and the genial business manager of the Book Concern-I. F. Lohman, as well as other members of that congregation, their visit was greatly enjoyed. On the evening of the 2.1 they attended a Young People's Meeting at their large house of worship just west of town. The order of services was very instructive and edifying and the meeting was largely attended. The following day the party spent a few hours at a missionary conference of the Light and Hope Society in the Egli Amish meeting house at Linn Grove. four miles west of Rerne. The conference was largely attended and considerable interest was manifested in the proceedings by those present. As our business manager had some matters of importance to look after he remained for another day while the rest of the party returned to Berne, from where after partaking once more of the hospitality of Pre. S. F. Sprunger, they took the train for home. On their way down the party spent half a day in Fort Wayne, visiting among other places the book bindery of the Mennonite Book Concern which is now located in commodious quarters at 43 East Main St. At this place they met the genial manager, Welty, formerly of the firm of Welty & Sprunger, publishers of the Bundesbote. He had just returned from a visit to Old Mexico in the interests of a railway company, and we were pleased to meet him. The party reached Elkhart at 5:55 P. M., Dec. 3d, Bro. Lehman coming just one day later. It was an enjoyable outing and all felt benefited.

Renewals. - We hope every subscriber will renew his subscription. One dollar a year is not much, it is less than two cents a week; who cannot spare so much? There may be some who have found an article or two in the HERALD which did not exactly accord with their ideas, but which may have been a frank expression of the conscientions conviction of some other equally upright, devoted heart. Would a man. when he finds a crooked tree in his woods, destroy his whole forest to get rid of that one tree? Or would a woman who finds that she has burned her meat, or discovers a little lump of clay among her potatoes, or a little piece of paper in her molasses jug, throw the whole dinner, dishes and all, or her potatoes, bag and all, or her molasses, jug and all into the slop barrel? Would a man therefore, who also, in spite of his best efforts, is liable to make mistakes itively injurious to all who read them; himself, expect absolute perfection from and we earnestly protest against them, a fellow man who is equally conscious and any young person who reads this of his imperfections, and when a mistake in judgment or a want of knowl-

of faith in his fellow man in this case lieve that every Christian should support the editor-by saying, "St p my paper; I don't want it longer. I do not agree with such and such an article, and don't care to read such stuff." We would probably be justified in asking that man, "Is everything else in the paper also simply "stuff" because you call one article by that precious (?) name. By calling it all stuff you virtually say that all the other matter which your brethren and sisters wrote for publication, and which was written with much prayer, meditation and study in God's word, is all bad on account of one article." No, we do not believe that the few who order their paper stopped for the above cause really mean this, but they forget that they are really tearing themselves away from many opportunities to be edified and strengthened spiritually by their brethren and sisters in the faith through the silent medium of the church paper. No, do not stop the paper for such a trivial cause, but, if you know better, support your better knowledge of things by Scripture proof and send it to us in the form of an article. Perhaps the preparation of that article will be a benefit to you, and the reading of the same he a benefit to thousands of others. Please renew.

apparently good, pious Christian people who despise a religious paper, and who under no circumstances would consent to give their aid and support to such a paper. They really seem to be conscientionsly laboring under the conviction that to take read and support such a paper would be wrong. Many of them however have no such convictions re garding secular, political or worldly papers: even papers devoted to romance and novel literature. We have heard of an instance where a father subscribed for and took a paper, one of the most intensified "story papers," because he considered it a great advantage to his daughter, who was, at that period, just growing up into womanhood, Many reasons are given for not supporting a paper of this kind. One will tell us that a "newspaper" is not the proper medium for religious information. Others say they want to read only the Bible; others fear the publication cause is a mere mat ter of speculation, etc.

Taking the paper ... We have found

We find no fault with any one that has a good reason for not supporting a religious paper. We find no fault with any one for taking a secular newspaper. But we do believe, most emphatically, that the papers as they are published today, devoted to novel and impure literature, are not only not beneficial, but pos-"trashy" literature is certainly in danger, morally, socially, and religiously. And

and read his own church paper. The man that does not interest himself so much about his own church as to supply himself with the means of learning what his church is doing for the Lord, is at best but a poor church member. This may be rather a harsh declaration, but we don't see that we can improve it. Let us, who love the Lord, and His cause, stand by and support our church institutions, and while we do this we will supply ourselves with better means of grace and encouragement in Christian life: and while we enjoy these blessings ourselves we may also be the means of encouraging and helping others. By all this now we want to say to our brethren and sisters who have not yet done so, subscribe for the HERALD OF TRUTH. Your church paper will certainly prove a blessing to yourselves and

The letter from China in this issue, by sister Sarah Troyer, was written to Bro. J. S. Hartzler of Elkhart. It will no doubt be a surprise to many of our readers to know that one of our young sisters is doing mission work in China, but it is even so, and we know of one of our dear young brethren who expects to engage in the mission work in China under the auspices of the China Inland Mission as soon as he has learned the language. The brother referred to is Dr. D. R. Good of Dale Enterprise, Va. An article from his pen appears in this issue. As it may interest many of our readers to know what the China Inland Mission requires of those who labor under its direction, we take the liberty to print the instructions given, or rather the agreement entered into by every one sent by them. There are several paragraphs which cannot fail to be read with special satisfaction by our people, showing as it does, that when men are really willing to trust God in everything they will be strictly non-resistant in principle and in practice and will go forth without money or price. Under "Principles and Practice of the China Inland Mission" we notice the follow

1 OBJECT .- The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire constrained by the love of Christ and the hope of His coming, to obey His command to preach the gospel to every creature. Its aim is, by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ, by means of itinerant and local zed work throughout the whole of the interior of China.

4. SUPPORT. The mission is supported entirely by free-will offerings of the Lord's people. The needs of the work are laid before God in prayer. no personal solicitations or collections being authorized. No more is expended than is thus received, going into debt being considered inconsistent

with the principle of entire dependence upon God. The Directors therefore not and do not promise or guarantee any fixed amount of support to the workers. They seek faithfully to disibute the funds available, and to meet the need of each worker; but he is expected to recognize that his dependence for his supply of all his need is on God, who called him, and for whom he has gone to labor, and not on the human or zanization.

While candidates, therefore, when ap oved, may be assisted in their outfits for the voyage, may have their passage money naid for them, and may be sup ported in whole or in part by the funds the mission, their faith must be in God, their expectation from Him. The funds might fail, or the mission might cease to exist but if they put their trust in Him. He will never fail nor dis appoint them. 6. Candidates are expected to satisfy

themselves as to the Principles and Practices of the mission, and not to offor themselves unless they cordially approve of them, and heartily desire to carry them out. They must count the cost, and be prepared to live lives of privation, of toil, of loneliness, of danger to be looked down upon by their own countrymen, and to be despised by the Chinese; to live in the interior far from the comforts and advantages of society and protection such as they have enjoyed at home. They will need to trust God, as able to meet their need in sickness as in health. But, if faithful servants, they will find in Christ and in His word a fullness, a sweetness, a preciousness, a joy and strength, that will far outweigh all that they have sacrificed for Him.

14 The China Inland Mission being an association embracing members of all the leading denominations of Christians, a missionary in charge of a station in which by the blessing of God converts are gathered, is at liberty to adopt that form of church government which he believes to be most scriptural. But a church having been organized, the form of church government already instituted must not be changed by a succeeding missionary, and every efforwill be made by the China Director and his deputy to appoint those who will willingly co-operate to this end.

The raising up of self-supporting and elf-extending churches must ever be kent in view. Converts must be stimulated and encouraged in the study of the word of God; suitable opportunities should be afforded them for the manifestation of spiritual gifts: and they should be encouraged to help pecuniar ly according to their ability, in the work f God. Native helpers especially should he afforded all possible help and encouragement; as they become able they should be allowed to bear responsibility and the element of foreign teaching. pastoral care, and supervision be gradu

15. Relations to Governments .-Too great caution cannot be exercised by all missionaries, residing or journey ing inland, to avoid difficulties and complications with the people, and especially with the authorities. Every member of the mission must fully understand that he goes out depending for help and protection on the LIVING GOD, and not on an arm of flesh. While availing himself of any privileges offered by his own or the Chinese government he must make no demand for help or protection, though in emergencies he may need to ask for it as a favor. Appeals to Consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or sup posed rights, or indemnification for losses, are to be avoided. Should trouble or persecution arise Inland, a friendly representation may be made to the local Chinese officials, failing redress from whom, those suffering must be satisfied to leave their case in God's hands. Under no circumstances may any mis sionary on his own responsibility make any written appeal to the British or other foreign authorities. Should such appeal be thought necessary, it must first be submitted to the China Director or his deputy through the Superintendent, and receive his authorization. Those en-

In preaching and selling books, the

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BY DANIEL SHENK gaged in the Lord's work should be prepared to "take joyfully the spoiling of Why not? "To do good, and to comtheir goods," and to "rejoice that they are counted worthy to suffer shame for His name." Let them be imbued with the same spirit as Ezra (Ez. 8:21-23).

collection of large crowds in busy thoroughfares should, as far as possible, he unto me." avoided: and where it can be done, any difficulty should be arranged without reference to the local authorities. The carrying about and display of unnecescary property is also to be deprecated: it may lead to robbery and loss, in which case no demand for restitution should be made. As little intercourse with local authorities as possible should be attempted: and if their help on any occa sion becomes necessary, it should be hear as we ought. After reading in the December 1st asked as a favor and never demanded

HERALD the accounts of the Armenian as a right. On no account should threatening language be used, or the threat of appealing to the Consul be made. Great respect must be shown toward all in authority, and must also be manifested in speaking of them, as is required by the word of God Where prolonged stay in a city is

likely to cause trouble, it is better to journey onward; and where residence cannot be peaceably and safely affected. to retire and give up, or to defer the attempt, in accordance with the Master's injunction, "When they persecute you in this city fiee we into another." God will open more doors than we can enter and occupy.

In conclusion, the weapons of our warfare must be practically recognized

We give the above extracts from the "Principles and Practices" of the China Inland Mission, not as an advertisement, but that our people may know under what conditions our young men and women are who go as teachers and missionaries under the care and supervision of the China Inland Mission, and to avoid, as far as possible, the formation of wrong impressions or ignorant or unjust prejudices against this work. Since there are those of our people who feel called of God to labor as missionaries. and will go in obedience to that call whether they have a well defined, systematic manner of support from the church or not, it may be well to have our people know about the above misslon organization. There are likewise many of our people who are giving regularly for the support of foreign missions, and since we have none estabished the money goes where the donors

think it will do the greatest good. It may also be proper to state again that the Evangelizing and Benevolent Board is holding in trust the sum of \$100.00 that was donated for foreign missions. Although our missionaries go out under the supervision of the China Inland Mission, vet all contributions for foreign missions sent to us can be sent to and will be used by our own missionaries in their work for the salvation of souls. For the Herald of Truth SHALL WE ASSIST THE ARMEN-

IANS?

municate, forget not: for with such sacrifices God is well pleased." "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." "Inasmuch as ye have done it unto one of the least of these . . . ye have done it

These arguments ought to be sufficient. Yet it seems necessary time and again to "stir up" our minds afresh to our duties The spiritual hearing seems to become dull: the spiritual evesight to become dim; and the heart to become encrusted, and a special appeal seems to be necessary now and then to break the crust and to make us feel and see and

sufferers, I lay awake a long while in the silent watches of the night thinking over their distressed condition, and though my bed was comfortable and my pillow soft, there was a sense of unrest feeling of uneasiness, almost of guilt, as I reflected upon the many blessings and comforts we enjoy, our favored condition in general in this land of peace and plenty and liberty of conscience vet manifesting so little concern for our poor downtrodden, persecuted, suffering, dying neighbors in other lands. It seemed to me if health and eircum stances would permit I would gladly volunteer to go in person to their relief

I referred to them as our neighbors. Are they not in reality our parents, brothers and sisters and children? of course direct, by blood relation, but in the gospel sense, and by the ties of humanity and universal love and brotherhood. The sufferings of those forlorn orphan waifs and their wailings of distress touches the most tender chords in our hearts. Suppose our own little ones should be taken away from us, and we knew they were suffering among strangers with cold and hunger, even were they in far away Armenia, would we not make desperate efforts to go or send to their relief with all speed? Yet those little sufferers are somebody's little ones, somebody's darlings, and their sufferings are just as real and intense, and their cries and wailings of distress are just as piteous and deserving of sympathy as though they were our very own. And, even laying aside parental love and feelings, does not the love of Christ constrain us to minister to the wants of the suffering and needy wherever found whether at home or abroad. kinfolks or strangers?

Followers of Jesus; do we appreciate the boundless love and sympathy that tlew to our relief when in a dving-

perishing condition? That brought the Son of God from heaven to suffer, when heaven was so far from us, and die a shameful death, to rescue us from the tbralldom of sin and eternal suffering? And do we long to bestow upon Hin some token of our love and gratitude, or offer to Him some sacrifice in appreciation of this wondrous love to us? I trust we do. We surely ought. But Jesus has gone to heaven. Thither we can send nothing. And even if it were possible for us to do so, He needs none our offerings in His own person. But, behold in those suffering Armenians our Lord's representatives! Be hold in them an alter for our sacrifice Through them we may cool the fevered brow and water the parched lips of our blessed Lord, and feed and clothe His starving, shivering body as truly as though He were here upon earth in per son: for inasmuch as we do it unto one of the least of these we do it unto Him. Will we do it? Will me do it!

Elida, Ohio

For the Herald of Truth ARE WE KEEPING ALL THE COM-MANDMENTS? IF NOT WHY NOT?

BY A DUMBLE SERVANT OF CURIST

To-day we are living under grace, not under law. The New Testament is filled with love, and through love God expects us to do His will as we receive

When once we become filled with the love of God and for souls His commandments become easy for us to keep because we do them through love and consider it a privilege and not a "must" to do them.

When we consider the great work Christ did for us the keeping of the commandments which He left become easy for us to do. If we walk side by side with Christ the voke is easy, but if we null away from Him it becomes beavy and torturous.

After we have accepted Christ and are filled with divine love we begin to 'search the Scriptures" to see what thrist would have us do, and every thing He has for us which we can do adds pleasure to our Christian lives.

The more we do the more we want to do and the greater the blessings. Every it? Is it being spent for God's work, word we speak for Christ, every act, we do for Him is not without a blessing.

So many Christians are simply existing to-day. I say existing since they are not growing and developing because they are not feeding on the " sincere milk of the word," and getting the blessing of God as they should if only they would seek and do. The Christian life is not only " To be," but " To do."

Now as individuals and as a church let us see if there is not a great work which we have neglected for many years. Much has been said and written of late years about spreading the gospel and the missionary spirit which was dormant for many years in our church has been revived and one mission has sprung into existence, the result of which has been thousands of untold blessings. This is God's work. Let us continue to do all we can in the churches and in city missions, but let costly furniture, fine carpets, nice win us not stop there. The gospel says "to all nations," go and teach. This is the ing of the gospel of Christ. But is that command to which I want to call at- always the case? May it not be that tention in this article and if our hearts many of our people are carrying out the are warm with God's love we will feel

to put our shoulder to the wheel and push the Gospel into the darkest of heathendom, which work is greatest a this era of the Christian religion.

This was the last command Christ left for us After He had finished all made everything ready, suffered the death and rose triumphant from the grave after which His mission was endad then said He to His disciples "Go ve therefore and teach all nations." &c (Matthew 28:19.)

This the apostles endeavored to do greater missionaries I do believe have never lived since. They endured hardships and many privations for Christ,

What are we doing to-day as a Chris tian people," Do we lack means? Do we lack men? Do we lack traveling facilities either by land or sea? Do w lack opportunity? No, none of these. The old gates that kept us out of many heathen nations have at last, through treaties, swung upon them rusty hinges, and now the way is open for Christians to enter with the light of the gospel of Christ

When I look into our Mennonit church and see the amount of wealth with which God has blessed it and how little comparatively of it is being used for His cause, it seems to me God must be grieved to see His people so careless and indifferent concerning His work since He has entrusted so much in their hands. Some day He will demand an account for the use of this means. If we are truly His children we will act promptly as we receive light. How many Christians would like to entertain the idea that the houthen are saved some other way than by the gospel of Christ so that their consciences may rest easy and their purses be full. If we give remember it will be given to us good measure, pressed down, and shaken to gether and running over. (Luke 6:38.) Does that occur in your ordinary business transaction? Do you always receive great blessings by giving all your means to your children? I fear not many times the very reverse occurs.

As a church we ought to be the lead ing missionary people. Why? Because we pay no salaries to the ministry, we have no costly churches or church prop erty live simply and plainly in the homes, dress modestly, &c. the money? What are we doing with or are we simply hoarding it up to satisfy our carnal desire for great riches fear it is robbing God. (Mal. 3: 8,9.) In my travels over a year ago for the Publishing House I visited many of our churches and many of our Mennonit and Amish families

I observed in many of the houses there were no curtains hung at the windows, no carpet on the floor, furniture of the plainest kind and many other things lacking which are found in the houses of others of similar means. They live well, have abundance of everything, and are hearty, thrifty and happy, I do not criticise these dear brethren for their mode of living; for, with the right purpose in view, it is a great saving of means to live thus. They are nearer right in that respect than any other de nomination I know, if they were us ing the money which others spent for dow shades, clothing, &c., for the spread rules of the church and at the same time

are hoarding up wealth for their children to squander?

Following church rules and regulations alone will not save any man The "blood of ('brist' alone "cleans

eth from all sin." God holds as ac countable for that which He has entrusted to us. What are we doing with the means or talents?

Let us wake up to a sense of our duty, search the scriptures daily, and as we receive light let as act promptly. Heathers are dving by the thousands every day, not a moment passes but hundreds pass into everlasting punishment, many of whom might have been saved had they the light we have. Put yourself in their place for one moment and them in ours, you groping in darkness, ignorance, superstition, worshipping dumb idols, and they with the blessed light of the gospel of Jesus Christ, what would you think if they put forth no effort to save you? Can you realize your duty and responsibility? When once the gospel of Christ is preached to all nations and all have had ample opportunity to be saved then the end will come (Matt. 24: 14.) God will let the world stand until all heathen nations have received the gospel. Let every follower of Christ consecrate himself and n.eaus to the will of God, that all may be done to His glory. We are patiently waiting for God to remove the barrier which is preventing us from entering the volunteer services for the salvation of the Chinese

For the Horald of Truth TO THE LAND OF SUNSHINE, AND THE LAND OF THE MID-NIGHT SUN.

AN ACCOUNT OF A TRIP TAKEN BY I. S. LEHMAN AND J. K. HRUBAKER.

Solomon says, "There is a time for all things," and since the readers of the HERALD have been a long time in Alaska, British Columbia, and for the last few weeks in Seattle, Wash., no doubt they would like to come home again. It is acknowledged by most people that "there is no place like me" In looking over the multitude of cheerful faces of our readers we must believe that they rejoice to know that they will leave Seattle on the 8:30 A. M train for Vaucouver at which place we will arrive at 6:00 P. M. Now, we are once more in British Columbia, expecting to stay but a very short time.

July 7, we made a short call on the Canadian Pacific Railway authorities, and were kindly received by the officials beds they are by no means the slowest of this great railway system. Several letters were handed to us, which were sent to Vancouver to the General Agent at that place, introducing us to the officials at Vancouver, also the railroad conductors and other officials that we would meet on the line of the Canadian Pacific. We were informed at the road, through which the engines plowed general railroad office that travel was like steamboats. somewhat dangerous on account of high water. In our travels we were treated with much courtesy, and they places where there were bad washouts apparently assured us all the safety that was in their power. Several trains were delayed on account of the overflow of the Frazer River which inundated the greater part of the great Frazer Valley, but the officials of the Canadian Pacific Railway Co. assured us that if a train would leave that afternoon there would be perfect safety. That made it more pleasant, and gave - down to the level. Its waterfalls of us the assurance that we were in the

tiously look after the interests of the make as much progress as an express general public. We spent a very pleasant day in Vancouver

We were presented with a permit admitting us on board the steamer the "Empress of China." a large merchant marine steamer, which was a great sight to us. There are a number of these large merchant steamers which are controlled and run by the Canadian Pacific Railway Co. It is said that there are no better equipped steamers afloat any where. They are among the largest and probably the finest, and are not only so constructed as to capture the eve as far as beauty is concerned. but are built to face the greatest storms. They are also arranged for the comfort of the travelers. One of the officers told us that on one trip to China they went through such a terrific storm that one section of the state room on the upper deck was swept away. The steamers are so arranged that should one part of them be broken in, the next section or department is so arranged that it is perfectly independent of the others, making it almost impossible for any storm to sink the great floating

We rejoiced that the regular through

train for the east would leave Vancou-

ver at 2:00 P. M., at which time we left

nalace.

for Calgary, N. W. T. The Frazer River overflowed its banks and made the trip very dangerous. We can say this for the Canadian Pacific Railway Co. without exaggerating, that when ever there was apparent danger the company had a number of men to examine the roadbed and bridges. IInnireds of bridges were crossed between Vancouver and Calgary, and at almost every bridge there were from one to a dozen men watching the structure, and many places the bridges were strengthened by nutting in extra timbers, and large boulders were placed on the foundations of the bridges, so as to make them safe. The train on which we were, proceeded very slowly, owing to the great danger which confronted us. We were informed by the officers, and not only by the officers, but through other mediums, that on the Canadian Pacific Railway there are very few fa tal accidents as the company uses all precantionary measures and whenever there is danger the trains move very slowly. We can also say in favor of the Canadian Pacific system that when we had crossed the Rocky mountains and came to where there were good roadcompany in existence, for they make

very rapid time indeed. The Columbia River also overflowed its banks, yet it was withal a very beauwater spread out over not only its banks, but in some places even the rail-

July 8, we were still on the Rockies, and had to pass many dangerous and dangerous bridges. We however arrived safely at the Glacier House at 1:00 o'clock P. M., at which place we took dinner. During the afternoon and evening we were in constant view of the Kicking Horse River, which is one of the grandest sights we ever saw. It was very high, and pouring down over great volume are marvelous to behold, of the world. We met a great many

hands of a company that conscien- It has a rapid current and seemed to train. Close to the divide at the summit of the Rocky Mountains can be seen a large gold mine.

July 9. At 3:30 A. M., we arrived at Calgary and found comfortable quarters at the Queen's Hotel. Calgary is a beautiful little city very nicely built. The mountains in the distance, westward, can be seen only on a very clear We are now on the open prairie from 1500 to 2000 miles in length, and many miles in width.

At 8:00 A. M. we left Calgary for Edmundton. Alberta. The train stopped at Red Deer for dinner. The distance from Calgary to Edmundton is about 200 miles. We were very favorably im pressed with the country through which we negred. It is best adapted for mixed farming, or rather for stock raising. The grasses are very nutritious, and by the looks of the pastures, often close to the railroad and towns, where there are probably more cattle grazing than farther in the interior, the pastures were almost knee high. We never saw het. ter looking cattle than on our way to Edmundton from Calgary. From the little calves even to the largest cows and steers all were fat enough for any market. Not only does the abundance of grass favor stock raising, but the beautiful streams and small lakes and the abundance of timber along the streams all combine to make it a very desirable country for stock raising.

It was of course in the summer time when we passed through, and judging from the weather and the general condition of everything we thought the winters would not be extremely cold but upon investigating the matter we found that the winters are extremely cold, and we were somewhat surprised to find that the cattle and horses graze out without any shelter the greater part of the winter, and judging from the cattle that we saw the cold winters do not have the same effect upon them as our winters would here in Indiana. The stock man that makes provision for the winter in the way of putting up some coarse feed is the one that prospers.

We saw grain grown there that was very fine. It is not the best country for raising small grain or corn for the market. The farmer who goes there expecting to raise grain for the market will make a failure of it. The frost often comes and takes it before it reaches perfect maturity. The stock man raises grain for feed, and does not expect to raise grain for the market

We arrived at Edmundton at 8:00 P. M., and for the night we put up at the Queen's Hotel. Before we reached North Edmundton we were obliged to ferry across the large river Saskatche wan, where there can be seen at different times during the year 500 men washing gold from the river bed. It is said that the gold is mixed in with the sand in the river bed, and is washed down from the Rocky Mountains, and all along the stream can be found the precious gold. An ordinary man can wash enough of the riverbed to get \$2,00 worth of gold in one day. There are other facilities whereby three or four men can wash out from \$7000.00 to \$8000,00 per month. In this particular country that we mention there is nothing but goldwashing, stock raising the highest mountains, finding its way and industries of that kind. People bave flocked into that country from all parts

people from England, who came over and bought land in large tracts. Thousands of acres can be bought from the Canadian Pacific Railway Co., and many thousands of acres can be bought from other sources at very reasonable rates

During the evening suddenly a storm arose which poured down on N. Edmundton a volume of hail which was piled in heaps a foot thick. The citizens of Edmundton said, however, that this is not a common occurrence.

July 10. We left Edmundton for Calgary in the morning. 'I he weather was very warm for this latitude. We again stopped at Red Deer for dinner. In this stretch of country we saw a host of Indians and covotes About the greatest nuisance that we found along this route was the mosquitoes. They are very large, and when they gather in an army they make men tremble. It is. however, not safe to surrender. That certainly would be fatal. We noticed one man on the train who had a very novel way to ontgeneral the mosqui toes. He had sewed mosquito netting inside of his hat and when the army at tacked him, he would just pull down the netting, which made his position impregnable. July 11. At 3:30 P. M. we left Cal-

gary for Winnipeg, a distance of about 1500 miles. It is not necessary for us to say that all along from Calgary to Winnipeg we saw nothing but a paradise of fertile lands, mostly used, and best adapted for stock raising, and mixed farming. As we come farther east that is toward Winnipeg, the large wheat fields appear, and after getting in closer proximity, say from 50 to 100 miles from Winnipeg and south to Gretna there is nothing but an ocean of wheat. From the appearance of the buildings we had to believe that persons that attended to their business were prosperous.

In the evening of the same day that we left Calgary we had song service on the train, and those who were gifted with song united in the service.

July 12. We spent the Sabbath day on the train enroute to Winnipeg. The scenery all along was very fine, and at almost every station many Indians could be seen. By the request of the passengers we had a religious service, and those that were anxious to hear a sermon gathered in a certain car, where the sermon was preached. The passengers seemed to be very attentive.

On our way from Calgary to Winni peg we formed the acquaintance of Mrs. R. Page, who lives on the shore of Devil's Pine Lake, Alberta, not very far from Red Deer. It is said that this is a very beautiful lake, and a number of summer resorts have been erected there. Mrs. Page informed us that her busband owned nearly all the frontage of the lake. He is a large dealer in horses and cattle. Mrs. Page is spending her winter in England, from which country she came. She told us that her husband was bringing with him a large trainload of fat cattle which he was shinning to England alive. His going to England is also to arrange for a large ship ment of fine thoroughbred horses. Mrs. Page gave us her address, and gave us special direction to send her the HER-ALD OF TRUTH to 5 Mozler Ave., Clifton, Bristol, England.

July 13. We arrived in Winnipeg at 3 A. M., and found very comfortable quarters in that beautiful and bustling city. We took a walk through the city, and found that the general appearance of the place is well worth mentioning.

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At 2:20 P M we left for Gretna, at which place we arrived at 5:00 P. M., and found Bro. Herman Dirks awaiting us. He conducted us to the hospitable home of l'eter Siemens for supper. The same evening of our arrival we were requested to preach in the college building. The meeting was well attended and the audience very attentive. After service we went to Pre. II. 11. Ewert's where we enjoyed ourselves for an hour longer, then were conducted to Edward Penner's for the night.

July 14. We were requested by the hospitable E. Penner to make his place our headquarters as long as we were in Manitoba, which invitation was at once accepted. We can say for Bro. Penner, and not only for him, but for all the rest of our brethren in Manitoba and elsewhere that we met on our trip -not to flatter them, but merely to give them. their just does that they received us most cordially, and that we will ever feel grateful to them. May the Lord bless them all richly for their cordiality and hospitality. They had not only given us a cup of cold water-which is not without promise-but gave us the "fat of the land "

We visited Bro Loewen's and many other bretbren in Gretna, and through the kindness of Pre, Ewert we were taken to Bish, Heinrich Wiebe's who lives about three miles northeast of Gretna. We again returned to our comfortable headquarters in the evening.

July 15, At 11:00 A. M. we left Gretna for Winkler and arrived there at 1:30 P. M. Visited Bro. Loewens' and Isaac Peters'. At the last place we remained for the night. They appointed a meeting for us in their church in Winkler. They had but two hours' time to announce the meeting and to our surprise the church was nearly filled

July 16 We took a morning drive to David Peters', then to Pre. Sawatzky's home, at which place we took dinner. In the afternoon Bro. Sawatzky took us to Bro, Hoeppner's, at which place we remained for supper. In the evening he took us to Bro. Friesen's where we staved all night.

July 17. Bro. Friesen took us to Bish Wiebe's at which place we had a very pleasant visit, and remained there for dinner. In the afternoon Bro, Wiebe took us 10 miles to one of his ministers, who conducted us to Gretna, at which place we arrived at 5 P. M. We went again to our comfortable headquarters.

July 18. We received a number of letters and answered them, and also a telegram from the Lehman family Made a few calls in the afternoon, and in the evening went to our headquar-

July 19, A beautiful Sunday morn-Bro. Penner with a large 'bus, which had a capacity to hold sixteen persons, took us to the mission feast, at which place many souls were gathered.

Bro, Ewert opened the services from Acts, Bro. David Duerkson of Russia was the second speaker, and gave us a very able address from Rev. 1:5. The third speaker was Rev. J. B. Baer of Bluffton, Ohlo, evangelist of the General Conference Mennonites.

In the afternoon meeting Bro. J. K. Brubaker was the first speaker, taking for his text, Mark 4:16. The second

speaker was J. S. Lehman, the third speaker was Bro. Hoeppner,

At 3:00 P. M. we left for Gretna, at which place dinner was provided at our hospitable headquarters by Edward Penner At 5:00 P M we hade farewell to many of our dear brethren and sisters who went with us to the depot to bid us farewell. Their company was much enjoyed by us, and at the same time we felt very sad to part from such dear friends and brethren. We left Gretna for St. Paul, at which

place we arrived at 7:50 A. M. on the morning of July 20 We looked up our transportation, and took a general sur vey of the city, and then started for Chicago, at 6:55 P. M., arriving in Chicago at 7:00 A. M., July 21. stopped at Burk's Hotel on Madison St. On our arrival at the above hotel we were handed a letter from our dear Bro. C. C. Shoemaker, the well known poultry man of Freeport. Ill., stating that he would bring the Lehman family, who were visiting at his house for some time, to Chicago, leaving Freeport at 7 o'clock, and arriving at Chicago at the Illinois Central depot at 10:00 A. M., as previously arranged. At the time specified we were ready to receive them at the depot.

This indeed was a very enjoyable seeson Attributing to God's love and protecting care our safe arrival and happy meeting of every member of our family after traveling over 12,000 miles, going through dangerous scenes, we had great reason to thank the Lord for His kind protection over us, and over our family, that we could again meet. When we arrived in the city of Chicago, we for the first time experienced hot weather. All of the time that we were away, even in Mexico, through California, Alaska, British Columbia, through Manitoba, Dakota, Minnesota, until we arrived at Chicago we had more or less cool weather.

At noon of the same day of our arival we all went to Willard Hall to the Women's Temperance meeting. In the afternoon we visited llighland Park. In the evening we went to the l'acific Mission

Inly 22 We had special business with several railway companies, and after transacting our business we called of the office of Dr. Peter Fahrney and Sons ('o., at which place we were received very kindly, and gave them a short synopsis of our trip.

At noon some of our party visited the temperance meeting at Willard Hall.

We left Chicago at 3:00 P. M., and arrived at Elkhart at 6:35 P. M., and soon arrived safe and sound at our home, 302 Prairie Street, glad once more to go in and out of the dear old home, and deeply thankful to the great Preserver of all things for His merciful provi-

THE GENERAL CONFERENCE.

The members of the General Conference committee met in the Mennonite Meeting House in Elkhart, Ind., Friday, Nov. 27, 1896. There were present., J. N. Durr, of Pennsylvania; A. Schiffler, of Nebraska: John Schmidt, of Illinois D. J. Johns, of Indiana; C. B. Brenne man, of Ohio; Joseph Schlegel, of Nebraska: Henry E. Fast, Mt. Lake, Minn.; Noah Stauffer, of Canada; David Burkholder of Indiana: E. M. Hartman, of Illinois: and Daniel Kauffman, of Missourl. Several members from the local

congregation were also present as spectators. The meeting was opened by singing and prayer. Brother Durr then stated the object of the meeting. Each member present was then called upon to report the feeling from their respec tive conferences. It was suggested that the German language be used since there were several members present who were not well versed in the English language. Brother Hartman was appointed interpreter and assistant moderatur. The testimony of all the mem bers was substantially the same. Each recognized the need of a General Conference, but cautioned exceeding care and moderation. It was the common opinion of those present that if the proper steps are taken in outlining the olan for holding the proposed conference and those who favor the conference act with moderation until it can be clearly demonstrated that the same would add to the prosperity of the church that it will only be a question of time when the whole church will stand as a unit in favor of the conference.

The next question discussed was, "Does this committee think it best, una General Conference " After con siderable discussion, it was decided that since the conferences were not all reprecented in the meeting under the existing circumstances, it would be unwise to issue a call for a General Conference: but that a preliminary meeting should be called to consider such advisory matters as may be brought be fore it, and to decide whether or not our sixteen or more district conferences shall unite in one General Conference; this preliminary meeting to have the functions of a General Conference, but to ness up regulations which shall be binding on the local conferences. On motion, a committee was appointed to formulate a report. The committee appointed were D. J. Johns, C. B. Bren neman, and Daniel Kauffman. While this committee was preparing its report. the remaining members held an interesting and profitable discussion on va rions questions pertaining to the fare of the church. The committee brought in its report, which was read section by section, and, after a few alterations, was adopted. C. B. Brenne man, D. J. Johns, and Dapiel Kauffman were appointed as a committee to arrange for a time and place for holding the preliminary meeting. It was under stood that the meeting is to be held at some centrally located place, after each of our conferences shall have held an other meeting. After singing and prayer, the meeting adjourned.

BY THE SECRETARY. The report of the committee adopted by the meeting and issued as an address

to the church in general, is as follows: For years it has been the opinion of a number of our people that a General Conference would be an aid to the prosperity of our church. As time rolled on, and the necessity for such a conference became more apparent, practical stens were taken to secure this rec. ognized need. It was proposed to have each of our various conferences an point one of its members to serve on a committee to consider the advisability of holding a General Conference, and, in case it was deemed advisable, to is sue a call for the same. It is not the purpose of this address to set forth the reasons why such a conference should

be held. That phase of the question bas been thoroughly discussed in the columns of the ILERALD OF TRUTH and elsewhere. Suffice it to say that the proposition to hold a General Confer ence meets with our unqualified appro val. While we believe that a General Conformed would unite our people more solidly upon the fundamental principles of true gospel hollness than ever before; bring about a better understanding among our brethren in various fields of labor as to the best means of carrying on gospel work; and, in consequence of more united efforts, enable us to teach and to spread the gospel more effectively; we recognize that some of our most thoughtful mem bers have some fears as to the result of an attempt to hold a General Confer ence: and, after careful consideration have decided to suggest a PRELIMINARY MEETING, which body is to determine whether or not we shall unite in holding a General Conference.

I. This meeting shall be held at some centrally located place in about a year from the date of this meeting, the time and place to be fixed definitely by a committee appointed for this purpose

2 It shall be composed of the hishops of our sixteen or more conferences, and delegates, not exceeding five from each conference district, to be appointed in such a manuar as each conference may direct

3. The object of this meeting shall be (1) to consider the advisability of holding a General Conference, and in case it is deemed advisable, to Issue a call for the same; (2) to consider matters pertaining to the general welfare of the church; but it shall be wholly advisory in character, and shall take no actio which shall conflict with the regulations of any of our district conferences.

Concerning a general Conference, we believe that it should be composed of those who are in harmony with the eighteen Articles of Faith adopted by the General Conference held at Dort in 1632, and who agree, and are in har mony with the doctrines, teachings, ordinances, and rules of order maintained and practiced by the sixteen or more conferences of the United States and Canada, represented by the HERALD OF TRUTH.

That it should meet not oftener than once every two years, nor less than once every four years, at a time and place agreed upon by the conference itself.

That the questions to be discussed by the General Conference, should be first submitted to a standing committee con sisting of one bishop or minister from each conference district.

That the business of the conference should be transacted by the bishops of our sixteen or more district conferences. together with such a representation of delegates as the preliminary meeting

That it should consider all matters pertaining to the general welfare of the whole church, such as doctrines, teachings, rules of order, mission work. church literature, etc., etc.

That it should assist the district con ferences in weeding out heretical doctrines in their respective fields of labor; but that it should act on local questions, only upon appeal from local conferences

Believing that these suggestions will convey some idea as to the intents and purposes of a General Conference, that It is interdenominational, and interna-

tional. J. Hudson Taylor is its founder

and general director. He was led in

1862 or 63 to withdraw from the mission

under which he was laboring in China,

because it was going into debt for his

support. He believed this to be unscrip

tural, and also believed that the Lord

would supply the needs of those He

called to the work. The Lord proved

His promises, as Phil. 4:19 to be true,

and Mr Taylor did not starve in China

without a salary. After several years

of labor he returned to England, his

heart burdened with the needs of China,

to secure, if possible, more workers, or

rather I should say create an interest

in the needs of China's millions, dying

without Christ at the rate of 30,000 a

day.

He was so burdened with this

the results as already indicated, and trusting that our church in all sections of our country, east, west, north, southwill be represented in the preliminary meeting provided for In this report, we submit this report for the consideration of all concerned. Let the important questions which should receive treatment by a whole, united church, receive our most prayerful consideration. Let us stand together in the great work to which we are called, laboring for the work which sincerity, unity, and fidelity to God are sure to accomplish, and leave the results in the hands of God.

J. N. DURR, Pa. A. Schiffler, Neb. & Kan. LOUN SCHMIDT, Ill. D. J. JOHNS, Ind.
C. B. BRENNEMAN, O.
JOSEPH SCHLEGEL, Neb.
HENRY E. FAST, Minn. & Dak.

NOAH STAUFFER, Canada, DAVID BURKHOLDER, Ind. E M HARTMAN III DANIEL KAUFFMAN, Mo.

WHO ARE THE TRULY PRIVI-LEGED?

BY DARBARA SHERK

There is nothing here on earth of material things but over it is written, "fadeth away."

Now the question arises, Who are the truly privileged ones here on earth? Those that live in fine houses, have plenty of money to spend as they wish, make a great display, gain a high posi tion and honor among men? Many think so and even imperil their neverdving souls to gain it, and, as the world goes they are looked upon as the privileged class; but if they have not a trescure baid up in Heaven they are miserably poor, their privileges are very slender indeed. They may be called at any time to leave everything they have in this world, for they can certainly not take anything with them. Or they may remain for a time, and all they have may go from them, or disease may fasten upon them, and amid all their splendor they are unable to enjoy their riches or the privileges it would bring.

The truly privileged, to my mind, are those who are independent of earthly riches, who will be the richest when they leave this world. Death will only carry them over to that inberitance which fadeth not away, but is reserved in Heaven for those who lay up their treasure there, those who accept Christ as their Savior while it is called to-day and remain faithful unto

What grand privileges for the true Christian. Child of a King, not only of earth, but of Heaven, a King of kings, and Lord of lords, a truly royal line, and we are royal in nature, for a new nature has been given us. We are related to the kingly of earth and Heaven, heirs of immortal joys, and joint heirs you something of the joy, peace and with Jesus Christ. Let us never forget that the silver and gold that cause people who have it to be called rich, all belong to Him who says (Haggai 2:8). The silver and the gold are mine" for He is the Creator of all things. Oh how much better for all, and more especially for us as Christians if we would consider these things more earnestly, make more of our relationship with God, and less of that which only belongs to this

If we only would seek more after the my own labors, and let Ilim work in truth so that we could realize more me to will and do His own good pleas-

such a conference would bring about fully how privileged we are, and then ure. We do indeed enter into rest when make use of the privileges, and ap- we cease from our own labors, and let preciate them, what a vast difference it would make to us, and all those with whom we come in contact. The promises of our King are yea and Amen to His children: there is nothing on earth that will compare with the love and care He bestoweth upon them, here on earth, and it is impossible to even dream of what awaits us beyond this vale of tears

> ()nght we not much more to pity those who bave only earthly riches, than envy them? If this is all they have, how miserably poor they are Soon, ah soon, many of them will have to leave all and try the realities of an endless eternity. Ah, my Christian readers, bow anxious we all should be for their never-dying souls, anxious that they might become rich in treasnres laid up in Heaven, rich in a beautiful faith, a beautiful hope of a blessed inheritance beyond the grave which fadeth not away.

To have sown in the souls of men. One thought that will not die.
To have been a link in the chain of life, Shall be immortality. Elkhert Ind

LETTER FROM CHINA.

The following letter was written by Sister Sarah Troyer to Bro. J. S. Hartzler but as it is very interesting and in structive, we take the liberty of publishing it.—Ed.]

need that for months he could not sleep. but night after night cried to God for China. At last, after a great struggle against it, he yielded himself to God to DEAD RECTIFE: Ever since I gave he used in sending out workers, and to myself to the Lord for any work which be at the head of the work himself. He may have for me. I have had it in This he was unwilling to do before, and was afraid to ask of God the laborers. mind to write you about it and tell you because he had no means with which to that never through all these years has the dear Lord allowed me to forget support them in China. Now he knew Rom.12:1,2, from which you preached a that if God sent the laborers He would few evenings after my conversion, I also send the means of support, and imam certain the Lord then wanted this mediately asked for two for each provwork done,-my body presented a living ince of China that had none. In a few months sixteen of them were on their sacrifice to Him. But it was not done: way to China. The means had been I fought against it, the flesh was too supplied in a wonderful way. A circustrong. It gained the victory. The early years of my Christian life were not lar was sent with the "Occasional Paper" to say that already more than a suffi pright ones, and the Lord, often dealt cient amount had come in. In this way with me. Now, as I look back, I see the Lord's hand in my life, preparing the mission which now numbers nearly me for just this work to which He has 700 members was begun. No salaries are paid, but as the Lord sends in for at last seen fit to call me after so many years of apparent waste in my life. Oh. each department of the work it is diswhat joy, what peace, yielding to His tributed, and never has the work been will brings! As we walk in the light, He stopped because of lack of funds, and gives more He reveals Himself more and I heard the secretary at Toronto say more: we go "from glory to glory," and that none who were ready to go had "from strength to strength." All these ever been kept at home because of lack years this text has clung to me, and now of funds. There are now about 80 workers from America since 1889, when at last I have yielded and am willing, yes more than willing to he separated from the North American branch was formed. This supplying of funds is a wonderful the world unto Himself, for His glory seal upon the work, for money is never only would I live benceforth. Only to be a broken and empty vessel at the asked for by the meetings held by the members. There are members of Master's feet, that IIis life may flow freely through me to these poor "blinded almost every denomination in the mission, and a beautiful feeling of unity by Satan" people. I wish I could tell and fellowship exists among those I quiet of soul. I have had since coming have met. The paper of the Mission to China, just in resting in His love, just is "China's Millions," and I am sure they would be glad to send you several copies in knowing that I need not fight in this if you will send to 632 Church St., Tobattle, but only to stand still and see the ronto, Canada, Care of China Inland salvation of the Lord, just in knowing that the battle is the Lord's, not mine. Mission Not only the battle with the language, not only the battle with Satan in his stronghold of China, but that with the

thesh the old man must be reckoued

dead, Rom, 6. In all this He will fight

for me. I am to stand still, to rest from

I would be so glad if the Mission in this way could become better known to row. I trust the Lord will speak our own people. There are so many young people in the Amish and Mennoite churches, some of wbom I am sure the Lord needs in this dark corner of His field, 30,000 a day in China alone dying without Christ. Is this what the Lord

Jesus wants? All IIIs people clustered together in one little corner, while the ripe grain in other parts of the field is Him work through us. But, although crucified with Christ, the flesh is still so wanting for reapers? Is this what He meant when He said, "as the Father live and only by faith in Him can any victory be gained. "Always bearing hath sent me, so bave I sent you? How grieved His loving beart must be about in the body the dying of the Lord as He sees His church which is to be Jesus, that the life also of the Lord the light of the world, clustered together Jesus may be made manifest in our in one place, and all these millions of body." Oh, that His life might be continually manifest in me before this China, Africa, South America, and the islands of the sea left without the Gospel, because they are not willing to give I have come to China under the China to the Lord His own, that which He Inland Mission, the American branch of which is situated at Toronto, Canada.

purchased -their lives their all. I do not mean to say all should go, but His people should all be in the place where He wants them for His work, and I am sure He does not want all in America and Europe, while all the rest of the world is perishing. He would send many more if they would listen to His voice. It is true that there is much work to do at home, so that there are many of His children who never do anything toward getting others to accept Christ because "there are others who can do it better." There are dozens of Christians there, while bere there are none, or perhaps one to give the Gospel. And does not the Lord want each one of them to give his "body a living sacri-

It is so sad to think, as we go from house to house among the women, that they are "without God, and without hope in the world." The women, believing as they do that they have no souls which can go to heaven, live lives of misery, and often, oh so often, try to end it by taking opium. Only a few days ago we were called to a woman who had taken it to end her life. After working with her for an hour, we left her slowly recovering, but first we left the word of truth. Opium here in the North is a fearful curse, and yet many people are reached with the Gospel through it. The Lord overrules this evil for His glory. Many opium refuges are opened by the missionaries in this province, where many go to break off opium smoking, and for several weeks hear the Gospel daily.

I bave been in my station for two nonths, having stayed for a very sbort time in Yang Cheo to study the lan guage. The usual time is slx to twelve months, but our party of four ladies was there only five weeks. Workers were needed, and the summer was com ing on, so we were sent before the hot weather came on. I am with Mr. and Mrs Smith but in a few weeks expect to remove to another part of the city where Mrs. Gates (who has been absen for a few months) and I will live alone to work among the women. These are very large premises, but it is thought better for sisters to live alone because of the Chinese custom.

The language is not as difficult as it has been thought to be. I have not had much study yet, as our journey from Vang Cheo took just a month, and I have been nursing five weeks since coming to Lu gan, during which time I did very little studying. This leaves me about two months of study out of the four spent in China. I am to have my second meeting with the women to-morthrough His word, and give me as many words as will be for His glory to be spoken by me. Will you not pray for China and me? It is a great help to know that our friends are praying for us. In crossing the stormy ocean we

were unheld so much by the thought that many prayers were ascending for ne They were answered too. The Lord gave each of us a blessing. Miss Gibson rom Scotland who had been two years in China returned with us, and a num ber of meetings were beld between Toronto and Tacoma which we trust the Lord blessed to the bringing out of some of His people.

I am praying that the Lord may send some of the young people from their homes into this field God bless you in your work for Him. I am yours in the hope of His coming. SARAH TROYER. Tien Tsin, China, Care of China In

land Mission.

1896

P. S.-I will be glad to answer any questions concerning Cbrist's work in China which I can and write to any one who is interested in it if they will write me.

CHILD LIFE IN TELUGII LAND.

BY ANNIE II, DOWNIE

The Telugu country is a triangular portion of southern India, bounded by Madras on the southeast. Chicacole on the northeast, and Hyderabad, in the Nizam's dominions, on the northwest. It contains about eighteen millions of people, the great majority speaking the Telugu language, but there are also many Tamils and a number of Muhammadans speaking Hindustani. The prevailing religion is Hinduism.

There are two great classes of Hindu children, the caste and the outcaste, Among the caste children are Brahmins the highest, and Sudras, the lowest caste. To the superficial eye there does not seem much difference in the children. The babies are all carried on their mother's hips or on their father's shoulders. They are all unclothed until about seven years old. They tumble around in the dirt. The boys play marbles, flicking the marbles very ingenjously from the middle finger of the left hand. They also play what passes for hopscotch, and other games very closely resembling ours; but, on the whole, the outcastes have the freest time. They are not restricted as to their food or their actions, and they grow up pretty much like weeds. Their parents are very fond of them, and indulge them even to the extent of sometimes putting tobacco or betel into their mouths be cause they cry for it. But, while they are foolishly indulgent, they are also very passionate, and punish the children severely by heating them, twisting their ears, putting pepper into their eyes, or something else equally brutal.

When one enters a native village the children seem to swarm everywhere. The outcaste children are generally very dirty, with sore eyes, sores on their bodies, and wear a neglected air. Because of the poverty of the people, the parents and the older children must go out to work and the younger children are left day by day to themselves. The little girls carry the babies around, and look after them as well as they can, while

the little boys look after the cattle. In the caste villages we meet with healthler types of children: for they have, as a rule, better food and cleaner surroundings. The caste babies are particularly cute. One day we came upon a pretty scene. Two women were sitting outside their dwelling. The elder woman held on her lap the daughter's first baby. Both were regarding the them until they are about eight years brown atom with the liveliest interest.

As we paused to speak to them, the takes place,—the investiture of the sacred thread. A great feast is made, and, grandmother beld up the infant for us in the presence of the assembled guests, to see. It had on no clothes, but on its and with many incantations and offerthry finger there was a ring, and it had ings to the god, the priest of the family a bracelet on its arm. Later on there throws over the boy's left shoulder a would be added a string of beads around twisted thread, which is to be worn to its waist, with perhaps a silver heartthe day of his death. At the same shaped ornament dangling in front. time he whispers in his ear a word which As we looked at this baby we thought is to be his talisman through life. The that even in its short life, it had already boy is then said to have been born the felt the effects of the adherence to cus-

tom that so pre-eminently marks this second time and is entitled to all the caste distinctions belonging to the males people. "It is the custom," therefore the mother must have neither food nor of his class. water for three days, nor must the baby Brahman boys have always begun to be bathed until then. Quite a ceremony study very early, every caste village of attends that first bath. Some elderly any size having what is called "a pial relative takes the child, and, stretching school " held in some open veranda or ont ber feet, lays it between her ankles. in a shed on the public thoroughfare. It is then rubbed all over with soap Here the boys, under the guidance of bark, and its mouth, nose, eyes, and ears some sleepy old Brahman, sing out their are filled with a nungent oil, "to keep lessons from nalm-leaf books, write with out the cold," and the other women lool their fingers in the sand, and do sums on composedly while the poor child on pieces of board blackened and utilscreams and sometimes froths at the ized as slates. Within late years, gov. month. Then the woman, grasping the ernment has pushed forward government schools; and, as the tuition under child by both feet, swings it back and forth, head down, a couple of times, "to trained teachers is much more therough, and the great aim of the rising generamake its hody straight." Inserting two fingers into its mouth she raises it up. tlop is to gain some government posiwith no other support. This is "to keep tion, the pial schools and their untrained the roof of its mouth from falling in. teachers are disappearing. Its nose is pressed and pulled, its head rubbed and molded. Finally steaming water is brought and poured over the

child, almost parboiling it, and the bath

snighed with the administration of some

hot spices, "to keep away cold, and

soothe the child." Many babies do not

survive their first bath. The wonder is

very rarely. In some places it is con-

ceived good luck for the first child to be

a girl; after that no more are wanted

Many a girl baby in Brahman house

holds is quietly disposed of, we are told,

and no one is the wiser except the father

and the midwife. And if the father

does not give his silent order, the women

simply neglecting it. A curious case

came under our own notice once. A lady

visiting a caste house the second day

after the advent of a weak, sickly-look

ing girl baby asked where it was

"There." was the careless reply of one

of the women, pointing to a corner of

the room. There, sure enough, was the

child on the cold earth, covered with

black ants. On the lady expostulating

with the woman, she simply shrugged

her shoulders, and said, "It is only a

girl." And yet the girls that are loved

enough to be allowed their lives, are

much petted. They are adorned with

all the jewels their parents can afford,

and are allowed their own way in every

Brahman children are married at a

very early age, it being considered dis

graceful for a girl to go over nine years

of age without a husband. If both par

ties are young, it does not matter s

much, as both grow up together. But

if a middle aged or old man loses his

wife, he must of necessity take a child

as there are no grown women single ex

cept widows, and they can never re-

marry. If the child-wife loses ber hus-

band, her head must be shaved, she can

never wear bright clothes or jewels, can-

not partake in the family festivities.

Brahman and Comattie boys are little

different from the other castes around

old when a very important ceremony

and must fast regularly and often.

of the house often settle the matter by

Boys are very welcome always, girls

that any do

It is a sign of civilization that schools for caste girls are springing up all over the country, and are well attended. Formerly it was considered a disgrace for a girl to learn to read, because only the dancing girls, the prostitutes of the country, ever learned from books, Now, in the towns and large villages, even Brahman parents can be found who are anxious for their wives and daughters to be educated, and often the man himself is their teacher.

Little girls in caste homes have few playthings, rough wooden dolls dressed in native style and rude representations of their gods being the principal ones. They play many games closely resembling games in vogue at home, such as tag, hunt the button, jackstones, etc. They are very fond of action songs, and have many curious ones, in which they move round to the music, working out intricate patterns, clapping their hands or knocking sticks together in perfect time. Some of them can plait ropes while keeping time to the singing, -- a feat which resembles the May pole festival of England. Perhaps it was borrowed by English girls from their Indian

As the ability to cook well is their greatest accomplishment, caste girls are early instructed in native house-keeping. It is very interesting to see tiny girls with tiny pots and streplaces pre paring food like their older sisters or their mothers. As they grow older, they are taught the various ceremonies to be observed and the feasts to be kept. They must mark geometric figures in front of the door-step with powdered lime, and perform the daily worship to their household gods.

We cannot close this sketch without reference to a third class of children .the Muhammadans. Among this class the majority of the girls are secluded at a very early age, and their lives are very here and desolate. As few of them know how to read, they cannot amuse themselves with books, cooking the food, playing with dolls, and dressing each other's hair, being the only way they have of passing the time; and they know nothing of the outside world ex-

cept what the men of the house choose to tell them. If they move from one village to another, it is in a shut-up palanguin, or a closely curtained cart. Their barren lives leave an imprint on their faces which have a mournful look. But the Muhammadan bomes are opening to the zenana workers, and through them some joy is coming into these dreary lives. May God speed the day when, all over this Telngu country the closed doors will be opened, and the inmates will have a chance to hear the blessed gospel and learn of the love of God in giving His blessed Son to die for them. To this end let us all sincerely pray,- Sel.

TRIP TO THE WEST.

Thursday Nov. 5th I took the train at Milford, Neb., and arrived at Flagler Col., on the 6th at 6 A. M. Bro. Joseph Schrock conveyed me from the depot. and we drove 28 miles to Thurman. where a meeting was held in the evening. On the 7th we had meeting twice for worship and next morning again; in the afternoon counsel meeting was held, On the 9th communion was observed which 18 members took part. At 4 P. M. the brethren Danlel Roth and Menno Boshart conveyed me back to Flagler, from whence I went to Long mont, Col., where Bro. Chr. Lichti awaited me. We had meeting in the evening and again next morning. In the afternoon Bro. John Kennel and sister Katie Licht) were united in the holy ponds of matrimony, and in the evening another meeting was held. On the 12th counsel meeting was held, and in the afternoon communion was observed, at which 17 members were present. In the evening we met again and spent the time profitably in singing, exhortation and prayer.

The following evening at four we left for Denver. Several brethren had come down from the mountains to participate in the communion and other services, and on their return we parted here, aud on the 14th I arrived at our settlement near Chappell, Deuel Co., Neb. We had meeting the same evening and also on the 15th morning and evening when three persons confessed ('hrist, On the 17th we had connsel and instruction meeting and on the 18th the converts were hantized. In the afternoon we observed the communion in which 22 members participated.

At S P. M. I left for Kearney, when two families,-Bro. B. Schlatter and Bro, D. Hochstetler reside, arriving there next morning at three. We had a little meeting, at which we endeavored to encourage one another in the faith from God's word and in singing. We also observed the memorial service in the breaking of bread. On the 20th at 2 A. M. I left for Seward Co., and the following morning Bro. C. Springer conveyed me to Milford, to my loved ones once more. I found them all well, thank God. To 11im be praise for 11is preserving care and His continued aid. JOSEPH SCHLEGEL,

"THE DOCTRINE of Christ exceedeth all the doctrines of holy men; and he that hath the Spirit, will find therein the hidden manna; but many hear the gospel of Christ, and are little affected be cause they have not the Spirit of ('hrist.'

1896.

days later. May 18th.

INTRODUCTION.

DAILY READINGS.

F. Christ's appearances, 1 Cor. 15:1-11

TEACH CHILDREN.

That they must eat bread before cake.

That bedtime is not a "movable" hour.

That they must speak respectfully to

That bawling over bruises is unworthy

That they should not appeal from the

That punishment follows in the wake

That it is bad taste for them to tell

all they learn of their neighbors' domes-

tic arrangements through playing with

WAIT TO BE HONORED.

the neighbors' children, - Exchange.

of prevarication and hiding more swiftly

decision of one parent to the other.

than it follows active mischief.

I'll walt to be honored above.

I'll walt to be honored shove

I'll walt to be honored shove:

And soon I'll be honored about

'Tis Jesus invites me to come,
And, only because of His love,
My Savior will welcome me home

An heir of my God and my King;
Joint heir with the Son of His love,
Whose praises in heaven I'll sing.

Oh! I'll walt to be honored above, Not for aught that I ever have done.

That thus could for sinners atone

Washed white in His precious blood,

I'il be whiter than snow over there

For, as one of Hls jewels above,

What wondrous honor 'twill be, When Jesus, because of His love, Puts a crown of His glory on me.

That tessing is a positive crime

Acts 1: 1-14

John 20:1-17

Matt. 28:9-20

1 Thess, 4:14-18

John 14: 1-31

M. (Dec. 28.) The Ascension.

T. The ascension foretold.

W. Christ's commands.

S. Christ's coming again.

S. Christ's promised return.

T. Christ's work.

the servants

sturdy beings.

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tiod's fluidayce, by Dean Farrar. Everlusting Love, appropriate texts for every day in the month.

Lead Kindly Light, by Rev. John .25 Newman. The Shining Lights, by Charlotte

Murray. Thu Will be Done, by Charlotte

Elliott. Contentment, by Charlotte Murray, Perfect Peace, appropriate texts for every day in the month.

Sometime, Somewhere, (anon.) Otherwhere, by Lucy A. Bennett. .20

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"As LONG as the Christian broods over his own soul, he will be sad; doubts will cloud his spirit, darkness will obstruct his vision: for he cannot find resources of hope, or consolation in his

LESSON XIII - DECEMBER 27 REVIEW.-FOURTH QUARTER.

GOLDEN TEXT.-Let us hear the conclusion of the whole matter: Fear God, and keen his commandments: for this is the whole duty of man -Eccles.

TIME.-The time of this quarter's lessons covers the whole life of Solomon, from B. C. 1035 to B. C. 975.

Place - Jerusalem is the central point around which nearly all the events of this quarter's lessons cluster.

DAILY READINGS.

M. (Dec. 21,) Solomon anointed king. 1 Kings 1:28-39

T. Solomon's wise choice. 1 Kings 3: 5-15 W. Building the temple.

1 Kings 5:1-12 The temple dedicated.

1 Kings 8:54-63 F. The birth of Christ (Christmas).

S. God's blessing upon Solomon. 1 Kings 9:1-9

READING LESSON.—Psalms 72.

REVIEW OF TITLES, GOLDEN TEXTS, KTC.

Les.	Title.	Golden Text.
I.	S. A. K.	Keep the charge of the Lord thy God,
11.	S. W. C.	The fear of the Lor ls the beginning
III.	S. W. & W.	Them that honor m
IV.	The P. of S.	My son, if sinners en tice thee
V.	. B. the T.	Except the Lord hulld the house
VI.	The T. D.	The Lord is in his holy temple
VII.	G. B. upon S.	The blessing of the
VIII.	R. of O.	In all thy ways ac- knowledge him.
IX.	The F. of S.	Behold a greater tha Solomon.
X.	S. S.	Let him that thini eth he slandeth
XI.	C. A. I.	For the drunkard and the glutton
XII.	The B. of C.	And the angel said unto them
	I. III. IV. V. VI. VIII. VIII. XX.	I. S. A. K. II. S. W. C. III. S. W. & W. IV. The P. of S. V. B. the T. VII. The T. D. VIII. R. of O. IX. The F. of S. X. S. S.

-	Time.	Place,	Practical Lesson.
	B C 1015	Jerusalem	We are called to a greater kingdom than Solomon's
	B C 1015	Giheon	Pray for the hest glfts; ask largely.
	1015	Jerusa iem	God-given wisdom may be misused and lost.
	B C 995	Jerusa lem	True wisdom is the safe- guard against sin.
	B C 1012	Jerusa lem	The Lord will raise up fr'nds to help ln His w'rk
	B C 1005	Jerusa lem	Dedication must be from the hearl.
	B C 1992	Jerusa lem	God's blessings rest upon condition.
	B C 995	Jerusa lem	Wisdom hrings with it every other blessing.
	B C 992	Jerusalem	The Lord places men in responsible positions.
	B C 990	Jerusa lem	It is not safe to trust to experience we have had.
			A temperate life makes parents and child happy.
	B C	Bethlehem.	If we seek Christ, God will lead the way.

NOTE .- Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

SUMMARY OF THOUGHTS.

The GOLDEN TEXT sums up the thought of these lessons, and gives us ruling principle of an all-around, complete character. These lessons taken together show us what is embraced in such a character. In some lessons the trait is shown by example, in others by

A NEW line of Sunday school cards SUNDAY SCHOOL LESSONS, precept, and in some by a warning against its opposite vice.

December 15.

LESSON I. Solomon Anointed King. The King of Israel was formally set apart to his office, not by a coronation. but by an anointing as to a sacred priestly office. Hence this service rep resents consecration to God, which is the first step in a godly life.

LESSON II. Solomon's Wise Choice. In that hour of communion with God the young king made his decision for life. He chose wlsdom. Like him. every young man is a king, and must make his own decision,

LESSON III Solomon's Wealth and Wisdom. The quality for which Solomon has been famed in all ages throughout the world is wisdom. By this is meant not merely knowledge but practical sagacity in the affairs of life, based upon right principles.

LESSON IV. The Proverbs of Solo mon. Whoever reads the Book of Proverbs will find they are summed up in one word-righteousness; that is, doing Matt. 2:1-12 right from reverence to God.

LESSON V. Building the Temple. As Solomon's most prominent character S. Solomon's sin. 1 Kings 11:4-13 lstic was wisdom, so his greatest work was the building of the temple. This shows a love for God's house.

LESSON VI. The Temple Dedicated. We have here the picture of Solomon combining in himself the offices of king and priest and leading his people in prayer to God. True righteousness h character rests on God and ever seeks His leading.

LESSON VII. God's Blessing upor Solomon. A second time the God of Israel appears to the king and assures him that his success rests in seeking and serving God, and God alone. Thus fidelity to God is revealed as the foun dation of prosperity.

LESSON VIII. Rewards of Obedience In these proverbs true success in life is shown in the path of obedience to God.

LESSON IN The Fame of Solomon The central thought of this lesson is comprehended in the word instruction For instruction the Oneen of Sheha made a long journey.

LESSON X. Solomon's Sin. Solomon's sin was an example by which righteous ness is taught. The lesson is that God must be worshipped. God only can lift up the heart of man to likeness with mself

LESSON XI. Cautions Against In temperance. Personal purity in morals in companionship, and in habits is en forced by these sentences of the wis Thus in eleven qualities the whole duty of man is shown us .-

SUMMARY OF SOLOMON'S LIFE. 1. The benefits he conferred upon his

2. The evils he wrought.

3. His writings. 4. Lessons from his life.

LESSON I.-JANUARY 3. CHRIST'S ASCENSION.-Acts 1:1-14.

(Memory verses 7-9. Read the rest of the chanter)

GOLDEN TEXT.-While he blessed them, he was parted from them, and carried up into heaven,-Luke 24:51,

HERALD OF TRUTH

CODDESPONDENCE.

TIME.-According to the chronology BIRCH TREE, Mo., Nov. 25, 1896. followed in these lessons Jesus rose l'erhaps a few lines from this place will from the dead on Sunday, April 9th, A. be of Interest to at least some of the D. 30, and ascended into heaven forty readers. The little flock here is seemingly interested in the Master's cause, and each one seems willing to do what PLACE.—Our Lord ascended from he can for the upbuilding of Zion. We the Mount of Olives, near Bethany. are sorry to lose Bro. E. B. Shupe and The place where the disciples were family from our midst. They move to praying was an upper room in Jerusa-Jasper Co. On the 13th Bro. Eli Miller and family arrived here from Howard Co., Ind. They express themselves very THE SCENE.-With a little thought well satisfied with the country and will the learner can picture to his mind this majestic scene with a clearness that stay with us for a time at least. We welconie others who come here and are will help him greatly to appreciate the always glad when they are satisfied and reality. Think of the eleven in the decide to stay with us. We have S. S. upper room where they ate the paschal supper (verse 13); then Jesus coming to every Sabbath, also preaching the 2nd them and leading them out and up and 3rd Sundays of each month and Bible reading the intervening Sun-Olivet (Luke 24:50); His farewell instructions (Acts 1:8): then His sudden days. All our services are held in a private house, but we hope before long rising into the air (verse 11): the mesto have a house of worship. We wish sage of the angels that He would come to be remembered by the ministers that again: His entry into heaven. they do not pass us by. We would also ask all the brethren and sisters to pray for us that in this new field we may work to the glory of God. Con

> ber 16th, Bro. J. A. Ressler of Scottdale, Pa, came here, and on Tuesday evening he commenced to hold meetings in the Blanch M. H. The meetings were continued every evening till the 24th when he left for home. Bro. Aaron Loncks of the same place was also with us and stayed a few days. On November the 21st the brethren Ephraim N. Nisslev. and Abraham M. Witmer of Lancaster, Pa., came to us. The same evening and on Sunday at 10 o'clock and in the evening they preached in the Weaver M. II.; Monday evening and Tuesday forenoon in the Stahl M. H.: Tuesday evening and Wednesday forenoon in the Thomas M. II.; Wednesday evening in the Blanch M. H. Thursday they preached the thanksgiving sermon at the same place to a very attentive audience. In the evening they preached at the same place again, Friday they left for home. May a kind heavenly Father bless every effort put forth by these dear brethren, and may they still go on in the good cause and win souls for Christ's kingdom. There are many dear souls with us that are almost persuaded to become Christians. Brethren and sisters, let us pray for them earnestly, so that they may not go back but come forward. We invite all our ministers to visit us time and again, for such visits do much good to the church. Brethren pray for us and we will do the same.

FROM JOHNSTOWN, PA. On Novem

LEVI BLAUCIL

Wadsworth, Onio, Nov. 21th 1896. On Sunday, October 18th communion services were held at the Bethel M. II. A goodly number partook of the sacred emblems. Bish. I. J. Buchwalter of Dalton, Ohio officiated. A number of brethren and sisters from Wayne and Stark counties were with us on the held. There were also services in the Buchwalter. We were glad for these soul-inspiring meetings and feel ennumber who were with us during these very church door, and probably juside them direct.

sun is nearly down. Others who were to church, let us take Christ with with us and communed with us a year ago are with us no more. The reaper, death, has been in our midst and taken near and dear ones from us. While with sad hearts we look over these vacant seats, it is with joy we look forward to the time when we shall be reunited in the kingdom above, there to gather around the Lord's table and commune with Him who through His and notable day comes, we shall all be suffering and death has made all things possible for us, and with loved ones gone before. . On Sunday Nov. 8th, the Guilford S S was reorganized. Bro. Levi Stover was chosen superintendent and Bro. M. Kindig assistant. The Bethel S. S. is also continued during the winter. Under the blessing of God, both schools are prospering.

ANNA KREIDER

TROUSDALE KANSAS NEWS NOV. 24th 1896. Bro. Joseph Schlegel of Emporia, Kansas, and Bro, John Steck ley of Hartford, Kans., preached at the Pennsylvania M. II. two evenings last week and then went to the Brethren be yond Inman, Kansas to hold a few meetings, after which Bro, Steckley returns home and Bish, Schlegel cor tinnes on westward into Ness county. Kans., north west of Ransom, to have a few meetings and hold communion services. We were truly glad that the brethren came to us and hope they may vislt ns again.

TROUSDALE, KANSAS, DEC. 1st, 1896. Bro, David Zook is called to Cass Co. Mo to visit his sick sister Bro J M R. Weaver is laboring in Harper Co., Kansas, and in Oklahoma at present, after which he is expected in Roseland Neb., and along the northern line of Kansas, Bro. D, S, King has been with us a few days on his way to Cass Co... Mo., and possibly to Elkhart, Ind. He addressed our Sunday school and opened the morning service. We wish him the riches of God's grace in his calling. We have true winter weather at present. Con

REID, WASHINGTON CO., MD., NOV.

29th 1896.-On the 15th of November the Miller congregation again observed the communion. On Saturday before we had preparatory meeting. Bro. Samuel Hess of Cumberland Co., Pa. was with us upon both occasions and admonished us very richly. He also visited some of the other congregations in Washington Co. We were glad to have the brother with us in these meetings, especially upon such an occasion when we should be most sincerely devoted to the observance of the ordi nance, as the commemoration of the death and suffering of our Lord and Savior Jesns ('hrist who came down Lumber. from high heaven, and upon Mt, Calvary was offered up as a sacrifice for the redemption of sinful humanity. Oh Paint. occasion. On the Saturday afternoon brethren, this should be the most previous, our preparatory services were humiliating and consecrating meeting we can attend. But I am afraid we are evening. All were conducted by Bro., often found to be too cold and formal to take the real benefit of and give due honor upon these occasions. couraged to labor on in the Lord's trouble lies in man, in this, that when harvest, realizing that the day in which we go to church, we often take the we must do our work is short. With a world and its cares with us; even to the

meetings it is "toward evening," the sometimes. But brethren when we go and let the cares of this world take care of themselves. The Scriptures teach us to "first seek the kingdom of God and his rightousness, and all these things shall be added unto you." Now brethren and sisters, let us pray, for one another: lift one another to the throne of grace, "from whence cometh all good and perfect gifts:" and when that great gathered home, and enjoy everlasting happiness with God and His angels.

FINANCIAL REPORT

OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF NOVEMBER 1896.

RECEIPTS Evangelizing. Deleware and Evandale Sunday schools, Juniata Co., Pa.,

Amos Crine returned Jacob Burkey, Shanesville, Ohio. Clinton (Amish) Cong., Elkhart Co. 17.38 Indiana Friends, Princeton, Ill. Nappanee (Amish) Cong., Elkhart 11.05 Co. Ind.

"Canada." Folk Cong., Somerset Co., Pa. 10.00 Cong Medina Co Obio. 5.95 Scottdale Cong., Westmoreland Co.

Pennsylvania, Total.

881.48

5.00

31, 25

Chicago Mission.

McVertown Rible Class 10.70 Scottdale Cong., Westmoreland Co. 6.05 Pennsylvania. Elkhart Slang Box 2.00

E. L. Yoder, Canton, Kan. Walnut Grove and South Union 6.00 V. P. M. Logan Co. O. Cong. Medina Co., Ohio, Susan Heckelman, 5.00

Friends Elkhart Ind 7.95 Total. Armenian Fund.

Right Hand,

Ecangelizing.

Postage for sending out stationery

etc.. J. S. Hartzler, to Branch Co., Mich., 2.25 D. J. Johns, to lowa & Ill., 12.00 12.00 J. K. Brubaker, to Indiana,

Total

Chicago Mission Living expenses. 12.29 Street car fare for workers. 1.50 Car fare, Noah Metzler, Car fare. Noah Byers. 1.20 Postage and Stationery. 1.15 Household Goods Mattress. Hardware. Lantern and Globe 20

Misslon Supplies. Balance Rent old Hall. 3.00 1.00 Clothing, Bro. Metzler, Cloak, Sister Melinda, Total We also received \$13.00 from the

Southwestern Pa. S. S. conference for the workers personal which was sent to ing their attention that it is for them an

entering into the closet and a shutting

of the door between them and every

worldly thought while they are bound

together in petition at the throne of

grace. The great congregation bow

their hearts in prayer, and it is for

them, if they enter upon the exercise

of the occasion in the proper frame of

mind, as though they had entered the

closet of communion with God, shutting

out the thoughts of the world, and

worshiping in reverent engrossment of

all their faculties, before the hearer and

answerer of prayer. But for the in-

dividual, especially, whether one of the

congregation, or one of the household,

or in his own personal solitude, there is

the admonition to close every door that

would admit interruptive intrusive or

dishonoring presence, while he ap-

proaches God in the most august act in

which a human soul is ever permitted

Let the door be shut to doubt. There

must be no questioning, no feeling of

uncertainty, no thought of trying ex-

periment, no vagueness as to whether

we shall be heard and answered. We

must believe God and believe in Him,

if we wish to pray. We either trust

Him and believe llis promises, or we

do not. If we do not, lie knows it as

well as we do. If we besitate if we fail

of trustfuiness if we do not simply con-

fide, we are not in a condition to honor

llim as we should. We may not manu

facture attitudes of mind and heart

We can not do for ourselves what the

gracious Spirit alone can do, but we can

shut the door on doubt and be deter-

mined to admit, as we pray, no disbelief

or even unbelief. Faith in God as a

proper condition of prayer is not a self-

villed determination to have what we

decire a mighty and exhaustive nervous

energy exercised in spiritual demand

for what we ask: but it is a calm and

quiet trust that God will do for us the

best in that thing for which we pray,

and a purpose to regard as a direct

answer to our prayer whatever we re-

ceive, even though it may be contradic

tion of our request, knowing assuredly

that God will do for us the very bes

even when He directly denies us. or

withholds that for which we have

prayed. Until we come in this simple

aith we do well to inquire of ourselves

Shut the door on selfishness, It is

God who is ordering in the matter, and

not we ourselves. It is the wisdom of

God that is to determine the answer,

and not our shortsightedness. It is God

who is to compel the result, and not our

own energy or stress of will. And yet

there is the temptation to human beings

to reason that a certain thing must be

come about; that a certain possible re-

right, and consequently that it must

sult is the wisest, and therefore that it

will be a mistake if it is not secured.

that there is power in prayer in bring

ing about its answers, and, therefore

that there must be stress of nervous

energy and teusion of will and exhaust

ing force of spiritual determination.

place of God Himself? Is not God Him-

self to determine the righteousness and

the wisdom of the propriety in the

matter and is not He Himselif to exer-

eise the power to bring it about? Are

But is not this a putting of self into the

whether we are properly exercised to

ward God when we pray.

to engage

BY E. S. HALLMAN

The undeserved kindness, mercy and pardon of God, bringing with it salvation and eternal life

t Who bounded it?

For the law was given by Moses, but grace and truth came by Jesus Christ. Il is sufficient

My grace is sufficient for thee; for my strength is made perfect lu weakness. It is abundant.

Where sin abounded, grace did much more abound.

4. Giren to whom?

God resisteth the proud, and giveth grace to the humble

5. (liren hour)

Let us therefore come boidly to the throne of grace, that we may obtain mercy, and find grace to help in time of

6. The means of salvation.

By grace are ye saved, through faith, For ye are saved by grace, not of works.

7. Our words

Let your speech be always with grace. seasoned with salt, that ye may know how to answer every man.

Teaching and admonishing one an other in psalms, and hymns, and spiritnal sougs, singing with grace in yours hearts to the Lord. 9 Our worth.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus

It is impossible to grow into this blessed state, but it is possible to grow in it. To be planted in grace, growth follows.

10 Not to be misused.

shall we continue in sin, that grace may abound: God forbid. How shall we that are dead to sin, live any longer therein?

And they were pricked to the heart and said. Men and brethren, what shall

Did not our hearts burn within us. while he talked with as by the way? 12. Hs result

One thing I know, that, whereas I was blind, now I see. And the Lord added to the church daily such as should be saved.

13. Wonders of grace

That God through Christ accepts us, and all who call upon Him.

Grace! 'tis a charming sound

Harmonious to the car: Heaven with the echo shall resound

And all the earth shall hear.

WHEN THOU HAST SHUT THY DOOR.

The proper exercise of the privilege of prayer admits of no interruption or in trusion. It is a personal interview with the great hearer of our petitions to whom we come with the sole purpose of making known to Him our desires. and leaving with Him entirely the determination of the result. The interview must be one in which, with every faculty of our being, we do honor to God Himself and to the occasion of preferring to 11im our heart's requests.

In one sense all prayer is to be private. A family may come to God in prayer, and should do so at regular

times, and when coming this should so to exclude the selfishness of projecting be the one engrossing thought so engagourselves into the occasion, and are we not to learn that it is for us simply to trust in Him as we pray? We are sure that this very element is one of the most effective in preventing the blessings that might come to us at the place

of prayer. Shut the door on ingratitude. If we have been Christians, and have prayed to God, we are to regard everything in all our lives as direct answers to prayer. We have asked for grace and guidance. and have been in loving and believing covenant with God through all our lives He has heard and answered us. We are to thank Him for it all and to accent it all as His wise and loving answer to our prayer. And yet we may be tempted to think that we have no answers to prayer. We may begitate to say that our prayers have been answered. We may cherish bitterness, or ingratitude at least, as we look over our past lives, How must God regard us when we bear ourselves in such a spirit? How must He grieve over the ingratitude that does not regard as loving gifts the long line of loving kindness and tender mercies with which He has crowned our lives!

Yes, shut the door to ingratitude, to colfighness to doubt and let prayer be such an interview with God as shall honor Him, and shall leave all the future, with all that it may bring, in the wise and loving hands that administer every divine trust in the best and wisest way - Herald and Presbuter.

CHRIST'S CURE FOR CARE

There is probably no part of the New Testament which has perplexed people more than that passage in the Sermon on the Mount, in which Christ teacher that we are not to be anxious concern ing food and raiment, but are to trust God to give us these things. It is under stood and estimated in the most variou ways. Some have made it an excuse for entire unconcern and inaction respecting temporal things; to others it has seemed unreasonable and utterly inconeigtent with the practical necessities of life. While a few overdo its application, most persons seem to think that i is incapable of any practical application at all.

For the Christian, however, it seems only fair to assume that this teaching is both reasonable and practicable. Ou Savior did not teach anything which is meaningless or absurd. He did not asl people to do what it is impossible for them to do or what it would be better for them not to do. It is well worth our while, then, to ask what He did really mean, and to try to bring our lives into conformity with it.

It is important to observe, at the out set, that the phrase in our older English version. "Take no thought concerning your life," does not now convey Christ's real meaning. In old English the word "thought" was used as a synonym for "anxiety," but it is so used no longer The Revised Version correctly renders, "Be not auxious for your life," but even this is hardly strong enough. The word which is thus translated is a very strong one, and means, "Be not divided or distracted, with anxiety," The thought is that we are not so to burden our minds with distracting cares concerning food, raiment, and the like, as to divert us from the supreme purpose of life, the seeking of God's kingdom we not to realize this in such a way as and righteousness.

It will thus be seen that what Jesus here says is in no way inconsistent with all proper and reasonable efforts to provide ourselves with the means of sub sistence and of comfort. The gospel is not an ascetical system. It does not make poverty, as such, a virtue; it does not commend seif-denial for its own sake. Poverty and self-denial become virtues if endured as the necessary means of attaining some moral end. not otherwise. The rich man in the parable was not condemned because he was ricb, but because he was unmerciful; nor was Lazarus blessed because he was poor. In the Beatitudes, as Mat thew reports them, it is not the poor in the physical sense, but in the spiritual sense, "the poor in spirit," that is. the humble, the receptive, those who feel their weakness and need, for whom the blessing of the kingdom is prepared. Or, if we follow Luke's version, "Blessed are ye poor: for yours is the kingdom of God," it is plain that Jesus does not mean to say that the kingdom belongs to them merely be cause they are poor, but rather that the kingdom is available for even the hum blest persons; that, to those whom the proud and aristocratic religionists of His day would exclude, the gates of His spiritual kingdom stand open. Regardless of outward condition, he who will may come and enter.

December 15.

The substance of what Jesus would teach us is that there can be but one supreme choice and purpose in life. We cannot serve two masters. The true supreme aim of life He expresses in the words, seeking God's kingdom and righteousness. He says that we ought not so to pursue any other aim as to hinder or defeat the pursuit of this su preme one. That object is what we are to "seek first" Other objects may be sought, but they must be sought second. Life ought to have one main direction, one "chief end." It should not be distracted and divided so as to lose its unity and its concentration.

If we reflect a moment upon the ele ments of which life is made up, this les son which Christ would give us may commend itself to us.

For most people this is life: Certain occupations by which they earn their support: a circle of friends, and with n that the narrower circle of their own households; an intellectual life, roughly represented by their books, and over spreading and penetrating all these cer tain religious convictions, feelings, in terests .- some kind of a recognition of God and of their relation to a spiritual and eternal order. These are, roughly stated, the ingredients of life. Now the differences among people consist mainly in the various proportions in which these ingredients are combined.

Vast numbers of persons are almost wholly taken up with their occupations. How many men there are whose life may be said to begin and to end with th traffic they carry on, the account-books they keen, the crops they raise! How many women whose time and strengtl are consumed in house-keeping cares Suppose a person to concentrate all interest upon matters like these, to make them the measure of his world. Every detail assumes exaggerated importance The burden of petty cares increases, There is no larger, higher world into which one can escape. The farmer who has made himself a mere machine for tilling soil will worry himself half-sick all summer long over the weather,-and

so on throughout the whole list of people and occupations. Thus life may at last become a constant succession of worries and cares over circumstances

that are either unimportant or inevitable, or both. It is for this sort of corroding care, this endless worrying that wears out so many lives, that Jesus proposes a cure. The substance of what He says is this: Such distracting care-taking is inconsistent with belief in God's fatherhood and providence. Can God provide for the birds, and clothe the lily with beauty, and forget man? The heathen who do not know God naturally enough live as if there were no divine providence: but "your heavenly Father knoweth that ye have need of all these things,'

Moreover, such worrying doesn't do any good, "Which of you by being anxious can add the slightest measure to the length of his days?" Worry can shorten life, but it can never lengthen it. Nothing wears the heart out like needless anxieties and unbelieving fears. Furthermore, there is something more

important than those things about which we commonly fret so much. God's kingdom and righteousness are the main thing. The bigher life should be the first interest. The lower things are needful, but they are not primary. We should have a higher world of interests than that whose main concerns are food and raiment, in which we can take refuge. When we have this, we wear the yoke of bondage no more. Our horizons are broadened, our skies have brightened. We see that we are in our Father's house. Our daily duty ceases to be a treadmill New meanings glow in our common tasks. All things assume their right relations and proportions, and the discords of our life vanish into music,-8, 8, Times.

SAUL-PAUL.

Perhaps there is no more notable example of the power of God to save and the Holy Spirit to transform a life than we get in the change of Saul, of Tarsus, to Paul, the great disciple to the Gentile world.

Saul, the persecutor, making havoc in the church haling to prison men and women who were of the "Way." Paul, preaching that Christ fearless-

ly, whom he had aforetime blasphemed

so vehemently.

How blessedly Christ can save those who come to Him and submit to the Holy Spirit to do His way. But one may say, "Of course, Saul was a bad man, persecuting the Church, and by his actions showing an evil heart, I am not like him, he needed a change to be wrought. I have never done any real had thing. I believe in doing the best I can, and I think I am all right.' Listen! Saul, of Tarsus, thought he did God service and my dear soul hear this. "All have sinned and come short of the glory of God."

"Except a man be born again he cannot enter into the kingdom of God. Cannot even see it-simply cannot, the same as I cannot see the Yosemite vallev if I do not seek it. But listen again. "To as many as received Him to them gave He power to become the children of God." So He will do now. As many as open their hearts and admit this Lord of life, He becomes their life in deed and truth.

Dear heart. He will transform thy life. Let no one think a mere head

knowledge and belief will avail. If thy love and lovalty to thy Lord, does not show in thy life, I question very much whether thou bast seen or hast the kingdom of God, for that kingdom peace. If a man has been ill-natured and unkind in his family, unlovable and unlovely, and still shows the same unviolding spirit no matter what he may say as to himself, people read the life, and we are said to be "epistles read and known." How needful then that they who profess to be God's neople should in their life and conduct show forth the fruits of the Spirit! A man is not an example of Christ-serving if he is proud and over-bearing, carrying a bigh head. He does not show a changed life if he thinks only of seif, and cares little how anyone else fares. No. the loving, Christ-like spirit is seif-sacrific ing, gentle, teachable, kind. If Christ be in us we will show forth the Christ-life and likeness. "Ye must be born again, and the new birth is a changed life the old man cast out, and the new man, the holy one, taking possession. "All things become new," because the "old things are passed away." If Christ be

sed life, now different from the oid. Dear reader, seek to know thou hast truly passed from death unto life, then wilt thou indeed be a light in the world. Do not rest then in an easy indifference uncertain how it may be with thee, but listen to the voice of the Holy Spirit. He will tell thee where thou standes He will show thee thy heart, and if thou art not already His, let Him now transform thy nature, and thy life will show forth His praise, peace shall be thy por tion in this life, and in the life to come eternal rest. Delay not, for no man knoweth when he will be called hence to render an account to God. Oh! may we be ready to enter into the gates of the City .- J. H. Y. in The Friend.

formed in you, then ye are new crea-

tures-a new creation-and this is "a

life hid with Christ in God." Oh! bles-

GOD AND CONSCIENCE

"If our heart condemn us, God greater than our heart, and knoweth all things" (1 John 3:20).

The voice of conscience is the voice of God. If we are condemned by the judgment

of conscience, much more shall we be condemned at the bar of God.

"God is greater than our heart, and knoweth all things."

1. The condemnation at the bar of Generally this may be expected, when in the allowance of sin we shrink from

the light. (John 3:20.) More particularly is the voice of selfcondemnation heard:

(1) By the power of the Word, (2 amuel 12:7, 13; Acts 2:37, 24:25; 1 Cor. 14.94 25) (2) Under the afflictive dispensation

of Providence. (Gen. 42:21; 1 Klngs 17:18: Jonah 1:12) (3) On some unexpected or alarming occurrence, (Gen. 41:9; Acts 16:26, 27.)

(4) By the recollection of our uncon verted state. (Job 13:26; Luke 19:8.) (5) In the consciousness of wrong

motives (2 Sam 24:10.) (6) In the willful neglect of secret prayer. (Psalm 32:3, 4.)

(7) In the indulgence of a spirit of despondency, (Psalm 31; 22; 67; 7-10.) (8) In yielding to sudden surprisals. (1 Sam. 24; 5, 6.)

(9) In want of tenderness to the sins of others. (Eccl. 7:21, 22; John 8:7, 9.) (10) In giving way to the tempter's devices, (Gen. 3:8, 9; Luke 22:60, 62.) And this condemnation is confirmed

HERALD OF TRUTH.

The verdict of the omniscient Judge. "God is greater than our heart, and

knoweth all things." And how dreadful the thought to a

self-condemned sinner of (1) His penetration in the discovery

of sin. (Ps. 44:20, 21:90:8: 139:1 -5, 23, (2) His knowledge in weighing it. 1 Sam. 2:3: Job 14:16, 17: Prov. 16:2.) (3) His strictness in the remembrance

of it. (Ezek. 11:5: Hos. 7:2.) (4) His holiness in the abhorrence

of lt. (Job 15: 14 -16: Hab. 1: 13.) (5) His justice in the condemnation

of it (Ex. 34.7.) (6) His power in the punishment of lt (Rom. 9:22: 2 Thess. 1:9.)

() Lord, I would flee to Thy omnisci ence, terrible as it is, against the deceit fulness and lying flatteries of my own

heart. Search me. () God, and help me to search myself, that my heart may never condemn me where it ought not, and may never fail to condemn me where it onght -Rev. Charles Bridges.

CLEAN THOUGHTS AND WORDS

Where is the inception in all character, good or bad? The thoughts. What ever is began in thought. The most important factor in education is to learn to think wright. Man has never made anything without thought. Our modern conveniences, our great inventions, are all thought products; and so with the great crimes committed; for, if it can be proven that a crime was not pre meditated, that is a direct result of thought, our court of justice rules in sanity, making the criminal irresponsible when incapable of thought Thought, then, is the source, the foun tain head of all good or evil. and the prime factor of character. To have a pure, sweet, clean stream you must look well to its source. Keep that clean and much of the work is done; let that remain foul and you work in vain at leansing the stream. Control your thoughts and your life is safe, your character secure.

Two things of the same kind cannot occupy the same place at the same time. I will illustrate what I mean by re lating the following occurrence: While traveling from Pittsburg to Chicago in one of those palatial drawing-room cars. I was attracted in sympathy toward a little child who seemed to be in great pain. The mother was doing everything she knew to pacify her child, but the little girl, as the car would jolt screamed with pain, for one of her little ingers was swollen with a felon. An old gray bearded man sitting near me became more and more in sympathy with the child, until at last, when the mother said in despair, "Minnie, don't think about it, don't think about it, and the little one replied, "Oh, mamma. I can't stop my think," the good old gentleman could not stand it any longer. He requested the lady to allow him to take the child, to which request she readily consented. He lifted her in his arms, and, with a few words of comfort, showed her his watch, his knife, placed his eyeglasses upon the bridge of her tiny nose, and soon the tears were like

sparkling diamonds in her eyes; the old man and the little girl were the best of friends: her eyes would only grow dull for a moment, when her bad finger, as she called it, would happen to touch something with which she was playing. Her merry little laugh seemed to make all in the car feel joyful. What did the old man do? Did he stop her "think?" No: but he gave her something else to think about which crowded out the distressing thought.

Sure, thoughts are things; so you may drive out the unclean thought, the evi thought, the wicked thought, the souldefiling thought, by the clean thought the good thought, the pure thought, the thought which builds true, pure, good, nonorable, worthy character.

Next to clean thoughts, and as a product come clean words. You will have no trouble here if you succeed with the first. But a few words to those who do not wholly succeed with controlling the thoughts. A thought put into words is crystallized, is rooted, is set, is fixed, is become a power for good or evil. Words not on'y tell thoughts, but produce thoughts. Think a little evil thought of some one, give it the wings of words, and it will produce a series of other evil thoughts; do not give it shape in words and it does not grow, does not beget more, but may die and trouble you no more. Think some good of a neighbor, think of doing him some good, and go and tell some one, and you return more determined to do it, ten times more in real earnest. Likewise think evil and give it words, and you are more set in a wicked way.

Shelley has well said, "We know not what we do when we speak words." We know not what we do to ourselves, we know not what we do to others, we know not what influence they may bear on lives yet unborn; we cannot estimate it. Yet one thing we do know; if the words be good, pure and clean, the effects will be too; but if the words be impure, unclean, vile, and wicked, so will be the effect. My dear youth, the greatest compliment I could pay a friend is to say of him 1 never heard him speak a word which he could not have said in the presence of his pure, sweet mother; the greatest good I can wish you is that your friends can truthfully say this of you.

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The "Big Four Route," with its time honored custom, will sell tickets from points on its lines at the low rate of one and one-third fare for the round trip, on December 24, 25 and 31, 1896, and January I, 1897, good returning until January 2, 1897.

DEATHS.

BLOUGH, - On the 22d of October BLOGH.—On the 22d of October 188d, in Somerset Co., Pa., Sister Sarah, wife of Samuel Y. Blough, aged 46 years, 4 mounts and 5 days. She was buried on the 21th at the Blough Meu-nonite meeting house; funeral services by Samuel Gindtesperger and L. A. Blough. Sister Blough was a faithful member of the Meunonite church for a number of the Melinonite chirch for a number of years. She left a sorrowing husband and family to mourn their loss, but we hope their loss is her eter-nal gain, for we trust she is at rest. "We miss thee from our home, dear

mother,
We miss thee from thy place; A shadow o'er our life is east, We miss the soushine of thy face. We miss thy kind and wilting hand Thy fond and cornect care

Thy fond and earnest care; mr home is dark without thee We miss thee everywhere." SELECTED BY THE FAMILY.

ROBER.—July 5, 1896, in Mahoning Co., Ohio, very suddeuly, Ure. Isaac Robrer departed this life to try the realities of another world. He united with the Mennouite church in his young with the Mennonite church in his young years, when he was ordained to the ministry. He was a faithful laborer as long as bodily strength allowed him. God called him home without one pain or murmur at the ripe old age of 81 years, 8 months and 19 days.

"God saw lit to call him higher From this world of pain and care, To his home beyond the river And we hope to meet him there," SUSANNA CULP.

Rockes.—Emma Elizabeth Rogers. ROGERS.—Emma Elizabeth Rogers, nee Shelley, died Nogember the 20th, 1886, at Wetzell, Antrim Co., Mich. She was born in Fayetet Twp., Juniata Co., Pa., in 1881, and was therefore within 8 days of being 36 years old. She moved from Pennsylvania with her parents to Kent Co., Mich., in 1876, and was married Kent Co., Mich., in 1876, and was married to James O. Rogers. This union was blessed with three children, all living. Her short life was full of sorrow and sore trials and afflictions of body, she having a complication of diseases for eight years, and a little before her end she was taken with quick consumption and under this disease she succumbed in a little less than three weeks in a little less than three weeks. She suffered all that human flesh could suf-fer, but was resigned to the will of her heavenly Father, without one murmur or complaint. A little while before she passed away, when asked, she said that passer away, when asked, she said that she was happy in Jesus and all was well. She was a model Christian in her life of alliction, a light to the world, always singing and praising God and studying her lible. She read her lible yet the second morning before Bible yet the second morning before she passed away. She was buried on the 22d of November at Mancelona, a large concourse of friends following her to the grave. Appropriate services were held by Pre. Kitching from Rev. 14:13. She leaves father and mother two sisters and one brother and three two sisters and one brother and three children to motirn their loss, but not without a bright hope of a glorious resurrection of the body. We feel that our loss is her gain. Two brothers and one sister preceded her to the glory

HIDENOTR. Esther Bremseman was born May 11th, 1922, in Rocking-hau Co, Virginia, Married, Oct. 10th 1885, to Lewis Ridenour; died of pneu-nonia November the 22d, 1896, near Monroeville, 1nd., where she had lived nany years. She united with the Men-nonite clurreh while young and re-manued a faithful member autil death. Only those who knew her best know how her life was spent in doing good to those around her, and we believe she died a happy death.

DIFFRICH. -On the 20th of November DIFTRUM.—On the 20th of November 1838, in Chanceford Twp., York Co., Pa., Henry Dietrich, aged 81 years, 7 months and 18 days. He was born in Lancaster Co., and moved to York Co., about forly years ago. His wife, one son and three daughters survive him. His remains were laid to rest at the Bethleliem Evangelical chirch, Funeral services by Theo, B. Forry and the evangelical minister, E. D. Keen,

Clair. — Newell, son of John and Chloe Calp, died in Wakarnsa, Elkhart Co., Ind., of lung fever, Nov 21, 1886, aged 9 months and 23 days. His death seemed very sudden to as, he took sick Thursday and died Toesday. It was hard to say good bye to the one we so dearly loved, yet he was a bud plucked dearly loved, yet he was a bud plucked from a family circle and transplanted in that garden where bouquets never wither and lilies never fade. His re-mains were laid to rest at the Olive church on the 25th. Funcial services were conducted by Amos Mumaw and Pre. Kegg.

It seemed our honsehold joy was gone, As 'neath the little casket lid Was gently placed our darling one, And in the grave was hid.

Tearfully we lowly laid him Neath the grass that grew so green;
And the form we loved so dearly,
In our home no more is seen.

Sleep, Newell, sleep, 'tis hard to part, But God has thought it best To give you almost broke our hearts, But now you are at rest.

Oh let us fly, to Jesus fly, Whose powerful arm can save Then can our hopes ascend on high And trimmph o'er the grave. JENNIE CULP.

Wineland. On the 22d of November 1896, Kate Louisa, daughter of Samuel and Matilda Wineland, aged 2 months and 5 days.

"It was a precious little blossom God had planted in our home, But the angels came and whispered, Come and dwell with us at home."

MUSSER, FAIRABEH, WHOW OF REP, jamin Musser, was born Feb. 8th, 1814, died July 5th, 1896 in Brecknock Twp., Laneaster Co., Pa., aged 82 years, 4 months and 27 days. Buried in the Bowmansville Old Meumonite grave-yard. S. G. MUSSER.

Good.-On the 29th of Nov. 1896, Goon.—On the 22th of Nov. 1891, near Martiville, Lancaster Co., 184, Sister Anna, wife of John E. Good, aged to years, 2 months and 4 days, leaving a lin-band, four daughters and mournt their loss. Six children and three grandchildren have preceded her to the spirit world. Buried on the lirst of December in the River Corner grave-yard. Services by John Harnish and Abraham Herr at the hoves model. K. Brudsker at the meeting house. K. Brubaker at the meeting house. Texts, Rev. 11:12, 13 and 2 Cor. 1:7.

"We miss thee mother, dear, From thy old familiar place; We do not hear thy footsteps near, Nor see thy cheerful face.

A precious one from us is gone

A place is vacant in our home,
Which never can be filled."

Children.

BECUTEL On Oct. 11th, 1896, at BECUTEL.—On Oct. 11th, 1808, at Springs, Okla, at the residence of the writer, Jacob Betchel, aged 67 years, is months and 10 days. His supposed to the second of the seco and from there to Arkansas, and from there to this county. His disease was a complicated one. He bore it patiently. He was conscious that his temporal life-was drawing to a close and gave instructions concerning his fineral. Bro. Bechtel was a faithful member of our congregation as was manifested by a large funeral assembly. His remains were laid as the first shulls ir remains were laid as the first shulls in this new morring. Peace to his ashes. Appropriate services by D. Lapp and S. Hetrich.

Simon Herriem.

KLING, Lydia Kling was born in Lancaster Co., Pa., in the year 1874 and died Sept. 30, 1896, aged 22 years, 4

months and 7 days. Only a short year ago she was united in marriage to Milton Kling of Intercourse who is now overwhelmed with grief, having to Million Kling of Intercourse who is now overwheimed with grief, having to part with his dear young wife. Bessides a busband and a Ritle babe of Stater and mother mourn her early departure. She was the youngest leaghter of Hiram and Hanush Charles, and was greatly beloved by all who knew her, owing to her kind and gentle disposition. Never was a joine made more young to her kind and gentle disposition. Never was a joine made more young husband, having dived so happily with her oil ya short time. Yet he has a bright hope for his loved one, while on her death-bed she sain ghe sweetest lymns, and casting her eyes heavenward passed away as if on were entering into a natural sleep. We are fully gain, and that she has gone home to dwell with God and enjoy the beauties of lieaven. During the greater part of her illness she was in an unconscious condition, yet when death seemed to be ner liness she was in an unconscious condition, yet when death seemed to be drawing nigh she smiled, and waved her hands, calling to those around her that she was safe, "Safe in the arms of Jesus." It had been the desire of these young people to unite with the church out alas! she was not spared. Since her death the husband has become a mem death the husband has become a member. May he ever be found faithful, so when death claims him he will be ready to greet his loved one, who will be waiting with outstretched arms to receive him into glory. A large concurse of friends and relatives manicourse of friends and relatives manifested their sympathy for the bereaved family, by attending the funeral, which occurred on Oct. 2, the remains being buried in the Hess burying-ground. Bishop Isaac Eby conducted the funeral services

Sleep, Lydia, sleep, 'tis hard to part, But God has thought it best.
To give you almost broke our hearts,
But now you are at rest.

It seemed our household joy had gone; As neath the casket lid. Was gently laid our darling one. And in the grave was hid,

But God still needed one more jewel, 10 adorn our Savior's brow. Hence Itis action was not cruel, For dear Lydia's happy now. By HER SISTER.

TROYER.-Jonas Troyer was born

Dec. 21st, 1827 in Ohio, died Sept. 7th, 1896, near Goeliner, Seward Co., Neb., aged 59 years, 8 months and 16 days. He leaves a sorrowing widow, four brothers and seven sisters and eleven children. One son and two daughters preceded him to the spirit world. He also leaves forty-four grandchildren

also feaves forly-four grandenharen. Theorem, Joseph Thoyer was, born in Holmes Co., Ohio, March 14th, 1840, was married to Magdalean Hershberger on the 20th of Dec. 1843 in Wahnet Co. 1845 in Holmes Co. 1845 in Holmes Co. 1845 in Holmes Co. 1845 in Holmes Co. 1845 in Hiller and the 1845 in Hiller and State Co. 1845 in Milford, Seward Co., Neb., aged 35 years, in months and b days. He leaves a wife, three sons and five daughters. One son preceded him to the spirit world. There are also ten grandethildren living and one dead.

granderbluren trying and one useas.

ROTH. — Catharine, (unsiden name Urich) wife of Joseph II. Roth, was born in Wellesley Tryp., Waterdor O., Out., Canada, on January Hth. 1887, and died its Seward Co., Neb, on Nov. 10th 1836, aged 29 years, 9 months and 29 days. She leaves a sorrowing husband, with whom she united in matriance on Nov. 29th 1842. To this union. band, with whom she united in matri-mony on Nov. 29th 1892. To this union were born one daughter and one son. The son preceded her. She also leaves father and mother and four sisters. Two brothers and three sisters preceded her to eternity. Her disease was diabetes. Funeral services by N. E. Roth from 2 Cor. 5:4, and Joseph Rediger from 2 Cor. 5:2-10, and Jacob Stauffer from Jer. 22:10. Peace to her ashes.

MARRIAGE.

ARP -- ABGSPURGER .-- On the 20th of November 1896, in Danvers, Mc-Lean Co., Ill., by Joseph Stuckey, Ben-jamin Sharp to Lavina Angsporger, May God bless their unlon.

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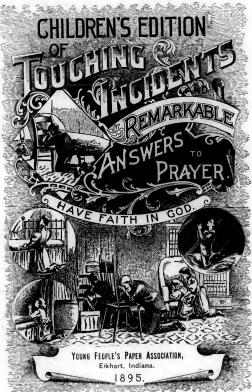
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